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ON ANCIENT GEOGRAPHY.

I WOULD wish to call the attention of the readers of the *Classical Journal* to the description several ancient writers have given of countries situated in the west, and to which it does not seem possible to assign a place within the boundaries of the old world.

1. Homer, whose knowledge of Geography is allowed to have been accurate, makes a division of the Æthiopians, whom he denominates ἑσπέρων ἀνθρώπων, placing one part under the rising, and the other under the setting Sun. *Odyss.* *Imo.* *Lib.* This passage is examined by Strabo (*Lib.* *Imo.*) who states the opinions of several writers, and who thinks himself in his division was occasioned by the Red Sea. Yet as the passage places one division of the Æthiopians as far westward as the *Red Sea* eastward, such a description does not appear applicable to any of the inhabitants of Africa, when we consider its situation with respect to Greece.

2. Virgil describes a remote people, *Æneid.* *vi.* line 795, in these words:

— jacet extra sidera Tellus
Extra anni solisque vias: ubi cœlifer Atlas
Axem humero torquet, stellæ ardentibus aptum.

On this passage the following note occurs in the *Variorum Edition*: Proferet imperium ultra tellurem si qua habitatur. (Inque de hoc ambigebant veteres) extra sideris majora et plane qui intra Tropicos decurrunt, ultra τὴν κεκαυμένην νότον. &c. &c. nobis. Sed quid dicemus de Atlante; qui uterque juxta Zonæ situs, imo extra æquatorem? Vel igitur poëta in honorem Augusti eadem Atlanti assignat nota remotiorem, usque ad Æthiopiam.

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Nº. XV.

On ancient Geography.

M. Petronius Romanorum Dux subegit: ubi Herodoto, Pomponio et Plinio sunt Atlantis populi. Vel respexit ad Insulam Atlantis, cujus meminit Plato in Timæo, et alii, novum scilicet orbem, a Columbo repertum Anno salutis 1592. Quem tamen scivisse magis illos quam novisse scribit Lipsius, &c. &c."

3. The following passage in the Timæus of Plato is frequently referred to. I give the Latin Version, as the original is easily accessible: "Insulam autem in ore maris adituque ad eas angustias quas vos Hercules Columnas vocatis, exitissæ. Illam vero insulam Lybia et Asia majorem atque amplioem; ex quâ ad alias insulas facilis esset trajectus, ex insulis vero illis ad eam quoque continentem quæ e region sita est, et in illo quidem mari quod proprio et peculiari nomine Pontus nuncupatur." Plato relates further, that this island was covered with the sea in the space of a single night, in consequence of a great earthquake, and that the sea being filled with mud was no longer navigable. We shall see hereafter how to account for what he says of the submersion of this land, but at present it must be observed, that all this is related as the substance of information communicated to Solon when he was in Egypt.

4. In the Book "De Mirabil. Articul." attributed to Aristotle, we find the following passage: "Extra Columnas Hercules, aiunt in Mari a Carthaginiensibus insulam fertilem desertamque inventam; ut quæ tam sylvarum copia quam fluminibus navigatione idoneis abundet, et reliquis fructibus floreant vehementer, distans a Carthagine plurium dierum itinere: in qua cum Carthaginienses quidam ob soli fertilitatem connubia agitare ac habitare crepissent, terrent, præsidēs, ne quis deinceps insulam ingrederetur, pœna capitis interdixisse, incolasque ejecisse ne coitione (si habitare istuc pergerent) facta, in præcipitum conducerentur, et Carthaginienses ea felicitate arte privarent."

5. Diodorus Siculus lib. v. "African versus perimæna quædam insula in oceanii pelago jacet complurium navigatione dierum a Lybia in occasum declinans. Solon ibi fructiferum, cujus magna pars in montes assurgit, nec exigua in campos sese expandit; amnes enim per illam navigabiles decurrit a quibus humectatur

..... Olim, propter remotiorem a reliquo terrarum orbe situm incognita fuit; sed hac tandem occasione reperta, Phœnices a vetustissimis inde temporibus frequenter crebras mercaturæ gratia navigationes instituerunt investigata ultra Columnas ora, et Africae litora legerent, ventorum procellis ad longinquos oceanum tractus sunt abrepti. Per multos tandem dies vi tempestas ad Insulam, de qua jam dictum, appulerunt. Naturamque ejus et fertilitatem a se primitus cognitam in aliorum deinde potitiam perduxerunt. Ideo Tyrreni maris imperium adepti, coloniam eo destitulerunt; sed Carthaginienses illis obste-

runt. Simul enim metuebant, ne plurimi civium suorum, bonitate insulæ allecti, eo commigrarent. Simul enim contra subitos fortunæ casus, si exitiosum Respublica Carthaginiensium fortè damnum acciperet, refugium sibi paratum esse volebant."

From these last quoted passages, we learn that the Carthaginians, who were acquainted with this transatlantic country, wished to conceal its situation, not only from a fear that their citizens would emigrate thither on account of the superior advantages of the climate, &c. but also that they might secure a safe retreat in the event of an unsuccessful war. And this may lead us to account for the idea that this country was lost in the ocean; for those, who sought for it, not being able to discover it from the imperfect state of navigation, imagined it lost, and those, who wished its situation to be concealed, did not contradict them.

A further testimony to the existence of land at a great distance from the western coast of Africa, may be seen in Hübner, Nat. Hist. ch. xxvi. And for the opinions of modern writers on the subject of this paper, I refer to Erasmus Smidius, &c. de America, at the end of his edition of Pindar. to the note of Perizonius on Ælian Var. Hist. Lib. iii. 18. Bochart Geo. Sacra, and Huet on the Commerce of the Ancients.

What I have adduced from the ancient writers, is for the purpose of showing that it is probable they had some knowledge of the situation of America: the two following references will show that there actually was some intercourse between the eastern and western world: Abram. Ortelius Theatrum Orbis, "Sunt qui hujæ continentem (Americam scil.) a Pitone sub monte Atlantis descriptam, opinentur; inquitque Marinus Siculus in Chronico suo, hic nummum antiquam Augusti Cæsaris effigie inscriptum in aurifodinis inventum esse, missumque in rei veritatem summo Pontifici per D. Johannem Ruus Archiepiscopum Constantinum." In Basnage's History of the Jews, we are told that the Spaniards found in one of the Azores, a tomb with a Jewish inscription. See Book vii. ch. xxxiii.

If all that has been adduced be deemed sufficient to show that there existed among the ancients a tradition of a transatlantic continent, we can easily account for the following passage in Seneca's Medea:

venient annis
Secula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Duceat orbes, nec sit ultra
Ultima Thule.

But if it be contended that no such tradition did exist, and that all the references to Atlantic Islands are grounded on Fables, then we "must be surprised into a belief that this passage in Seneca

4 Matthiæ's *Animadv. in Hymnos Homericos*.

was something more than a poetical fancy; and that heaven had indeed revealed to *one* favored Spaniard, what it had decreed in due time to accomplish by *another*." See Bp. Hurd, on Prophecy, Sermon iv.

In the Memoires of the French National Institute for 1806, there is an account of a Map, preserved in St. Mark's Library at Venice, made by Andrew Bianco, in the year 1436, which delineates the situation of a large island in the Atlantic, named Antillia. A Plate of this Map is given, and it is adduced as a proof that the Atlaptic Ocean had been traversed before Columbus passed it.

D—Ireland.

NOTICE OF *ANIMADVERSIONES IN HYMNOS HOMERICOS* *cum Prolegomenis de cujusque Consilio, Partibus, Ætate,* *auctore Aug. Matthiæ, Lipsiæ, pp. 462. Octavo. 1800.*

MATTHIÆ informs us in the Preface, that of the three "Parisienses Codices," which Coray has collated, only two had been examined by Ruhnken, and that, "in his Tribus Codicibus etiam plures lectiones non contemnendæ repertæ sunt, a Ruhnkenio omissæ." Matthiæ has, in these animadversions, availed himself of the aids which were supplied by them to settle the text of these Hymns. He himself collated, and gave to Matthiæ a most careful collation of the "Codex Moscovienis," after he had renounced his intention of editing the *Homeric Hymns*. Ruhnken had promised to furnish Matthiæ with such Notes, as he had prepared after the example of the *Hymnus in Cererem*, and the *Epistolæ critica*, published by him, or happened to have amongst his other MSS., and therefore Matthiæ applied to Wyttenbach, to whose care the books, and the other property, of Ruhnken had been intrusted on his death. Wyttenbach examined the MSS. of Ruhnken, and forwarded whatever he found on this subject to Matthiæ, who has inserted them in their proper places, but regrets that they are few in number. We shall, but on another occasion, be at the pains of collecting them together, and shall lay them before our readers. Matthiæ says that, as he had seen the Latin Version of the Homeric

Hymns by Georgius Dartona Cretensis, mentioned by Ruhnken, "tanquam eam, quæ Codicis loco esse possit, hanc etiam consulendam duxi, si quid forte ad hymnorum lectionem melius constituendam ex ea lucrari possem: usus autem sum editione, quæ cum Andreæ Divi Justinopolitani versione *Odyssea* prodiit Salingiæ 1540. 8. (prima editio prodiit Venet. 11. Tom. 1537.): est ea versio vulgata, ceterum ab editoribus hic illic emendata ac mutata, prout textus poscebat." (p. 13.) The scholar will find in Matthiæ's own Notes some most excellent remarks, both critical, and explanatory, on these Hymns, and much valuable matter on the recondite and rare meanings of different words, given with great perspicuity, accuracy, and erudition. We shall at present touch only on two or three remarks of Matthiæ. The elaborate Prolegomena extend through 106 pages.

The *Hymnus in Apollinem* v. 25--8.

ἐκάτερθε δὲ κύμα κελαινον
ἐξήει χέρσονδε λιγυρνοίοις ἀέμοισιν,

Matthiæ writes thus: "Locum in litore et quidem ubi terra in mare procurrit, designant sequentia, ἐκάτερθε κύμα κελαινον ἐξήει χέρσονδε: jejuna est hæc loci descriptio; elegantior poeta fortasse dixerit, ἐκάτερθε δὲ κύμα κ. Ἐξαινε χέρσον γε λ. α. unda terram cædebat, v. Ruhnk. *Ep. Crit.* ii. p. 151.: tamen ea in nostro poeta non offendor." (p. 113.) There would be an air of great probability in this conjecture, if it were not for the substitution of γε, χέρσον γε, the use of which particle is not apparent in this place. The following extract will, however, sufficiently vindicate such an application of the word *ἐκάλειν*: "LXV. v. 4. lego ἀνυζάντους τι πάρε' ἀκτὰς, Suidas in v. ἀνυζάντους ταῖς ὑπὸ τῆς ἀλὸς ἐκάλεινται, Aichias *Ep.* λxx. *Anal. T.* ii. p. 100. de delphinis,

ἢ γὰρ ἴσον περῶνι Μαλείης, ὡς ἐκυκλήθη,
κύμα πολυζάντους σ' ὦσιν ἐπὶ ψαμάθους:

hic Codex πολυψάμους exhibet, quod Toupius *Emend. in Suid.* P. iii. p. 375. mutavit in πολυζάντους: recte! Ovid. *Met.* L. ii. 455.

Nacta nemus gelidum, de quo cum murmure labens.

Ibat, et attritas versabat rivus arenas:

mihi epitheton πολίζαντες non rupibus solum, quas unda verberando excavat, sed litoris etiam arenæ, fluctibus attritis, satis accommodatum videtur, qua de re aliter statuit Jacob *Animadv.* V. ii. P. i. p. 270." Imm. G. Huscke's *Analecta Critica in Anthologiam Græcam*, Jenæ et Lipsiæ, 1800. p. 297.

6 Matthiæ's *Animadv. in Hymnos Homericos*.

On the *H. in Apoll.* v. 94.

Ἰχναίη τε Θέμις, καὶ ἀγαστονος Ἀμφιτρίτη,

Matthiæ has a most excellent note, to which we beg leave to direct the attention of our readers: “Ἰχναίη Θέμις, Strabo ix. p. 435. ταῦτα δ’ ἐστὶ τῆς Θεσσαλιώτιδος, ἑκαστῆς τῶν τεσσάρων μερίδων τῆς ὅλης Θεσσαλίας—καὶ Ἰχναί, ὅπου ἡ Θέμις Ἰχναία τιμᾶται, cf. Steph. Byz. v. Ἰχναί, Tzet. ad Lycophr. v. 129.

τῆς δ’ Ἡλίου θυγατρὸς Ἰχναίας βέλβειν;

Eurip. *Med.* 169. Θέμιν Ἰχναίην ἐπιβοᾷται, ut ibi corr. Ruhnck. pro *Εὐκλείην* probante Piersono ad *Mærin*, p. 137. sq., sed vereor ne nimis docta, fortasse etiam a poetæ nostri ætate remota sit derivatio epitheti a Thessaliâ; potius Themidem hoc cognomen ἀπὸ τοῦ ἰχναῖσθαι, quia sceleratos investigat et persequitur, tanquam justitiæ dea, duxisse putem; nam ita vocatur etiam Νέμεσις in Diodoti Epigrammate ap. Brunck. *Anal.* T. ii. p. 180. v.

Ἀδρηστιία τε δὲ καὶ Ἰχναίη σε φυλάσσοι

παρθένος, ἥ πολλοὺς χλευσαμένη Νέμεσις;

de diis ultoribus scelerum sæpe θεῶν et similia usurpantur: Eurip. *Bacch.* 888. κρυπτεύουσι δὲ ποικίλως Δαῖμον χρόνου πόδα, καὶ Θηρῶσιν τὸν ἄνεκτον, ad quem locum Jacobs *Emend. in Eurip.* p. 8. fin. laudat Philonem Jud. *de Mose*, i. p. 96. ἡ γὰρ κόλασις ἐπομένη κατ’ ἵχνος, μελλόντων μὲν ἱεράδυνε, πρὸς δὲ ἀδικήματα θεόντας ἐπιθραμούσα καταλαμβάνω: hinc Eurip. *Helen.* 50. ὁ δ’ ἄθλιος πόσις τὰς ἡμᾶς ἀναρπαγὰς Θηρᾶς, i. e. persequitur, ulcisci curiens, cf. Æsch. *Agam.* 704. πολυάνδροί τε φερασπίδες Κυναγοὶ κατ’ ἵχνος Πλατῶν ἄφαστον Κελσαντῶν Σιμόντος ἀκτὰς: ita ap. Æsch. *Eum.* 226. Erinnyes loquuntur, ἐγὼ δὲ—Μίτιμι τὸνδε φῶτα καὶ κυνηγέτις, *Choeph.* 921. Erinnyes poenæ pro matris cadæ ἀπὸ τῆς ἀπαιτήσεως appetentes vocantur μητρὸς ἔγκοτοι κόραι.” (p. 127.) Now we are decidedly agreed with Matthiæ in deriving Themis’s surname of Ἰχναίη not so much from a Thessalian city, but from the verb, “ἀπὸ τοῦ ἰχναῖσθαι, quia sceleratos investigat et persequitur, tanquam justitiæ dea,” notwithstanding the authority of Ruhnken; and the passage, which Matthiæ has produced from an epigram of Diodotus, where the same epithet is applied to Nemesis, strongly corroborates our idea: for Nemesis is, as we presume, not called Νέμεσις Ἰχναία from the circumstance of her having been worshipped at the Thessalian city, Ἰχναί. If we suppose, with Ruhnken and Pierson, that Euripides, in the disputed passage of the *Medea*, applied the epithet ἰχναίη to Θέμιν allusively to her worship at Ἰχναί, it is a mere idle epithet, but, if we suppose with Matthiæ that it is an epithet applied to the Goddess in her judicial capacity ἀπὸ τοῦ ἰχναῖσθαι, it adds

greatly to the force, strictly accords with the context, and harmonizes perfectly with the spirit of the passage.

κλύειθ' ὅα λήγῃ, καίπιβοῦται
Θέμιν Ἰχναίαν, Ζῆνά θ', ὅς ὄρκων
θνατοῖς ταμίης νεόμισται.

The epithet to Themis corresponds precisely with what is said of Jupiter, and if we retain the original reading *Ἰχναίαν*, this correspondence is destroyed, and the passage is unnerved of its vigor. We feel persuaded that, if these remarks should meet the eye of that sensible, learned, and ingenious scholar, Imm. G. Huscke, he will be disposed to change his opinion on this point: he writes thus in the 133d page of the *Analecta critica in Anthologiam Græcam*: "Imprimis notandum est hoc deos ipsos, quibus vota faciunt homines, passim dici *Ἰχναίους*, ut Themis ap. Eurip. *Med.* 168.: Ruhnken. corrigebat *Θέμιν Ἰχναίαν*: vide Pierson. ad *Mærin*, p. 137.: Jacobs. *Θέμιν Ἀνταίαν*, *Animadver.* in *Epigr.* V. II. P. I. p. 365., sed nihil videtur mutandum: de Luna, Hesychius v. Οὐρανίη δ' αἰξ--ἐτήκεος δὲ ἐστὶν αὐτὴ ἴσως, ὅτι καὶ ἐνίους ἡ σελήνη τῇ αἰγὶ ἐποχεῖται· ταύτῃ δὲ τὰ γύναια πύχετο διὰ τὸ καὶ αὐτὴν ἐπὶ τῷ Ἐνδυμίωνι τὰ αὐτὰ παθεῖν· ὅθεν καὶ Εὐκταίαν φασὶν αὐτὴν ἐνίαι: in *Ep.* XXII. Antipatri Thessalonicensis vulgo legitur,

αἱ τρεῖς ἀστὲς ἴσαν καὶ ἑταιριδές· ἀλλὰ τυχοῦσαι
Κύπριδος Εὐκρήτου, νῦν ἐνός εἰσι μία,

reposit Brunck. *Κύπριδος Εὐκταίης*, ad sensum egregie: hanc lectionem, notatam quoque in Cod. Vatic. unice veram habeo."

On the *12.* in *Apoll.* v. 36.

λεῖπει δὲ θυμὸν

Φοινὸν ἀποπνείουσ'.

On an interesting passage we have a very important Note, which we shall cite: "Dictio *λεῖπειν θυμὸν* non Homericæ visa est Clarkio & Ruhnkenio, at, si non Homericæ, Græcæ tamen est, et defendi potest loco Pindari *Pyth.* III. 180. *τόξοις ἀπὸ ψυχὴν λιπών.* Virg. *Æn.* III. 140. *Linguebant dulces animas,* Terent. *Ad.* III. 5, 52. *Animam relinquam*; quod vero Ruhnken. reponendum censet, *λεῖπει δὲ Φοινὸν θυμὸν ἀποπνείουσ'*, id valde vereor, ut ulli probet (etsi *θυμὸν ἀποπνείμειν*, Homericum, v. *Il.* δ', 524. *Apollon.* Rh. IV. 472. quem locum ipse margini exempli sui adiecit) quandoquidem et *Φοινὸν* per se sine adjuncto *αἷμα*, *fundere sanguinem* (quævis *αἷμα λεβισθαι*, *effundi* dicitur Hesiod. *Asp.* 174.) de moriente vix usurpatur: *θυμὸν Φοινὸν*, *sanguinolentam animam* accipio, etsi pro hoc apud Homerum est *Φοινίος*: ut *δαφοινὸς* apud Homerum *Il.* B', 308. κ', 23. λ', 474.

rubrum, sanguinei coloris significat, apud sequiores vero, ut Hesiod. *Asp.* 250. et nostri Hymni v. 304. *sanguinolentum*, ita *φαῖδος* etiam primo *rubrum*, ut *Il. π.*, 159. deinde *sanguinis avidum* significare potuit : Ilgenius *purpureum ænim* interpretatur, et comparat Virg. *Æn.* ix. 349. *Purpuream vinct ille animam*, quo nihil minus Homericum, tales metaphoræ apud Lyricos et tragicos Græcos tantum in usu fuerunt." (p. 178.) Mr. Blomfield, on the *Prometheus*, has inappositely cited this 361st verse of the *Hymn to Apollo*, as has been shown by Mr. Barker elsewhere.

[To be continued]

ON THE SORTES SANCTORUM OF THE ANCIENT CHRISTIANS.

THE SORTES SANCTORUM, or SORTES SACRÆ, were a species of divination practised in the earlier ages of Christianity, and consisted in casually opening the Sacred Scriptures, and from the words, which first presented themselves, deducing the future *lot* of the inquirer. They were evidently derived from the *Sortes Homericæ*, and *Sortes Virgilianæ* of the Pagans, but accommodated to their own circumstances by the Christians, who being "mingled among the heathen, learned their works." Ps. cvi. v. 35.

Complete copies of the Old and New Testaments being rarely met with prior to the invention of printing, the PSALMS, or the PROPHETS, or the FOUR GOSPELS, were the parts of Holy Writ principally made use of in the diviatory consultations, which were sometimes accompanied with various ceremonies, and conducted with great solemnity, especially on public occasions. Thus the Emperor Heraclius, in the war against the Persians, being at a loss whether to advance, or to retreat, commanded a public fast for three days, which being terminated, he applied to the Gospels, and opened upon a text which he regarded as an oracular intimation to winter in Albania. Gregory of Tours also relates, that Merovæus, being desirous of obtaining the kingdom of Chilperic his father, consulted a female fortune-teller, who promised him the possession of the royal estates; but, to prevent deception, and to try the truth of her prognostications, he caused the PSALTER, the BOOK OF KINGS, and the FOUR GOSPELS, to be laid upon the shrine of St. Martin, and after fasting and solemn prayer, opened upon passages which not only destroyed his former hopes, but seemed to predict the unfortunate events which afterwards befel him.*

* Gataker, Of the Nature and use of Lots, ch. x. p. 343. 2d Ed. Lond. 1627.

The President Henault, in his *Chronological Abridgment of the History of France*, A. D. 506. says, "This abuse was introduced by the superstition of the people, and afterwards gained ground by the ignorance of the bishops; since there were prayers at that time read in churches for this very purpose. This appears evident from Pithou's Collection of Canons, containing some formulae under the title of *The Lot of the Apostles*, which M. Pithou the elder found at the end of the canons of the Apostles, in the Abbey of Marmoustier."

Various canons were made in different Councils and Synods against this superstition. About the year 465, the Council of Vannes, in the Synodal epistle to the absent bishops, expresses its decision in the following terms: "Ac ne id fortasse videatur omissum, quod maxime fidem catholicæ religionis infestat, quod aliquanti clerici student auguriis, et sub nomine fictæ religionis, quas sanctorum sortes vocant, divinationis scientiam profitentur, aut quarumcumque scripturarum inspectiones futura promittunt: hoc quicumque clericus detectus fuerit vel consulere, vel docere, ab ecclesia habeatur extraneus."

This was repeated at the Council of Agde in 506. and in the year 578. the Council of Auxerre decreed: "Non licet ad sortilegos, vel ad auguria respicere, non ad caragios, nec ad sortes quas Sanctorum vocant, vel quas de ligno, aut de pane faciunt, aspicere: sed quæcumque homo facere vult, omnia in nomine Domini faciat."

The fourth Council of Toledo, held in 633. also ordained Can. 30. "Clericus qui sortilegos consuluerit, suspensus in Monasterium coniciatur."

A Capitulary of Charlemagne, framed in 789. decrees: "De codicibus vel tabulis requirendum, et ut nullus in Psalterio, vel in Evangelio vel in aliis rebus sortiri præsumat, nec divinationes aliquas observare."

And amongst the Ecclesiastical Laws of Canute, is the following: "Prohibetur etiam serio omnem ethnicismum. Ethnicismus est, quum quis idola adorât, hoc est, quum quis adorât deos gentiles, et solem vel lunam, ignem vel fluvium, torrentem vel saxa vel alicujus generis arborum ligna, vel (quum quis) veneficiam amat, vel sicarium committit ullo modo; vel sortilegio, vel teda, vel aliquo phantasmate quid perficit."

Similar canons were formed in the Councils of London, under Archbishop Lanfranc in 1075, and Archbishop Corboyl, in 1126.

But ecclesiastical authority was insufficient to suppress the practice: the desire to pry into futurity existed too strongly in the human breast to be easily controlled, and it was reserved to more enlightened times to abolish the superstition, by convincing of its folly. The learned Gataker has adduced a number of instances of the use of the *Sortes*

¹ Labbei, S. S. Concilia, Tom. iv. p. 1057.

² Ibid. Tom. v. p. 953.

³ Ibid. Tom. vii. p. 989.

⁴ Wilkins. Concil. Mag. Brit. Vol. i. p. 306.

⁵ Ibid. Vol. i. pp. 363-408.

Sanctorum during the ages emphatically called *dark*. I shall produce two of them. The first is of Francis of Assise, the founder of the order of Franciscans, who being *tempted*, as he relates of himself, *to have a book*, which seemed contrary to his vow, that denied him the possession of any thing but Coats, and a Cord, and Hose (Femoralia), and in case of necessity only Shoes, resorted for advice to the GOSPELS, and having first prayed, casually opened upon Mark, ch. iv. v. 11. "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables;" from which he drew the conclusion that books were not necessary for him.

The other is of one Peter of Tholouse, who being accused of Heresy, and having denied it upon oath, one of those who stood by, in order to judge of the truth of his oath, seized the book upon which he had sworn, and opening it hastily, met with the words of the devil to our Saviour, "What have we to do with thee, thou Jesus of Nazareth," Mark, ch. i. v. 24. and from thence concluded that the accused was guilty, and had nothing to do with Christ!

The extraordinary instance also of King Charles I. and Lord Viscount Falkland, is so applicable to divinations of this kind, that it deserves to be related. Being together at Oxford, they went one day to see the public library, where they were shown, among other books, a Virgil, finely printed and exquisitely bound. Lord Falkland, to divert the King, proposed that he should make a trial of his fortune by the *Sortes Virgilianæ*. The King opening the book, the passage which he happened to light upon was part of Dido's imprecation against Æneas:

At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli
Auxilium impleret, videatque indigna suorum
Fœnera nec, cum se sub leges pacis iniquæ
Tradiderit, regno aut optatâ luce fruatur.
Sed cadat ante diem, mediâque inquinatus arenâ.

Æn. L. iv. l. 615. &c.

King Charles seeming concerned at this accident, Lord Falkland would likewise try his own fortune, hoping he might fall upon some passage that could have no relation to his case, and thus divert the King's thoughts from any impression the other might make upon him: but the place Lord Falkland stumbled upon was still more suited to his destiny, being the following expressions of Evander upon the untimely death of his son Pallas:

Non hæc, ô Palla, dederas promissa parenti:
Cautius ut sævo velles te credere Marti,
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset,
Primitiæ juvenis miseræ, bellique propinqui
Dura rudimenta, et nulli exaudita Deorum
Votum, precesque mee!

Æn. xi. l. 152. &c.

The gallant Falkland fell in the battle of Newbury, in 1644; and the unfortunate Charles was beheaded in 1649.

The kind of divination in use among the Jews, and termed by them *בַּת קוֹל* (Bath-Kol), or the *Daughter of the Voice*, was not very dissimilar to the *Sortes Sanctorum* of the Christians. The mode of practising it, was by appealing to the first words accidentally heard from any one speaking or reading. The following is an instance from the Talmud. Rabbi Jochanan and Rabbi Simeon ben Lachish, desiring to see the face of R. Samuel, a Babylonish doctor: "Let us follow," said they, "the hearing of Bath Kol." Travelling therefore near a school, they heard the voice of a boy reading these words out of the First Book of Samuel; "And Samuel died." They observed this, and inferred from hence that their friend Samuel was dead; and so they found it, for Samuel of Babylon was then dead.¹ It is probable that from the Bath-Kol of the Jews was derived the practice of some of the ancient Christians, of going to church with a purpose of receiving, as a declaration of the will of heaven, the words of Scripture which were singing at the instant of entrance.

A species of Rhapsodomancy, similar to the *Sortes Sanctorum* is in use among the Mohammedans in the East. Sir William Jones in his *Traité sur la Poésie Orientale*, speaking of his selections from the Odes of the celebrated Hafiz, observes, "Comme il étoit difficile de faire un choix dans l'excellent recueil des odes d'Hafiz, on en a pris celles-ci au hasard, à l'imitation des Orientaux, qui, pour se décider dans les moindres comme dans les plus considérables occasions, ouvrent fortuitement un livre, et s'en remettant au sort, s'en tiennent à ce qui d'abord a frappé leur vue. On a pu remarquer la confiance que ces peuples ont dans cette espèce de divination, lorsque dans l'histoire de Nader Chah, on a vu ce prince se résoudre à deux sièges fameux, sur deux vers de ce même Hafiz."²

J. T.

REMARKS ON THE BUCHANAN ROLL OF THE PENTATEUCH.

IT was with some surprise that I read the following passage in the *Preliminary Remarks*, prefixed to Mr. Yeates's Collation of the Buchanan Roll of the Pentateuch: "It ought to be a satisfaction to know, that herein (viz. in the Buchanan Roll) are ample specimens of at least three ancient copies of the Pentateuch, whose testimony is found to unite *in the integrity and pure conservation of the sacred text*, acknowledged by Christians and Jews in these parts of the world. The following collation confirms the truth of

¹ Lewis's *Origines Hebraeae*, vol. i. b. ii. ch. xv. p. 198.

² Works, vol. v. p. 468.

this remark, and if such specimens, furnished by this MS. are allowed their proper weight and importance, *we can have little room to doubt of the general purity of the entire copies; so that we now have no reason to expect from Hebrew MSS. obtained from the Oriental Jews, any new or extraordinary emendation of the Hebrew text of the Pentateuch.*" *Pref. Rem.* pp. 8, 9.

If by "*the integrity and pure conservation of the sacred text,*" Mr. Yeates means, that "the printed copies of the Hebrew Bible are free from such corruptions as affect faith and morals," I would most cordially agree with him; but if he means that the various readings of the Buchanan Roll afford *a fair specimen* of the present state of the Hebrew text, I imagine he will find some difficulty in supporting such an hypothesis.

The Buchanan Roll exhibits a very striking conformity to the text of Athias's edition: so striking indeed, as to lead any one who is conversant with the various readings of the collated MSS. to suspect a common origin at no remote period. The various readings of this MS. compared with Athias's text, amount, according to Mr. Yeates, only to 18! None of these are at all important: they consist chiefly in the omission or insertion of ו, which, after the introduction of the Masoretic punctuation, which supplies the want of ו as a vowel, seems to have been nearly discretionary. Four readings are peculiar to this Roll: namely, Gen. xxii. 1. התלך. Gen. xli. 45. ויתן. Numb. xi. 26. אלרר, and Numb. xvi. 5. וקריב. התלך is evidently an error of the transcriber for התהלך, as ויתן is for ויתו, and וקריב for יקריב.

אלרר is the reading, not only of all the other collated MSS. but likewise of the LXX. and Vulg. versions, both in the 26th and 27th verses. The other ancient versions I have not examined. The four readings, therefore, which are peculiar to this MS. seem to have arisen from the negligence of the transcriber. Now it may fairly be asked, if this collation gives a just idea of the present state of the Hebrew text, of what use are the mighty labors of Kennicott? If the received Hebrew copies are nearly perfect, and vary merely in a few letters of little or no consequence, what benefit is to be expected from the magnificent collation of the Septuagint now proceeding at Oxford? Of what use is it to collate the MSS. of the Vulgate, as warmly recommended by Kennicott, or of the ancient and faithful Syriac, as recommended by Mr. Yeates himself? But let us examine whether the received Hebrew text is in so pure and uncorrupt a state as the collation of the Buchanan Roll would lead us to suppose. The Buchanan Roll varies from the text of Athias in eighteen instances, and from that of Vander Hooght in thirty-nine. (Yeates's Collation, p. 41.) Now let us compare the text of Vander Hooght with

that of the ancient and celebrated Bodleian MS. No. I. of Kennicott's collation.

"In MSti hujus Pentateucho," says Kennicott, "commatibus licet 758 nunc carente, *variantes a textu Hooghtiano lectiones exsuperant 2000 !* quarum haud paucae habent in se momentum, *et antiquas versiones confirmant.*—Et hoc MSto i: Pentateucho, eoque nunc non integro, sunt lectiones, a textu Hebraico hodierno diversae, quae tamen confirmant versionem Graecam in vocibus 109, Syriacam in 98, Arabicam in 82, Vulgatam in 88, et paraphrasin quoque Chaldaicam in 42. Docet experientia, MStos Hebraicos, quo vetustiores sunt, *eo magis textui consentire Samaritano* : nonne hinc igitur validum antiquitatis MSti nostri exoritur argumentum, quod textui consentit Samaritano, contra textum Hebraicum in vocibus 700 ? Experientiâ quoque sumus edocti, MStos Hebraicos, *quo sunt vetustiores, eo magis a textu Heb. hodierno discrepare* : et hinc quoque stabilitur MSti hujus antiquitas, quod—variatione a textu Hooghtiano continet 14000 !" Kennic. Diss. Gen. p. 71.

That the collated MSS. exhibit a great variety of readings, many of which are preferable to those of Vander Hooght's edition, and not a few of considerable importance, is so clearly and elaborately proved by Kennicott, in his dissertations, that it is needless to enlarge on the subject. It would be the height of presumption in the writer of these remarks, to offer any arguments to those whom Dr. Kennicott has failed to convince.

The origin of these various readings is easily accounted for. Besides the usual causes of errors of transcribers, the Hebrew text is peculiarly liable to accidental corruption. The letters ו and װ, ב and ן, י and ם, ן and ן, ן and ן, ן and ן, ן and ן, bear a near resemblance to each other, and can scarcely be distinguished in some MSS. In addition to these letters, the resemblance of which is obvious to every eye, some other letters, which are sufficiently distinguished in Vander Hooght's and other modern editions of the Hebrew Bible, bear a near resemblance to each other in some of the ancient MSS. and the early editions of the Hebrew Bible. In MSS. No. 89 and 184 of Kennicott's collation, ן final frequently resembles ן. ן and ן can scarcely be distinguished in No. 265 and 98. ן resembles ן in No. 324. ן resembles ן in No. 4 and 104. ן closely resembles ן in No. 89. ן resembles ן in No. 103, &c. and in Froben's edition of 1636, now before me, ן can scarcely be distinguished from ן, (ן-ן) ן from ן, (ן-ן) and ן from ן, (ן-ן) Now under these circumstances it naturally follows that corruptions would be gradually introduced from frequent transcription, every century adding to the number of errors. Consequently, we ought not to be surprised at the assertion of Dr. Kennicott, that the earliest MSS. appear to contain the fewest errors, and that the ancient versions

having been made from the Hebrew text, whilst in a state of greater purity, often point out the true reading, where the text is corrupted in the modern Hebrew copies. Hence results the importance of a complete collation of the ancient versions, that on their authority the original readings may be restored in those places which appear to be corrupt, and where the collated MSS. afford no assistance. I am fully aware that the printed Hebrew text ought not to be altered with levity. I am persuaded that no conjectural criticism ought to be admitted, but where there is ample ground to suspect that the text is corrupted, and where the parallel passages, the collated MSS., and the ancient versions, afford no assistance. Far better would it be to take the present text with all its faults, and to adhere to it implicitly, than patiently to suffer the Holy Scriptures to be mutilated and interpolated, merely from the crude conjectures of bold and unskilful critics.

Before I conclude, I wish to make a few observations on another passage in Mr. Yeates's "*Preliminary Remarks*," prefixed to his collation. "Had this gentleman," (Dr. Kennicott) says Mr. Yeates, "examined by a regular collation, only such rolls as he but partially consulted, he had saved himself immense labor; since such copies are the prime and fountain copies of this part of the Hebrew Scriptures, and have an authority against which no other private copies can have any manner of weight in the determination of any various reading. This ill choice of MSS. whereby to procure a pure text, has rendered the Doctor's labors so unpopular with the Jews." Prel. Rem. p. 4.

That Dr. Kennicott would have saved himself "*immense labor*" by adopting the mode which Mr. Yeates has pointed out, is very clear; but it is by no means equally evident, that he would in that case have so well merited the gratitude of every Biblical student, that he would have corrected grammatical anomalies, that he would have reconciled apparent contradictions, that he would have restored to clearness and good sense, passages, which in the present Hebrew text are obscure, if not unintelligible. In fact it appears, both from history, and from the numerous alterations which have been made in the Hebrew MSS.¹ that the text has been, at different times, revised, and rendered conformable to certain standards, and this appears to have been often done with little judgment. It is natural to suppose that the rolls of the Synagogues would first be made conformable to the standards most in repute; whilst many of the private copies, either from want of opportunity, or of inclination, would retain their original readings, which in many cases seem to be genuine. A great de-

¹ Codex 135. Kenn. contains more than 3300 erasures.

nesses in so material a point, and proposed some absurd emendations to reconcile his author with the multitude. But Mr. Schütz has actually observed, p. 10. that, though it be not necessary for the ancients to be always consistent in their Mythology, yet Æschylus is not in this matter at variance with other writers, or at variance only in part. For, according to Æschylus, Prometheus is twice bound, first to a rock in Scythia, next to Mount Caucasus. This appears from Mercury's speech to him (vs. 1025—1229) where he is told that Jupiter with thunder would rend the rock to which he was now affixed, and cast him down into Tartarus, from which, after many years, he should again emerge to light, and be continually preyed upon by Jupiter's eagle. Though Æschylus has not mentioned the place of this second confinement, yet it is manifest from a passage in Attius (who translated the Prometheus solutus, that Prometheus was represented as bound to Caucasus; and that Attius did not change the scene of action, Mr. Schütz has proved from a passage of Cicero. (Tusc. Quæst. ii. 10.) Mr. Schütz, in his second excursion, proposed to read, vs. 428-430, "Ἀτλανθ' ὃς [αἶν' ὑπερέχων θένος Κραταῖον, οὐρανὸν τε πόλον Νώτοις ἐρείδων] ὑποστεινάζει, where the editions have, αἶν' ὑπερέχων, and omit ἐρείδων.

There is a very corrupt and difficult passage in the Sept. a. Theb.

Καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεόν,
'Εξυπτιάζων ὄνομα, Πολυνείκους βίαν,
Δίς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος,
Καλεῖ.

Mr. Brunck (mindful of the poet's observation, *Ulcera possessis altè suffusa medullis, Non leviorè manu, ferro sanantur et igni*) inserts his conjecture in the text, Καὶ τὸν σὸν αὖθις ὁμόσμορον κακοῦ, θένων. This emendation Mr. Schütz justly thinks too bold, and modestly proposes his own conjecture in the notes:

Καὶ τὸν σὸν αὖθις πρόσμορον ἐς ἀδελφεόν,
'Εξυπτιάζων ὄμμα—
Δύστηνον αὐτῷ τοῦνομ', &c.

Yet this does not seem entirely to remove either the difficulty or the corruption.

I shall now take the liberty of making a few addenda and corrigenda for the use of the learned editor, if he thinks them worthy of being noticed in an Appendix. H. Stephens (n. on Prometheus, v. 26.) had observed that some MSS. had ἐκπύρω, but that Eustathius pre-

served the vulgar reading. The place in Eustathius, which gave Abresch (*Observ. on Æsch.* p. 4.) so much trouble, is in *Iliad. H.* p. 675. l. 49.—*Prometh. vs.* 541. The editor has been led into a mistake by too close an adherence to Brunck's edition. A line is wanting to complete the antistrophe, as will manifestly appear to any one who shall only compute the number of verses. This defect should have been marked with asterisks. Mr. Bränck has since corrected his error in a note on Euripides, *Bacch.* 1164. *Vs.* 795. Ἦν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν. 'Grave on the tablet of thy memory.' Mr. Schütz gives us a list of similar passages from Bern. Martinus (*Var. Lect.* p. 205.) but I am surprised he should not see that the example from Aristophanes (verse 536) is nothing to the purpose. He has quoted, μνημοσύνα γράψοιμ' ἐγώ, instead of μνημόσυνα γράφομαι ἐγώ, which simply signifies, I will write memorandums. He is also mistaken when he says that all the MSS. and edd. have in *Sept. a. Theb.* vs. 55. εἰπὼν, whereas Aldus and Robertellus have εἰπών.

It is strange that in the same play, vs. 582, he has proposed as his own conjecture, Ἡ θεῖον ἔργον, which is the reading of Robertellus's edition. The vulgar reading is, Ἡ τοῖον ἔργον.

On the whole, I hope this edition will meet with encouragement from the learned; as the author has manifested no inconsiderable degree of abilities and diligence in the execution,

Trin. Coll. May 29, 1783.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a late publication we are presented with a complete edition of the *Fragments of Sappho*. I beg leave to point out an error in a note on one of these fragments; which, if it can be excused, must be attributed to such an unhappy union of oversight and hurry, as has never (with justice at least) been imputed to Brunck, even by those who are the foremost to depreciate the merits of that very distinguished scholar.

The fragment alluded to, (No. ix. in the list,) and along with it the editor's note, is the following:

κῆνον, ὃ χρυσόθρονος Μοῖσ', ἱνίσπεις
ὕμνον, ἐκ τῆς καλλιγύναικος ἰσλᾶς
Τῆϊος χάρας ὃν ᾄδει τερπνῶς
πρεσβύς ἀγαυός.

"Hoc fragmentum, sub Sapphonis nomine circumferri solitum, habet Athenæus xiii. p. 599. D. qui statim subjicit, ὅτι δὲ οὐκ ἔστι Σαπφῶς τοῦτο τὸ ἄσμα, παντὶ σου δῆλον. Nempe Anacreon ante Sapphonem vixit. Contra tamen disputat Volgerus, ineptissimis argumentis fretus."

If Anacreon lived before Sappho, surely there is nothing very extraordinary in her being able to mention his name. Had she lived before him,—*modus fit*,—she must doubtless have acted the prophet as well as the poet, and thus have been co-equal with Apollo himself. But, as I have no-where read that Sappho was a fortune-teller, that she had any thing in common with Cassandra, with the Sibyl of Cumæ, or with Joan of Arc, or that she could dive into the mysteries of futurity with an eye a whit keener than our own, we strongly suspect that the error is to be laid upon the editor's shoulders rather than upon those of Athenæus.

To be serious,—had the editor read the whole of the paragraph in Athenæus, from which the fragment was extracted, the error would not have been committed. At the head of it says Athenæus: ἐν τοίτοις ὁ Ἑρμῆσιάνᾳ σφάλλεται, συγχρονεῖν οἰόμενος Σαπφῶ καὶ Ἀνακρέοντα, τὸν μὲν κατὰ Κῦρον καὶ Πολυκράτην γεόμενον, τῇ δὲ κατ' Ἀλυάττην τὸν Κροίσου πατέρα. *In this respect is Hermesianax mistaken, when he asserts that Sappho and Anacreon were contemporaries, inasmuch as he flourished in the time of Cyrus and Polycrates, while she lived as early as the reign of Alyattes, the father of Cræsus.* To this sentence is it that the words παντὶ σου δῆλον are to be referred. Sappho lived about 68 years before Anacreon. Hence then in the note we must read *post* instead of *ante*.

As to what Volger says on the subject, I am not able to acquaint your readers with that, not having the volume before me, nor recollecting ever to have seen it. Yet, from the complexion of the note, I am somewhat apprehensive that these *argumenta ineptissima* have less ineptitude about them than the editor seemed to think.

In a reprint of this article, the fragment in question ought to be struck out; as it is as evident that Sappho had nothing to do with it, as that the song on Harmodius and Aristogiton was not written by Alcæus.

¹ Ἀρμόδιου μέλος, τὸ ἐπὶ Ἀρμόδιῳ ποιηθὲν σχολιῶν ἐπὶ Καλλιστράτου, εὕτω, ἔλινον. Hesychius in Ἀρμόδιου μέλος.

I shall now close this article with observing, that the reading of *νῦν* in the fifth line of the first fragment seems confirmed by the formation of the Latin datives 'cui' and 'huic.' Read *νῦν*, or what you like,—it must be the dative used adverbially. But, as the Latin is closely akin to the Æolic dialect of the Greek, it seems reasonable to think that *νῦν* is formed after the manner of the above-mentioned datives.

1813.

N. A.

ON THE QUANTITY OF νῦν IN COMIC VERSE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE author of some notes on the *Electra* of Sophocles lately published, has expressed it as his belief, that the quantity of the enclitic νῦν is, in comedy, always *long*. Instances, indeed, in support of this opinion, he has given us none: and, unless we are very much mistaken, he will find some difficulty in producing one, in *Aristophanes* at least. This hasty assertion (an assertion, by the way, which ought never to have been made without actual proof) we conceive to have been occasioned by this circumstance: viz. that nearly in every place where the word is found to occur, it is made long by *position*, or is so circumstanced that the quantity may be either long or short. This will instantly appear on referring to the following passages: *Plut.* 413. 414. 766. 789. *Ran.* 494. 502. 519. 1378. *Equit.* 105. 113. 1384. *Acharn.* 836. 1019. *Pax,* 670. 706. 851. 871. 937. 1056. 1207. Neither is it to be passed over in silence that, in nearly all these instances, the word is followed by a vowel.

In the *Equit.* 1218. we have the line,

ὁρᾷς νῦν; εἰμὶ τῶν ἀγαθῶν ὅσων πλῆτα.

The difficulty, it is true, might be got over by reading *νν*.—*Sed hoc est quidlibet fingere ex quolibet.* Those who think of escaping in this way are referred to the Scholiast on *Plut.* 414. to Hemsterhuis on the same Play, 766. 788. 965. and, more particularly, 976. and to H. Stephens' *Greek Thesaurus*, Vol. ii. p. 1680.

1813.

S. S. I.

SHORT SYLLABLES.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

*M*ISCE stultitiam consiliis brevem—was a maxim in repute with the bard of Venusium, and continues to be so still with all men of sense. In compliance with this rule, Mr. Editor, I will thank you to insert the following lines in your Journal, for the use of such of your readers as are wont “to smudge at merry teales.”

I remain, very faithfully, your's and your Journal's,

Aut hic aut nusquam.

Animula vagula misera loca subige fugâ.

Quid aliud aveo? lacryma pia vocat.

Periit. & abiit animus: at is obeat ibi

Latet ubi lapide gelida mea Rosa.

J. C. Scalig.

Διόγνε, ἄγε, λέγε τίς ἔλαβέ σε μέγας;

Ἐς Ἀΐδος ἔλαβέ με κυνὸς ἄγχιον ὁδῶξ.

Vid. Diog. Laert. in vita Diog. Cyn.

Considering each Epigram as one line, in the first there is a succession of 31 short syllables, in the second of 29. Euripides, however, has outstripped them both. See his Orestes, line 162. Ἄδικος ἄδικοι τότ' ἄρ' ἔλακεν ἔλακεν ἀπόφονον, ὅτ' ἐπὶ τρίποδι Θέμιδος ἄρ' ἰδίκασσι φόνον ὁ —Here are 35 short syllables.

Scaliger, of course, had in his eye the Emperor Adrian's address to his departing spirit, which I shall transcribe, together with a Greek version of it by Charles Stephens. See Spartian. c. xxv. It must excite some interest, as it is ascertained that it suggested Pope's *Dying Christian to his soul*.

Animula vagula, blandula,

Hospes comesque corporis;

Quæ nunc abibis in loca,

Pallidula, rigida, nudula,

Nec, ut soles, dabis jocos,

Ἐξάσμων ψυχάριον,

Ἕνθ' ἡ χάταϊρα σώματος

Ποῦ νῦν τάλαιν' ἐλεύσεται,

Ἀμεινῆς, γαῖρά τε καὶ σκιά,

Οὐδ' οἷα πάρος τρυφήσεται;

I shall not comment on the accuracy of the Greek.

TWO ORATIONS

Spoken at OXFORD in the 17th Century.

WE present our readers with two specimens of the Oratory and Latinity of those times. They will see the difference between the style of a Public Orator in the 17th and in the 19th century. The subjects, however, are interesting, and the sentiments creditable.

*Oratio habita in Domo Convocationis OXON. Maii 29. 1620.
cum sereniss. Rex JACOBUS Opera sua Academiae Dono
dederit.*

IN re tam *Augusta*, tam *Basilica*, quorsum (*Academici*) more solito angustis hisce parietum carceribus vestrum compingitis Oratorem? Regum dicta et facta omnium oculos aurisque traherent, quia fructum sunt peritura, si solitudini ostendantur. Non itaque inter privatos parietes, sed in toto terrarum orbe quærendus suggesti locus; Nam quicquid usquam hominum est, meum Auditorium est: Ita sui diffusivus serenissimus JACOBUS, ut beneficium, quod vestrae solummodò mandavit custodiæ, vestri solummodò non faceret Juris: Mansuetà illius Sublimitas et Gratiis stipata Severitas excludunt neminem, nisi Ἀποστολῆς. At hic refugit animus, et reformidat eloqui, quæ subito, et penè improvise cogitavi. Onerosa profectò mihi est, et insolitum incutit timorem *Nominis* tanti, vel potiùs *Numinis* Majestas: Non enim vox Hominem sonat; aut si hominem, certè Hominem supra hominem positum. Quòd difficilior mihi perorandi locus, cùm ita laudem, ut pertimescam, ita approbem, ut ingenii culpà laudes deteram. Quid quæso est in hoc Theatro Universitatis Rerum, quod *Regia* illius Excellentia, haud dicam non attigerit, aut degustarit, sed penetrarit, et excusserit? Si quærat is specimen, Aureum illud Magnificentiae suæ munus contemplamini, in quo voces sententiæ sunt, verba oracula, ut mihi *tam pulchrè videatur scribere, quàm regere*. O Regem; *Seculi, non Ornamentum dicam, sed Miraculum*, à quo Solo tantum expectare beneficium æternitas Ingeniorum potuit! Paucis hoc concessum Regibus minimè otiosi, cum maximè possint otiosi; avarissimè æservare tempus, nihilque per incuriam pati excidere. Optimè de patriâ, et humano genere meretur *Justinianus Cæsar*, quòd cives formaturus, indigestam *Juris Civilis* molem Autoritate suâ, sed vicariis subsidiis redegit in Epitomen. Quantò rectiùs Monarcha JACOBUS, cujus Ipsius erudita pietas Historica, Politica, Theologica deprompsit, ut Viros, Civēs, verèque Christianos, reddat. De Deo cum Theologo disserit; cum Jurisconsulto inextricabiles nodos, legumque ænigmata affabrè explicat, et laboranti *Astræ* succurrit. Cum Politico reipublicæ morbos, et remedia loquitur, et (ut verbo perstringam omnia) hoc profecto agit, quod singuli. Sed quoties *Sacrarum Literarum* limina speciali quodam Jure subiit, in *Rege Ambrosium*, aut *Augustinum*, aut sanè Antistitem aliquem crederes

loquutum, adeò dextrè divinæ Paginæ sensum exposuit. Sic *plus* literaria illius quies prosit hominibus, quàm aliorum sudor, et irrequietus labor. O foelicem Academiam, quæ tam regali deposito superbiere gestit! Desinite tandem fugitiva aliorum Inventa, subtiles, et inanes *Metaphysices* Abstractiones curiosius venari. Istiusmodi enim literæ ad virtutem doctotibus parùm profuerunt: Postulare videtur vestri Judicii maturitas, ingenii acumen, animi robur, ut non tam Scholæ studeatis, quàm Reipublicæ. . Volvenda et revolvenda sunt. .

Nocturnâ versanda manu, versanda diurnâ, haud *Varronis* alicujus, sed Regis *πολυμαθεστάτου* Opera, quæ vos peregrinantes, et veluti in Patriâ hospites domum perducunt, ut unde, qui, et ubi sitis, exploratum habeatis. Illic docetur Ars omnium pulcherrima, Imperare scilicet et Parere. Illic discatis frigere sine usû disputationes, nisi in mediam proferatis lucem, quæ in hac umbratili Exercitatione disseruntur. Cum igitur digni tanto honore, tantaque reperti sitis foelicitate, ut initium et finis studiorum à *Voce Imperatoriâ* procedant, conatus vestros pulcherrima spes foveat, posse etiam et vos (si *Solis* et *Apollinis* vestri ductum sequamini) ad honores, et dignitates designari. *Academia* distinguitur Scholis, clarescit Collegiis, floret disciplinis, at ut ab *Authore*, ita ab *hoc opere* Nomen tuetur.

Bibliotheca non erit literarum, Ædificium, sed Miraculum, quia hunc Orbis totius Thesaurum continebit. Ipsi *veterum* libri gloriâ spoliati, senio, et vetustate squalidi, novo hoc *Radio* protinus resplendent. Quocirca circumferte hanc famæ vestræ Facem, ut diffusiori luceat radio. Cujus enim industriam non exacuat tam luculentum Favoris auxilium? Quisquamne erit, qui ætatem inertî solvet otio, cum *Principis* labores et studia quotidie in oculis, et manibus versentur? Quisquamne erit, qui ingenium situ et sordibus obsolescere patietur, cum cogitârît Principi, sive in Curiâ, sive in Senatu, unum utrobique negotium Legere, et Scribere? Æstuat hic Oratio, et læto, liberôque motu ardet evagari; sed reprimam stili pertinaciam, ne in alienam videar involare messem; quod tamen minimè timendum est Laudatori tanti Regis; Nam cum omnia effundant omnes, semper novus veniat Laudator Ejus, tantam facultatem, et copiam suppeditat dictorum, factorûmque Amplitudo. Quid superest (*Academici*, usque ad invidiam foelicissimi) nisi ut Cæleste hoc Ancile *Bodleiano Mnemosynæ* Fano consecretis?

*Dicite myræ, et mœnia pandite circum
Sacra canant vates.*

Sic nos, *Felix Palladium sacratâ sistimus Arce.*

Oratio habita in Domo Convocationis OXON. Maii. 29. 1620.
cum Sereniss. R. Jac. Opera sua Acad. dono dedit: à RICHARDO GARDINER, ex Æde Christi A. M. Oratore Publico Deputato.

De salvô, et incolumi Regis CAROLI Reditu ad Oxonium ab asperâ Martis Pugnâ circa Collem, Edge-Hill vocatum, in ampliori Âdis Christi Areâ, Gratulatio Octob. 29. 1642.

DABIS veniam, Regum *Augustissime*, si deplorata, et propè expirans Academia vix erigat oculos præ dolore madidos, præ pudore solo defixos, ad *Serénitatis* Vestra lucem intueudam. Proh Fidem! Undèque prorumpit immanis belli intestini furor, passim irrepunt vafra, et perfida ingenia, adeò ut de salute vestrà sinus solliciti etiam dum loquimur. Aciem instruere in tutelam nec penes Academicos, nec fas: imò eò res delapsa est, ut nobis inernibus planè religio sit, circumforanco cuilibet sicario cædem minitanti inultas præbere cervices: Ac si non vivatur in Regno CAROLINO, sed (quod intimè in votis est scelere, et egestate perditis) in magno quodam Latrocinio. Præstò tamen est *Legio Fulminatrix*, nimirum densa *Precum* et *Lachrymarum* agmina, quæ contra, nec mare, nec tellus, nec conjuratæ Inferorum portæ attollent cristas. Hæ sunt machinæ *Academicæ*, hæc propugnacula, et munimenta *Ecclesiæ* pro incolumitate Vestrà. Adest etiam in procinctu tota *Stagiritæ* cohors, *Grex Aristotelicus*, qui non solum *Intentionali* conceptuum obsequio, sed omni *Rerum* conamine, et totis *Prædicamentorum Classibus* Tuam colit Majestatem. Nec immeritò: Quicquid enim Tibi evenit, nostrum est, participamus dolores æquè ac gaudia. Si magno conatui alma pax arriserit, agimus triumphum; sin inauspicatius (quòd absit) succedant omnia, res ad manticam venit, actum est de doctrinæ incrementis, et universo *Musarum* populo. Quocirca cum prelii nuperrimi constans fama increbuisse (in quo satis patuit quantam animi celsitatem gereret pectus vestrum mansuetum, et generosum) contrahebantur animi in singultus, et suspiria, nec quidquam nobis sincerum, et firmum supererat præter *Votum*. Totos artus invasit tremor, ne spectatissimam *Personam* vestram, ardentem, et alacrem in *arenâ* consistentem, Alterum latus Principe CAROLO stipante, Alterum *Duce Eboracensi*, nequissimus quispiam Insidiator in extremum induceret discrimen. Nunc autem, *Majestate* Vestrà salvâ visâ, in liberiores expatiamur gratulationes: quippe quò magis solliciti fuimus ex tuo periculo, eò fusiùs lætamur tuâ salute, et sic ipso fruimur mœrore. Quàm suspicimus affectûs Vestri fidem! Quàm agnoscimus indefessam indulgentiæ pertinaciam! Satis mirari non possumus favoris vestri statas vices. Alii eâdem aurâ, quâ spem erigunt, destruunt; Tu is es, qui, quod dicis, statuis, et superni *Moderatoris* exemplo, atque auxilio, dicendo facis. Officiosi istius gaudii pensum imperavit mihi communis *Salutantium* turba, quâ distenta fervent atria: aliquam etiam religiosæ mentis victimam immolare jussit privatæ observantiæ conscientia. Siquidem in isto rerum turbine placuit Candori Vestro me perturbatum, et in latibulis abditum extrahere in lucem et solem spectandæ vestræ *Clientelæ*. Expansâ tituli dignitate, indies crescentia procudam officia, et nostrum pervenire obsequium, nec moram agnoscet, nec terminum. Non est instituti nostri orationis cursum productiori filo extendere. Brevitas semper grata, in hisce difficultatibus necessaria: supersedebo itaque Rhetoricari, et quod nostri muneri est, Oratoris sancti partes agam.

Crescat Imperii Vestri Majestas, augeatur magnifica Regiæ stirpis gloria, secundo semper reharis flatu; Agri, Urbes, singulæ ditionis Vestræ oræ, ac anguli deponant simultates, et in veterem cœant reverentiam: Germineant fides altis radicibus, existimatio foris, Pax Reipublicæ, et opulenta serenitas coalescant, ac, ut verbo complectar omnia,

• Serus in Cœlum redeas, diuque
Lætus intersis populo Britanno.

Sic Acad. Oxon. nomine peroravit RICHARDUS GARDINER,
Ex Æde Christi.

BIBLICAL CRITICISM.

THE idea which J. H. M. S. suggested in his note, in No. XIII. with respect to that *Crux Criticorum*, Gen. xxxvi. 24., has occupied a great portion of the little leisure which I have; and if you think the following remarks, borrowed and original, upon מִיִּם worthy of insertion, they are at your service.

J. M.

J. H. M. S. says, "Cannot this word be supposed to be the same with that in Deut. ii. 10. and 11.?" This query, which he does not support by any argument, but which is in direct opposition to the doctrine laid down by M. S. M. induced me to have recourse to Poole, to see if there existed any grounds for such a supposition. I thought, from the slight notice which M. S. M. has taken of this prince of commentators, that his judgment would be in favor of the interpretation of this word, by our word *mules*, and turned to him more with the idea of seeing whether any one had attempted to defend the rendering of it by *Emim*, or *Giants*, than with any hopes of finding him of that way of thinking; but judge my surprise, when I found him clearly and positively declaring, that his opinion exactly coincided with that of J. H. M. S. I believe that any other person would have drawn the deduction that I did from M. S. M.'s mention of the "learned Poole," (see *Classical Journal*, Vol. vi. p. 39.); but the judgment of that Colossus of Biblical Criticism shall be given in his own words; and in giving them, I shall make no apology for transcribing the whole of the passage, as far as relates to the question, whether מִיִּם should be rendered *mules* or *giants*, lest I should be considered guilty of the faults which I reprobate in M. S. M.

After stating, and disproving in the clearest manner, the renderings *seas*, *water*, and *warm waters*, and observing, fourthly, that others express the Hebrew word by the corresponding Greek

letters, and thus form it into *ἱαμῆιν*, (possibly for the reason given by M. S. M. in his note,) he proceeds thus: “5. Alii *mulos* vertunt; ita Hebræi in Paul. Fagium, Kimhi in Munster:—Abenmel. in Drusium: ita Targum Jon. et Bereshith Rabba 5. 8. et Rabbini Juda et Jarchi, et Pomar. Aquin. omnesque Hebræi recentiores, et Persa et Arabica Vers. et omnes ferè interpretes et lexicographi: Bocharti Hieroz. 1. 2. 21. 239.¹ Ita Munsterus, Fagius, Vatablus, Grotius, Pagninus, Oleaster, Tigurinus, Junius et Tremellius, Ainsworthus et Piscator.” A host of names, which to oppose seems rashness. Junius, Piscator, and the Versio Belgica, add as an explanation to the phrase *mulos invenit*, “i. e. Artem excogitavit, quâ ex admissurâ equi et asinæ muli procrearentur”—“Probatur ex eo,” says one annotator, “quod *invenisse* dicitur, &c. cum pasceret asinos.”

These form the whole of the authorities for the opinion, that by the word מִיִּם we are to understand *mules*. The arguments against these shall now be adduced:—and to begin with the slight remark made at the end of them: “Non placet (sc. hæcce probatio) aliis—Boufrerius dicit, quasi verò quicquid homo reperit inter pascendum asinos, id omne ad asinos debeat pertinere—Et Bochartus scribit, non ex solis asinis procreantur muli; equorum autem nulla hic mentio.” But the great assertion which I make is, that מִיִּם cannot signify *mules*. This, I think, will appear from the three following arguments: the first of which only, though he must have been aware of the existence of them all, M. S. M. attempts to controvert. מִיִּם cannot signify *mules*, “Sic probatur: Imo. quia illa vox nusquam mulos significat, (quod docent Bochartus et alii); muli autem מִיִּם dicuntur—Hoc omnibus notissimum est. 2do. Non diceretur *invenisse* mulos Ana, quia מִיִּם, licet in S. S. exstet locis plus 400, nusquam significat *excogitare quod non est*, sed *reperire rem jam exstantem*. 3tio. Probabile est mulorum usum in illis locis non fuisse tam vetustum: nam in armentis et gregibus Abrahami, Isaaci, et Jacobi, et aliorum (Num. xxxi. Jos. vi. Jud. vi. 1 Sam. xv. &c.) censentur, cameli, equi, &c. at muli nusquam—nec ante Davidis tempora, ut docet Bochartus, leguntur mulis usi.”

These three arguments are, I think, sufficient to show, that מִיִּם cannot be rendered, *mules*, even though so great a host of commentators propose or defend such an interpretation. I now

¹ Instead of reading “ita & Aq. Sym. et Th. in Boch. Hier. 242. 30.” as in M. S. M.’s letter, read “ita & Aq. Sym. et Th. in Boch. Hier. 1. 2. 21. 242. 30.—& is used to express the Septuagint version.

proceed, in the words of Poole, to lay down some reasons why we should render it Emim or Giants. His words are "Onkelos vertit גְּבִיִּים, (quod tamen Fagius trahit ad mulos, qui יָמִים dicuntur, vel ab אִיִּם robore, (quod onera gravia ferunt,) vel ab אִמָּה terrore) vid. Fag. Transl. præcip V. T. coll. Sed Chaldaeam vocem, ut bene monet Rivetus, ubique pro gigantibus usurpat. Lechatus ipsa vertit gigantes, et eodem recidit, quod Samaritana versio reddit, Emæos, quia hi inter gigantes erant, Deut. ii. 10, 11. Illis itaque *Jemim* iidem sunt qui *Emim*, quorum nomen Hebræi vel cum Jod אִמִּים scribunt, vel אִמִּים, sine Jod. Prius si sequamur, dicendum, in יָמִים excidisse א," cujus excisionis permulta dentur exempla; "et, ut idem est Aram, Matth. i. 3., qui Ram, Ruth iv. 19.; idem locus אִפְסֵי יָמִים, 1 Sam. xvii. 1. et פֶּסַח־רָמָה, 1 Par. xi. 13.; iidem populi Aramim et Ramim, 2 Par. xxii. 5. ita Emæi, vel cum א, הָאִמִּים, vel sine א, הִימִים dici potuisse constat. At si sequamur posterius, יָמִים erit pro אִמִּים, et א permutatis." Cujus mutationis exempla perscribere inutile foret. "Adde quod הָאִמִּים hodie legitur in Hebræo exemplari qui Parisiis editus est caractere Samaritano."

These arguments seem to me to have great weight: if they can be confuted, I shall be happy to see M. S. M. reply to them; for though they express my ideas on the subject, and are therefore pleasing to me, still "magis amica veritas."

But to proceed with Poole—"Si sic igitur intelligas," says he, "loci, alioqui obscuri et intricati, sensus apertus erit et percommodus. Hos Emæos *invenisse* dicitur Ana, phrasi Hebraicâ hoc est, vel in eos incidit, vel etiam irruit in illos ex improviso. Ita verbum *inveniendi* sumitur Jud. i. 5., 1 Sam. xxxi. 3., et multis aliis locis. Aut igitur paratas insidias virtute suâ elusit, aut magnâ clade eos affecit. Et hoc eò fit verisimilius, quod Emæi Horæis vicini erant (ut constat ex Gen. xiv. 5, 6., et præcipuè ex Deut. ii. 9, 10, 11, 12) ut nihil tam proclive fuit, quàm hos illorum, aut illos horum fines invadere."

M. S. M. will perceive that these arguments are borrowed, but surely he cannot object to my stating the whole of the arguments on both sides, as given by such a writer as Poole, when he himself selects, and for the sake of appearance affixes, Poole's name to such part of his commentary upon this passage as may suit his own opinion. The extract, too, is made so unfairly, that it reminds us of the quotation from the Psalms, "There is no God;" for the part which M. S. M. has brought forward as having received the approbation of Poole, is the very part which that candid com-

mentator has taken the greatest pains to confute. I do not challenge, or wish to provoke a controversy, but only to elicit truth; and desiring that my errors in judgment may be pointed out, I conclude: hoping at the same time that the faults, "*quas aut incuria fudit Aut humana parùm cavit natura*," may be passed over in kindness.

ANECDOTES OF REMARKABLE FEMALES.

I am not quite certain whether Anecdotes relating to persons eminently distinguished for their literary researches, fall immediately under your cognizance—but if they should, perhaps you will not esteem the following remarks on Females famed for their acquisitions as totally irrelevant, and they may perhaps tend to convince your readers that sense was formerly as amiable to Women of Beauty, as Beauty is now agreeable to men of sense.

We all know perfectly well that in Greece there were ladies who slept in the shades of Parnassus and drank of the Castalian stream: why then, I would inquire, should we tacitly suffer Females of more modern times to sink into oblivion?

LODOICA SARACENA LUGDUNENSIS.

It will hardly be credited that this most extraordinary creature was thoroughly versed in the Greek, Latin, and Hebrew, tongues at the early age of eight years, but the following extract will sufficiently elucidate the assertion.

Precibus (asserit Iud. Enochus, Epistola ad Petrum Filium in Lib. 1. Part. Grammatic.) *à Deo te nihil non impetrare posse Fratres Saraceni Latine Græcæque docti, quasi sigillo sublato, satis ostendunt; præcipue verò eorum soror Lodoica, annos octo nata, fratribus quàm ipsa paulo majusculis, neutrius linguæ, sed ne Hebraicæ quidem, laudem relinquens.*

He then urges his son not to suffer himself *eruditione superari à Medici filiâ*—and adds: *Illa etsi cum suavissimis fratribus doctissimo parenti est charissima: Scito tamen, Fili, si frænis quàm calcaribus te magis egere intellexero, multo te mihi fore chariorem.*

The opinion of this anxious father is thus supported—

Philibertus Saracenus Medicus superstitem reliquit filiam Lodoicam Saracenam, Literas Hebraicas, Græcas, et Latinas doctam, &c. &c.

ANNA ROHANIA.

Phil. Aquinas in a Prefatory Epistle to a brief account of the Fathers translated by him from the Hebrew into the French Language, highly compliments this fair scholar.

“Hanc Illustrissimam et Sapientissimam Principem Hebraicis literis haud leviter fuisse tinctam.”

The following anecdote, is related of her: that whenever he went to her, he found her reading a chapter in the Hebrew Testament,—and adds, *ne ecclesiæ quidem hocce studium deseruit, cum etiam illic, dum Hymni decantarentur, ipsa interim Heb. Idiom. mente psalleret.*¹

Theodorus Tronchinus, in a Funeral Oration on Henry Duke of Rohan, thus mentions her: *Ex libris Catharinæ du Parthenay, superstites sunt adhuc Illustrissimus Benjamin, Dux de Soubize, et Illustrissima soror Anna, MUSARUM DELICIÆ ET ORNAMENTUM.*

She is also described *eâdem cum laude*, in Epistolis à Fred. Spanhem. Ann. 1650. p. 293.

Anxious as I am that scholars should not have the character of want of Gallantry (may I not say of impartiality) I make no apologies for continuing this detail.

DOMINA DE GUIMENE.

Miscellanies² by this illustrious Female were published by D. Hardy at Paris, in French and Hebrew: hence it may be inferred that she was versed in that language.

MARIA MOLINÆA.

In an anonymous work, I find the following remark.

Quis dignè satis laudet nobilissimam ac eruditissimam Virginem, celeberrimi Petri Molinæi Filiam? Who was so highly distinguished for indefatigable research, as to be enabled constantly to correspond in Hebrew. She is mentioned with considerable respect by Bochart, and was supposed also to be thoroughly versed in Logic, Physic, and Ethics.

Vere priùs flores, æstu numerabit aristas,
Poma per autumnum, frigoribusque nives.

Should this trifle be received with any attention, I shall be very happy to communicate further anecdotes of the same kind.

Q.

¹ Non vox sed votum, non chordula Musica, sed cor,
Non clamans, sed amans, cantat in aure Dei.

² HORAS.

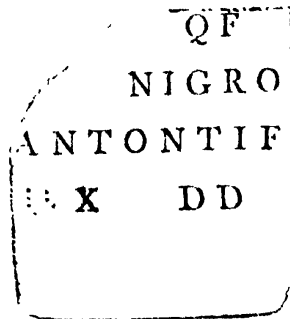
INSCRIPTIONS FOUND AT SIGUNTUM.

WE have been favored with the following additional Inscriptions lately brought into this country, and hope to be able to give some explanation of them in a future number.

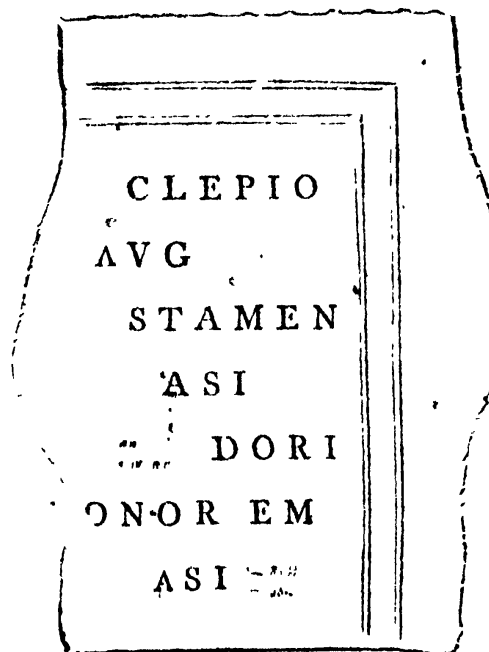
The following rules are collected from some of the most distinguished Spanish antiquaries.

1. The characters both of the Celtiberians, and of the Turdetani, are to be chiefly referred to the most ancient Greek and Etruscan.
2. There are several letters admitted to be doubtful.
3. There are double letters, which frequently recur.
4. The vowels are sometimes expressed, but often are to be supplied.
5. Words are seldom written at full length.

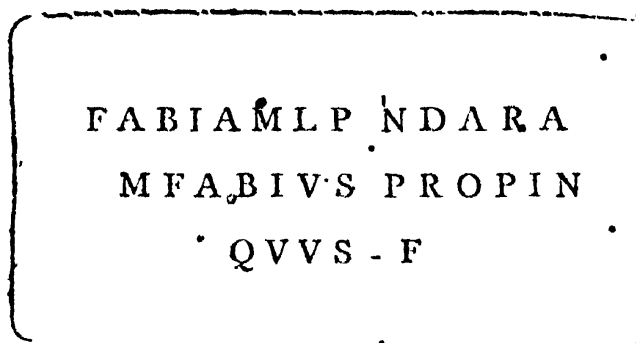
No. 16.



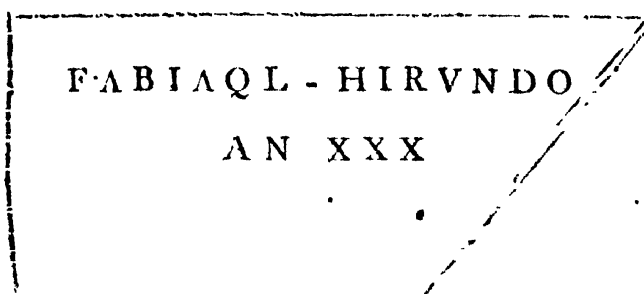
No. 17.



No. 18.



No. 19.



No. 20.

A C A
SERGILLAE
L - TERENTIVSFRATERNVS.
ADFINI

GREGORII NAZIANZENI EPIGRAMMATA SELECTA QUÆ-
DAM: RECENSUIT
H. S. BOYD.

Εἰς Εὐφήμειον.

Τίς τίνος; Ἀμφιλόχου Εὐφήμειος ἐνθάδ' ἐκρίται·

Οὗτος ὁ Καππαδύκεις πᾶσι διὰ στόματός·

Οὗτος, ὃν αἱ Χάριτες Μούσαις δόσαν, οἱ δ' Ὑμέναιοι

Ἀμφὶ θύρας, ἦλθεν δ' ὁ φθόνος ὠκύτερος.

Εἰς αὐτόν.

Αἱ Χάριτες Μούσῃσι, τί ῥέζομεν; οὐκέτ' ἄγαλμα
 Χειρῶν ἡμετέρων Εὐφήμειος ἐν μερόπεσσι.
 Χ' αἱ Μοῦσαι Χαρίτεσσιν, ἐπεὶ φθόνος ἐστὶν ἀλιτρὸς,
 Τόσσον ἔχοι, ἡμῖν δὲ τόδ' ὄρκιον ἔμπεδον ἔστω.
 Μηκέτ' ἀναστῆσαι τοῖον μερόπεσσιν ἄγαλμα.

Εἰς αὐτόν.

Στράψε μέγ' ἀνθρώποις Εὐφήμειος, ἀλλ' ἐπὶ τύτθον·
 Καὶ γὰρ ἔτ' ἀστεροπῆς οὐ μακρόν ἐστι σέλας.
 Στράψεν ὁμοῦ σοφίῃ τε, καὶ εἶδεϊ, καὶ πραπίδεςσι·
 Τὰ πρὶν Καππαδόκαις ἦν κλέα, νῦν δὲ γόος.

Εἰς αὐτόν.

Ἔρνος ἀμώμητον, Μούσων τέκος, εἶαρ ἐταίρων,
 Καὶ χρύσουν Χαρίτων πλέγμα ἰσπεφάνων,
 Ὡχετο ἐκ μερόπων Εὐφήμειος, οὐδέτ' ἀνέσχευ
 Αἶ, αἶ, τοῖς θαλάμοις πυρσὸν ὃν ἤψεν Ἴριος.

Εἰς αὐτόν.

Κρῆναι, καὶ ποταμοὶ, καὶ ἄλσέα, καὶ λαλαγεῦντες
 Ὅρνιθες λιγυροὶ καλὸν ἐπ' ἀκρεμόνων,
 Αὐραὶ τ' αἱ μάλακον συρίγμασι κῶμα φέρουσαι,
 Καὶ κῆποι Χαρίτων εἰς ἐν ἀγειρομένων,
 Κλαύσατε· ὦ χαρίεσσ' Εὐφημιάς, ὥς σε θανόν περ
 Εὐφημος κλεινὴν θῆκεν ἐπωνυμίην.
 Κάλλιμος ἡϊθέων Εὐφήμειος εἶποτ' ἔην γ·
 Κάλλιμος ἐν χώροις χῶρος οὗ Ἰλύσιος.
 Τῶννεκεν εἰς ἐν ἄγεσθην, ἐπεὶ ζωὴ μὲν ἔλειψεν,
 Οὐνομα δ' αὖ χώρῳ κάλλιπεν ἡγαθέω.

July 13, 1813.

PROLEGOMENA IN HOMERUM, &c. &c.

Vide no. *Ult.* p. 321.

LIX. IN *Odyssea* perinde atque *Iliade* ^{δεικτικὸς} et ^{ἐμφατικὸς} est tantummodo articulus; nostratum Britannorum, quam Græcorum posteriorum, Atticorum præsertim, consuetudini loquendi aptior; atque ubi aliter usurpatus sit, pro rhapsodi alicujus fœtu habendus, et, cum cæteris ejusmodi sordibus, haud cunctanter ejiciendus. Cum autem carmina poetæ ac rhapsodi veteres gestu vehementiore recitare solerent; et, scenico quodam more, inter recitandum, voce, vultu, manu, ac totius corporis motu, animorum affectus exprimere, et quidquid versibus perstringere vellent, tanquam præsens ostendere, articulus haud infrequenter ea ratione nominibus præfigebatur; neque alia, propriam ejus vim in Homericis aut percipere aut sentire possumus.¹ Adjectivis, nihilominus, substantivorum loco usurpatis ut *γερῶν*, *γεραῖος*, *ξείνος*, &c. præfixus pronominis vicem explebat; neque causa erat cur doctissimus Heyne ab ejusmodi vocibus deturbare vellet.

LX. Særior tamen et vulgaris articuli usus, quanquam Hesiodi, carmini perinde atque Homericis ignotus, satis antiquus esse videtur, atque jamdudum invaluisse, cum Etrusci et Latini, non modo deorum quorundam nomina, sed vocabula etiam, quorumvis hominum sermoni quotidiano apprimè necessaria, a Græcis recipiebant: nam TERRA haud alia ratione e *τῇ ἔρῃ*, quam TURMES, Etruscum dei Mercurii nomen, e *τοῖς Ἑρμῆς* compositum esse oportet. Vetustior igitur priscorum vatum vel *ἀοιδῶν* poesis inter Græcos, quam ejusmodi nomina aut in Etrusca aut in Latina lingua.

LXI. In chronico Pario Hesiodus sub finem decimi ante Christum natum seculi vixisse traditur; et quanquam me fateor parum fidei habere marmori isti celeberrimo, in hac re nihilominus auctoritas ejus plurimum valet, quod rationibus idoneis fultam video: atque, si e sermonis cujusque proprietatibus, quas sentire potius

¹ Sic cum Hector Paridi munitabundus exprobrat—

ὅτι ἂν τοι χραίσμῃ κίθρις, τί τε δῶρ' Ἄθροδότης
ἢ τε κόμη, τό τε εἶδος, ὅτ' ἐν κοίτῃσι μέγ' ἔσται.

poeta vel rhapsodus, sub Hectoris persona, τὰ δῶρα, τὴν κόμην, καὶ τὸ εἶδος Paridis tanquam præsentis, audientibus inter recitandum, gestu, quodam contumelioso, ostendebat; unde articuli singuli singulis præfixi sunt: dum κίθριν, quam Paris secum in præliis non habebat, sic indicare haud lignit; atque ideo articulus importunè ei adhibitus esset; neque Paris in excusatione articulum adhibet; ab ejus enim persona gestus omnis emphaticus in sua δῶρα tum prorsus alienus fuisset.

quam definire possim, ariolari liceret, Odysseæ auctorem centum circiter annis, Iliadis ducentis ante Hesiodum cecinisse putarem.¹ Sic Iliacum carmen, maximum illud et pulcherrimum humanæ mentis opus, ei ipsi seculo tribuerim, quo Iones, Peloponneso expulsi, in Asiam commigrabant, quod aptissimè convenire videtur, tum schemati universali poematis, tum iis episodiis, quorum difficile est rationem reddere nisi e casibus et rebus gestis illorum temporum.

LXII. Poetæ enimvero et sociis, si propriis pulsi sedibus alienas appetere coacti essent, neque gravior neque aptior carminum materia inveniri poterat, quam bella in iisdem terris olim a majoribus gesta, tanta gloria, et tam prospero successu; neque ulla efficacior ratio suadendi concordiam inter suos, quam clades et calamitates commemorare, quæ, e rixis et jurgiis priorum ducum ortæ, successus illos aut retardassent, aut dubios tantisper reddidissent.

LXIII. Urbium Peloponnesi eversio obscure ambigueque indicatur, ut casus adhuc anceps, at deorum consiliis antea agitated, atque ideo expectandus;² sic ut simul cuperet ac timeret poeta aliquid certi proferre inter homines, qui e longinquo patrias illas sedes ab hostibus occupatas contemplerentur, nec certè scirent si eas conservassent, an diruissent.

LXIV. Catalogus geographicus totius Græciæ, e nominibus propriis regionum, urbium, vicorum, montium, et amnium conflatus, vix aliorum hominum sensibus ea ætate aptari poterat, quam exulum; qui iis ipsis in locis pueritiam degerant: nam mera ista ac nuda scientia rerum, quæ in didactica recentiorum poesi tantas laudes meruit, nullas illecebras habere potuerat apud homines rudes et agrestes; quales erant etiam principes civitatum et duces exercituum Homericis temporibus. Tales homines nulla ratione se doceri patiuntur nisi affectibus animi vehementer commotis; quæ evenit ut, apud omnes gentes, primi sapientiæ magistri fuerint poetæ; omnisque doctrina, vel de prudentia vitæ, vel natura rerum, vel potestate deorum, sub fabularum prodigiosarum involucris propagata sit. Ne summus quidem ornatus pulcherrimorum versuum ita commendare potuisset mera nomina et apposita Græcarum urbium, vicorum, montium et amnium, Græcis Græciæ incolis, ut libenter audirent vel optimum poetam et θεοῖς ἐναλίγκιον αἰεθλόν, qui talia cantitasset. Neque colonis longinquis et inveteratis, qui in nova patriâ nati, nullam antiquæ vel memoriam vel

¹ In Chronico Hesiodus Homero prior est: at Catoni majori, apud Ciceron. de senectute, Homeras multis ante seculis fuisse visus est: item doctioribus omnibus, credo. Poemation; tamen, quod unicum Hesiodi nunc exstat, ita inquisitionum et interpolatum est, ut ejus testimonio de poetæ ætate non temere uti liceat. Vox, nihilominus, ἀφρονεταί; quam Homericæ Prosodia prorsus recensaret, in versu non suspecto, seriorem pronuntiandi consuetudinem plane declarat. Vide infra S. CLII, &c.

² Iliad. Δ. 51—6.

notitiam habuissent, ejusmodi catalogus motum vel affectum ullum animorum excitasset. Exulantibus autem, et vi pulsis, qui amore quodam indigena locorum consuetorum adhuc tenerentur, nullam materiam aptiorem ad captandos animos, atque intimos eorum sensus et affectus commovendos, poeta naturæ observantissimus seligere poterat. Omne nomen et appositum, unaquæque vel tenuissima notâ, quasi in tabula votiva, mentibus ostenderet anteactæ cujusque vitæ cursum—gaudia, ærumnas, ludos—puerorum errores, juvenum voluptates, virorum curas; quæ omnia, memoriæ infixæ, hominum affectus semper retrahunt ad locos in quibus ea primi experti sint.

LXV. Objici forsitan potuerit Hesiodi carmen didacticum: quod Homericis quamvis multo posterius, ejus tamen ætatis est, qua antiqua morum simplicitas adhuc invaluit. Sed alia prorsus est ratio rerum quibus instructum est; neque sententiæ, in usum vitæ civilis et agrestis collectæ, et versibus intextæ, speciem aut naturam habent scientiarum earum exquisitiorum; quæ, cum neque opibus, neque commodis publicis vel privatis aliquid contulerint, tam contemptui apud rudes homines semper fuere, quam otiosis et luxu diffluentibus in deliciis. Prudentiæ autem domesticæ, ac juris communis et officii præcepta, quæ vates Ascræus, e sententiis sparsis et jampridem vulgatis, concinnasse et ornasce, potiusquam de suo ingenio deprompsisse videtur, omnium hominum interfuit cognoscere et memoria tenere; dum situs ac nomina locorum alienorum, nisi, ex usu et consuetudine anteactæ vitæ, affectibus animi infixæ et inhærentia essent, nemo ea ætate vel scire vel audire curasset.

LXVI. Mihi igitur vix dubitandum esse videtur, quin poeta ipse et primi auditores Iliadis, ex iis fuerint, qui inter annum millesimum centesimum et millesimum quinquagesimum ante Christum natum, e Peloponneso et aliis forsitan Græciæ regionibus, in Asiam migraverunt, et florentissimas urbes, bonis artibus et ingenii fecundissimas condiderunt. Hoc temporis intervallo poetam vixisse nonnulli veterum prodidere, præsertim pseudo-Herodotus, qui, e traditione quadam melioris certè notæ quam cætera istius libelli de vita Homeri farrago, eum natum esse anno sexcentesimo vigesimo secundo ante Xerxis expeditionem; qui est millesimus centesimus secundus ante Christum natum, scripsit: cum ipse Herodotus, ducentis serius annis, et Homerum et Hesiodum floruisse tradidisset, verbis tamen quæ planè indicant fuisse tum quoque, qui pro ævo priorē contenderent; atque eorum sententiæ Aristarchus calculum adjecisse traditur.² • •

¹ Lib. II. c. 53.

² τοῖς δὲ χρόνοις αὐτῶν (Ὁμήρου) οἱ μὲν περὶ τοῦ Ἀρίσταρχου φασὶ γενέσθαι κατὰ τὴν τῆς Ἰωάννης ἀποιρίας, ἥτις ὑστέρη τῆς τῶν Ἡρακλείδου καθόδου ἐτῶν ἑξήκοντα.

Duæ præcipuæ migrationes a chronographis memoratæ sunt, altera Æolum anno millesimo centesimo vigesimo quarto, altera Ionum anno millesimo quadragesimo quarto ante Christum natum; sed hanc stirpium distinctionem poeta videtur prorsus ignorasse; neque inter gentes Hellenicas, quarum nomina et situs recensuit, ut Boeotorum, Epeiorum, Abantum, &c. usquam meminit Æolum vel Dorum, vel Ionum: locum enim Iliadis; (N. 681—700,) quo Iones Attici laudantur, insititum esse Heyne jampridem monuit; neque de eo ejiciendo nobis ambigetur.

LXVII. Dore, cum nullis certis sedibus diu errassent, jam ante Troica tempora, montes altos ac nivosos inter Thessaliam, Phocidem, et Ætoliam habitabant; quorum reliqui incolæ in recensione copiarum, atque in præliis subsequutis, numero ac virtute insignes sunt. De Doribus autem silet poeta; quod eos non participes belli crediderit; aut, in patriæ hostes iniquior, rerum gestarum gloria fraudare voluerit. Parcus est quoque tam Iliadis quam Odysseæ poeta in Herculis laudibus; quanquam res ejus materiam carminibus antehomericis haud paucis præbuisse videntur: sed posterius ejus Dorum, qui Peloponnesum subegerant, duces erant: atque eam ob causam fortasse filius ejus Tlepolemus, prima statim pugna, et nullo memorabili edito facto, solus e regibus Græcis occisus est;² et ipsi pessimum omnium facinus, hospitum nempe cædes inter sacra mensæ patrata, imputatum est.³

LXVIII. Dorum sermonem antiquum ac semibarbarum, a Lacedæmoniis, veterum morum modorumque tenacissimis, servatum esse credo; et specimen ejus, corruptum scilicet ac inendosum, adhuc extare in decreto contra Timotheum.⁴ Dorica dialectus, a lyricis, tragicis, et bucolicis poetis usurpata, non est sermo gentilitius populi alicujus; sed lingua in usum poeticum conficta, atque partim e variis archaismis, partim ex usu vulgari recentiorum Dorum conflata; quorum præcipua pars sermonis ex Æolico formata est.

Æolum tamen atque Ionum lingua una eademque fuisse videtur; neque in diversas abiisse dialectos, nisi post emigrationes in Asiam; ubi gentes illæ, quæ generatim Danaï et Achæi appellabantur, in varias, et a se invicem remotas civitates dispersæ, in varias species diversorum idiomatum patrium sermonem paullatim deflectebant; ita ut Herodoti ætate quatuor varietates linguæ inter ipsos Iones Asiaticos observarentur;⁵ neque pauciores neque minus diversos

Aliæ veterum sententiæ in Philostrati Heroicis asservantur. γέγονε ποιητής Ὀμηρος, καὶ ᾤει, ὅς μιν φασὶν Ἴνδοι, μετὰ σέξταρα καὶ ἐκασιν ἔτη πῶν Τρωϊκῶν· οἱ δὲ μετὰ ἑπτὰ καὶ ἑκατοῖ, πρὶν τοῖς ἑκατοῖ ὅτι τὴν ἰστορίαν οἱ Ἀθηναῖοι ἐς Ἰωνίαν ἐστειλαν· οἱ δὲ ἐξήλοντα καὶ ἑαυτοὶ ἔτη γεγονότα μετὰ τῇ Τροίᾳ ἐπὶ Ὀμηρὸν τι καὶ Ἡρόδοτον. C. XVIII. S. 11.

¹ Herodot. lib. i. c. 56.

² Il. F. 603.

³ Od. φ. 27, &c.

⁴ a Boethio asservat, et Oñobii edit, ann. 1777.

⁵ Lib. i. c. 142.

fuisse modos loquendi in Sicilia et Italiae coloniis, e veterum monumentis ac testimoniis certissime constet. Verbum, quod in communi et Attico sermone *ΠΑΑΣΣΩ* et *ΠΑΑΤΤΩ* scribebatur, apud diversos Doricæ stirpis populos *ΠΑΑΖΩ*, *ΠΑΑΣΔΩ*, et *ΠΑΑΔΩ* fiebat; atque alias Dorismus antiquus in varias abibat formas, singulas singulis civitatibus proprias et peculiare: alius enim erat sermo Argivorum, alius Lacedæmoniorum, alius Rhodiorum, alius Cretensium, &c. &c.; neque ipsius Cretæ una eademque erat omnium civitatum dialectus; at aliarum aliæ, ut e nummis adhuc extantibus planè liquet.

LXIX. Ab his omnibus Attica dialectus quamplurimum distabat; atque quo elegantius prænata, exulta, et perpolita esset, eo magis a fontis ac parentis lucida et simplici magniloquentia delabebatur; ipsis tametsi istis elegantibus locum et auctoritatem parentis postea acquisiverit.

LXX. Parens autem ac fons, e quo reliquæ omnes effluerunt, est lingua Homérica; quæ non e diversis dialectis et licentiis poeticis, ut grammatici somniant, conflata est; sed Achæorum vel Danaorum veterum sermo quotidianus et universalis fuit; quo, Homericis temporibus, omnia publica et privata negotia transigebantur; atque omnes sensus et affectus animorum exprimebantur: eorum enim temporum homines neque lexica, neque grammatica, neque libros ullos habebant; quapropter, si poeta verba insolita, aut modos loquendi ab usu communi abhorrentes, in carminibus usurpasset, nemo auditorum intellecturus fuisset.

LXXI. Hæc tamen lingua, cum carmina litteris primum mandabantur, jamdudum exoleverat; qua evenit ut rhapsodi et grammatici, qui ea sic redegerunt, cum neque indolem neque formam ejus planè perspectam haberent, omnia ad suas ipsorum dialectos vulgares traduxerint; atque quoties versus mensuræ modos loquendi longiores vel pleniores desiderarent, toties licentiam istam poeticam excogitaverint, ac litteris insititibus hiatus supplerint: Græci enim veteres, cum omnium exterarum linguarum incuriosi, tum in suæ propriæ prisca indole et originibus indagandis minus seduli et attentis fuere; ita ut Thucydides et Aristoteles, viri acimine, scientia, et eruditione facile principes, haud aliter in hac re cæcutirent, quam quivis e trivio sophista vel rhapsodus.

LXXII. Incredibile cuiquam fortasse videbitur, poema ornatissimum, et omnigenæ eloquentiæ gratiis ac virtutibus refertum, in lingua tam exculta compositum esse sexcentos annos antequam ullus prosæ orationis scriptor extitisset. At quamdiu usus litterarum, ob penuriam materiæ ad scribendum aptæ, in paucis tantum et brevibus titulis in lapidibus, aut tabulis ligneis, aut laminis plumbi vel æris insculptis, hæsit, quidquid de laudibus deorum,

¹ Gregor. Corinth. Episc. de dial. Dor. S. xli. xci. et Koen. not. in eand.

heroum factis, aut sapientiæ præceptis, uberiore eloqui cursu traderetur, versibus condire solenne erat, ut facilius memoria teneretur; atque ita per rhapsodos, qui et librorum et librariorum vice tunc fungebantur, in publicum prodiret. Musas ideo non Phantasias neque Inventionis filias esse, sed^o Memoriae, mythographi finxere; et poeta eas maxima intentione animi invocavit, non ut Achillis vel Diomedis ingentia facta cantaturum adjuvarent, sed ut catalogum facerent; partem operis, cui Musarum opem minime necessariam quivis nostri ævi poeta putaverit.

LXXIII. Troicis jam temporibus regem unumquemque potentiorum in familia poetam aluisse constat, qui hospites et amicos in conviviis delectaret; ac civium animos ad pietatem et virtutem accenderet; dum deorum laudes, et majorum res fortiter gestas, carminibus ad lyram cantatis, celebraret. Poetæ item singuli, qui arte et ingenio cæteris præcellerent, et quorum fama jam latius percrebuisset, haud unius principis patrocinio, vel unius gentis æstimatione contenti, longinquis peregrinationibus gloriam captabant; atque artem, quam colebant, vario rerum usu, et hominum experientia ornabant augebantque. Talem fuisse credo Thamyrin illum Thracium; qui, dum ab Æchalia redibat, vocem ac memoriam, morbo aliquo in itinere correptus, perdidisse videtur; talemque fuisse ipsum Iliadis auctorem, tum veterum traditio, tum carminis indoles ac forma vix dubitare sinit; non enim curiosus adeo in laudibus inter Græcorum procures æqualiter dispertiendis fuisset; neque tam subtili artificio singulorum *ἐπιστρείας*, ita ut reliquorum gloriæ non obessent, distribuisset, nisi singulis eorum posteris, tum forte regna singularum gentium tenentibus, placere studuisset.

LXXIV. Poetarum itaque arte et ingenio, æquè atque oratorum studio et contentione, lingua Græca ab ipsis incunabulis exculta et perpolita est; atque eâ ratione unctior quædam splendidiorque consuetudo loquendi, etiam in quotidiano sermone et de tenuissimis rebus, invaluit; neque in illa simplicitate morum, cum maximè reges aratorum, messorum, pastorum, atque etiam coquorum officiis fungerentur, ejusmodi officia Musæ dedignatæ sunt: at humillimas res nativa verborum gravitate, modorum gratia, et numerorum suavitate, in heroicæ majestatis fastigium extollebant.

LXXV. Neque eloquentiæ popularis ac forensis minores fuisse laudes aut præmia viliora, quam bellicæ fortitudinis in heroicis temporibus videntur; e compendibus enim utriusque carminis locis satis liquet, nullum foedius opprobrium in principem virum ingeri potuisse, quam *ἀνεπίτροπον*, *confusè loquentem* esse: cum enim regna et imperia moribus plusquam legibus, et opinionibus plusquam

viribus, starent, unusquisque rex vel princeps civitatis tantum inter cives potestate praevalebat, quantum armis in bello vel eloquio in pace praeeminere visus esset; quapropter omnes, qui eo loco nati essent; ut sibi rempublicam capessendam quodammodo sperarent, artem dicendi haud minus quam pugnandi callere oportebat; principemque virum liberaliter institutum ante omnia decebat

μύθων τε ρητῆρ' ἔμεναι, πρῶτῆρά τε ἔργων.

Siquis autem exquisitè ornatum se reddere studeret, Homericì instar Achillis, medicinæ scientiam, quatenus bello utilis in vulneribus tractandis, et musicæ vel poesis facultatem, qua propriam virtutem, aliorum fortia facta canendo, accenderet, addere oportebat. Ex ipsa itaque morum simplicitate, et aliarum artium inscitia, eloquentia invaluit; ac lingua, nativa quadam gratia et elegantia ab omni fuco rhetorico aliena, exculta et ornata est.

LXXVI. Carmina haud pauca ante Iliadem per Græcorum urbes decantata fuisse, vix dubitandum est, quamvis nihil antiquius nunc extet, neque in veterum bibliothecis extitisse videatur; nam, quæ sub antiquiorum poetarum nominibus circumferebantur, ipsa sermonis indoles ac forma posteriora ætate esse prodit. Ante Shakspearium item nostrum, haud pauci trægædiarum et comædiarum scriptores fuerunt, qui plausu sui quisque theatri vicissim gaudebant; etsi omnes ille vir fulgore ingenii sui ita perstrinxit, ut vix rei antiquariæ studiosis nunc noti sint; neque iis etiam adhuc innotuerint, nisi ars imprimendi, exemplaria ultra modum, multiplicasset. Sic Iliacus, credo, poeta omnes qui præissent longe supergressus, eorum scintillis splendorem suum ita offudit, ut prorsus extinxerit, et quæcunque cecinissent, obliviscenda fecerit antequam litteris mandarentur. Tituli hexametri, quos Herodotus ex anathematis templi Apollinis Thebis exscripsit, ni justis suspicionibus obnoxii forent, specimina carminum non tantum antehomericorum, sed ante-Troicorum, obtulissent: quandoquidem decimiquarti et decim tertii ante Christum natum seculi esse debuissent; neque de fide Herodoti in exscribendo quæ vidisset, vel narrando quæ audisset, dubitandum est: de ejus autem judicio, et acumine in fraudibus sacerdotum, sanctitatis famam e gloria antiquitatis captantium, detegendis jure suspicari licet; præsertim cum vox *μουναρχέων*, ut nihil dicam de sono ipso ac tenore versuum, notam manifestam senioris ævi præ se ferat.¹ Alioquin ipsa anathemata illius ævi esse potuerint; etsi deorum templa, Homericis etiam temporibus, nondum in Græciâ extitisse, e silentio utriusque poetæ nisi loco manifestè interpolato,² probabile est: at tamen sacros fuisse thesauros ditissimos et celeberrimos et Orcho-

• ¹ Herodot. v. 59. &c.

• ² Iliad. B. 549.

meni et Delphis certissime constat;¹ et quam solidè et magnificè ejusmodi ædificia, ad res prætiosas fidei commissas tuendas, exstructa essent, adhuc exemplo est quod, tantum non integrum, extat inter Mycenarum reliquias. Apud Græcos quoque veteres, urbibus vi captis ac dirutis, quodcunque in usum sacrorum sic depositum erat, intactum manebat; ita ut Thebis paullo ante bellum Trojanum expugnatis ac direptis, nihil obstaret, quominus quæ Apollini antea dedicata essent, illæsa ad Herodoti ætatem pervenire potuissent; neque custodibus religio fuisset, quo minus quæ de eorum veneranda antiquitate tradita accepissent, litteris inscriptis confirmare auderent.

LXXVII. Unde litteræ Græcæ originem duxerint; et quo tempore signorum numerum plenum acceperint, in obscuro est: omnia enim, quæ tradita sunt de Cadmo, Palamede, &c. lubrica admodum et incerta sunt. De Cadmo, Leucotheæ, quæ nata mortalis dea maris facta est, patre, memoravit Odysseæ auctor; ita tamen ut nullam de ejus patria vel stirpe notitiam reliquerit.² Cadmei isti celeberrimi, qui Thebas in Bœotia vel condiderant vel occupaverant, a poeta antiquiore memorati sunt; nulla tamen mentione facta vel stirpis vel regionis qua oriundi essent. A Danaïs autem vel Achæis prorsus alieni fuisse videntur: sed a ratione rerum et moribus illius seculi planè abhorret, Phœnices, maritimum genus, sedem occupasse aut coloniam constituisse tam procul a mari inter gentes ignotas et infestas. Cadmum ipsum prorsus ignorasse videtur; neque si nosset, et gentem Cadmeam pro ejus posteris habuisset, eos *Καδμείους* sed *Καδμίδας* e sermonis indole nominasset. Casmilus vel Cadmilus vetus Mercurii nomen fuit;³ neque aliud fuisse credo Cadmum: unde Harmoniam, Martis et Veneris filiam uxorem duxisse fertur; atque cum ea in anguem mutatus esse, et dei sceptro vel caduceo adhæsisse; qua mysticæ religionis allegoriam cuivis deprehendere licet.

LXXVIII. De Palamede uterque silet poeta; unde patet nullum fuisse eo nomine ducem in bello Trojano; sed omnia de eo tradita, et de litteris ab eo inventis, posterorum commenta esse. Neque minus incerta sunt, quæ de litterarum vocalium duplicum, postea inventarum, origine et usu memorantur. Earum usus apud Athenienses anno quarto Olympiadis nonagesimæ sextæ, ante Christum natum trecentesimo nonagesimo tertio, archonte Euclide, primum obtinuisse dicitur:⁴ unde *ἡ μετ' Εὐκλείδην γραμματικὴ* seriore et perfectiore scribendi modum denotat.⁵ Euripides

¹ Iliad I. 381—404, 5.

² Od. E. 333—5.

³ Schol. in Apol. Rhod. I. 917.

⁴ Ἀθηναῖοι ἤρξαντο στοιχείοις Κ Δ χρῆσθαι, πρότερον Ἦ χρώμενοι Chron. Pasch.

⁵ Plutarch. in Aristid.

autem, qui quatuordecim antea annos mortuus est, in tragœdia, quam diu ante mortem composuisse videtur, signa litterarum Θ et Η in nomine ΘΗΣΕΥΣ accuratissime descripserat; et audientibus, ut omnibus jampridem nota et usitata, obtulerat.¹ Atque Callias, comicus Atheniensis Sophocle et Euripide antiquior, Ψ et Ω haud minus graphicè expressit in fragmento apud Athenæum.² In nummis identidem Græcarum civitatum nonnullarum Thraciæ vel Macedoniæ, quos e quadrato quadripartito incuso, et rudi opificio, quinti saltem, vel etiam sexti ante Christum natum seculi esse liquet, signa Η et Ω occurrunt; atque in aliis item cum forma antiquissima τοῦ ϛ in V Latino asservata;³ cum nihilominus seriotem eam ϛ Euripidis ætate ab omnibus usurpatam esse, e versibus supra citatis plane constet.

LXXIX. Cum quinto demum seculo ante Christum natum historias pedèstres Græci componere cœperunt, Ionum dialectus maxime florebat; ita ut Herodotus, Doricæ in Asia civitatis civis, et Atticæ coloniæ in Italia incola, ea uteretur in opere, quo tótius generis humani res dicere sibi proposuerat; et quod, Olympico certamine, omnium Græcorum cœtui recitare destinaverat.

LXXX. Interea autem Athenienses, ôpibus, viribus, imperiô, et rerum gestarum gloria præpollentes, eloquentia quoque, cum forensi, tum poetica et scholastica, omnes alios supereminebant; unde eorum dialectus principem locum obtinebat; atque, apud exterarum gentes, fautores, patronos, et cultores habebat Archelaum Macedonum regem, Dionysium Syracusanorum, ac Maussolum et Hidream Carum. In Macedonum quidem regum nummis patriæ dialecti vestigia occurrunt usque ad Philippum Amyntæ filium, qui Atticum sermonem in omnibus regni negotiis usurpasse videtur, atque Alexandro filio tradidisse; a quo per orbem terrarum propagatus est; ita ut postea non solum Europæ atque Asiæ citerioris reges eo uterentur, sed etiam Bactriæ, Parthiæ, Syriæ et Ægypti; quorum omnium in titulis et nummis usus ejus dia-

¹ Thes. fragm. v.

κύκλος τις ὡς ὁρῶνται ἐκμεινόμενος,
οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές.
τὸ δεύτερον δὲ, πρῶτα μὲν γράμμαι δύο,
καύτας διέρχεται δ' ἐν μέσῳ ἄλλη μία,
τρίτον δὲ βάστυχος τις ὡς ἐκτεταμένος.
τὸ δ' αὖ τρίτον, ἢ μὲν εἰς ὁρθὴν μία,
λάξαι δ' ἐπ' αὐτῆς τρεῖς κατεστηγμέναι
εἰσὶν τὸ πέμπτον δ' οὐκ ἐν εὐμαρίῳ φέρεται·
γράμμαι γὰρ εἰσὶν ἐκ διεστώτων δύο,
αὐτὰ δὲ συντρέχουσιν εἰς μίαν βάσιν.

² ὁρθὴ μακρὰ γράμμη ὅστις ἐκ ταύτης μέσης
μικρὰ παρίστωσ' ἐκαστὴν ὁππία.
ἵππιτα κύκλος, πάδας ἔχων βραχὺς δύο.

L. x. c. lxxx. Ed. Schweigh.

lecti solennis est. Paucis igitur immutata, pro lingua communi Hellenum habita est; dum omnia antiqui sermonis idiomata, inter gentium singularum diversas aberrationes, vel poetarum licentias, a sophistarum, rhetorum, et grammaticorum gregibus referebantur.

LXXXI. Horum hominum maxima colluvies, Ptolemæorum munificentia undique excitata, in urbem Alexandriam confluerat; ubi haud pauci in carminibus Homericis corrigendis, expoliendis, et in pristinum nitorem restituendis, sub regum auspiciis, operam impendebant. Exemplaria antiqua aut eorum apographa undique conquisita sunt, et inter se collata; e quibus Zenodotus Ephesius, primus Bibliothecæ Alexandrinæ sub Ptolemæo II. custos, novam editionem confecit; de qua multa memorantur in scholiis Venetianis et Eustathianis; sine tamen indice vel nota ulla, qua ab iis, quæ propriis conjecturis, quibus nimium indulsisse videtur, intulerit, ea distinguantur, quæ e vetustis exemplaribus hauserit.

LXXXII. Aliæ editiones et recensiones, quarum celeberrima Aristophanis sub Ptolemæo IV. vel V., subsequutæ sunt, (de quibus multa doctè disputaverunt viri clarissimi Ansse de Villosion et F. A. Wolfius,) ac demum sub Ptolemæo VII. medio secundo ante Christum natum seculo, inclyta illa Aristarchi; quæ ut norma et fundamentum omnium posteriorum stetit et adhuc stat. Idem Aristarchus alteram quoque editionem; atque item commentaria in Homerum fecit; nisi forte altera illa editio, ut doctissimo de Villosion in mentem venit, e commentariis et secundis curis, ab aliis, post mortem ejus, confecta sit. Haud pauca ex utraque, itemque e commentariis, extant in scholiis Venetianis; et plura fortasse a librariis atque editoribus tacitè recepta sunt: at prorsus ignoratur, ut in Zenodoti lectionibus, quæ sint veterum exemplarium auctoritate fulta; aut quæ e mente editoris orta, atque ejus judicio critico tantum commendata. Modestiores tamen Zenodoto haud paullo fuisse, tum in ejiciendis, tum in corrigendis versibus, certum est: et minutissima quæque tanti æstimasse videtur, ut vix credam, majoris momenti aliquid, eum aut adjecisse aut mutasse, non præeuntibus codicibus. In ejiciendo, vel obelisco notando, audacior fuit; at non qua debuerat: e proprio enim ingenio magis quam veteris linguæ ratione, aut poetæ mente et consuetudine, judicium exercebat; et quæ ipsi haud placerent, ejiciebat, non quæ Homérico seculo vel sermoni non convenirent. Sermonis enimvero insciam vix credibilem produnt infelices ejus conatus in supplendis hiatibus e detrimento digammatis in Il. i. 128, et aliis haud paucis locis, qui, ut ab eo constituebantur, in scholiis Venetianis citantur.

LXXXIII. Grammatici et critici Alexandrini eo perinde deliquerunt omnes, quod fontes et origines linguæ nequaquam indagaverunt; sed quæcumque ab ipsorum consuetudine loquendi

abhorrebant, inter dialectorum anomalias et poetarum licentias retulerunt. Ea ætate quamplurima adminicula inquirendi, et in scriptis monumentis, et in linguis incultis, ac semibarbaris Italix, et aliarum Græciæ circumjacentium regionum, obvia et in promptu erant, quæ jamdudum prorsus evanuerunt. Siquis tamen Aristarcho dixisset veram formam et indolem Homericæ sermonis e Latinorum, Etruscorum vel Oscorum linguis eruendam esse, haud aliter sciret, credo, quam si Hibernicum antiquarium istum audisset docentem, carmina e lingua Celtica vel Scythica in Græcam translata esse. In iis autem Italix antiquæ linguis principia ac primordia vetustissimæ linguæ Græcæ, inquinata scilicet et corrupta, latuisse, nemo, qui acutissimi Lanzii de hac re doctissimum opus inspexerit, dubitare poterit.

LXXXIV. Ex his igitur præcipuè fontibus scaturigines illius linguæ, quæ haud prorsus exaruerunt, deducendæ sunt: atque ut architecti periti, paucis dirutorum ædificiorum fragmentis effossis, e membrorum proportionem et artis ratione, schemata integra restituant; sic nos porro, paucis quibusdam radicibus inventis, quæ ex iis pullulasse debuissent, computabimus, et stemmata pulcherriima Homericæ linguæ restituere ac renovare conabimur; ita ut carmina, excussa rubigine, revirescant; et venerandus ille eorum *χρὸς ἀρχαιοπρέπεις* ritè reflorescat. Criticorum ille princeps Richardus Bentleius, atque alii viri docti, qui ejus vestigia insequuti, digamma Homericis reddere laborarunt, in hoc præcipuè mihi errare visi sunt, quod de digammate tantum, non de tota orthographia antiqua reducenda, cogitarunt; sine qua, digamma solum, verborum tantum initiis redditum, inquinabit plura quam sanabit: et modum scribendi, ab omni omnium temporum consuetudine loquendi perinde alienum, exhibebit. Lingua quasi tota immutata est: at numeri tamen ac modi versuum integri manent; atque item analogiæ grammaticæ quantum ad probabilem aliquam ejus cognitionem perducere sufficiat.

LXXXV. Negat autem Priscianus digamma nisi vocali, atque ei in principio vocis præponi posse, unde apud Æoles in *B* transisset quoties ab *P* inciperet dictio, quæ aspirari solita esset; ita ut *PHTNP*, *BPHTNP* dixerint.² At seriōis ævi Æolum hunc morem fuisse, ipse postea agnoscit, cum veteres Latinos *AF* pro *AB* scripsisse tradit;³ neque aliter veteres Græcos *F* in fine syllabæ et ante consonantem posuisse e Deliaca inscriptione certissime constat: cum enim sculptor incertus hæreret, an *AFTO* antiquiore more, an *ATTO* seriore scribendum esset, utramque litteram adhi-

¹ Collectanea Hibernica, Præf. in vol. iii.

² Lib. i. p. 547.

³ Habebat autem hæc *F* littera hunc sonum quem nunc habet *V*, loco consonantis posita, unde antiqui *AF* pro *AB* scribere solebant: sed quia non potest *V*ez, id est digamma, in fine syllabæ inveniri, ideo mutata est in *B*.

buit, et vocem, ubique semper disyllabam, *AFTTO* scripsit. Sic Nucerinorum nummi antiquiores habent, litteris Oscis, *NUCKRI-NUM*; recentiores, litteris Græcis, *NOTKPINON*.

LXXXVI. Digamma, a grammaticis *Æolicum* dictum est, quia ab ea gente sola, inter Græcos recentiores, postquam apud omnes alias prorsus exoleverat, usurpabatur; non autem quia ab ea inventum fuerat, aut *Æolicæ* dialecto, ab origine, proprium ac peculiare: quoniam certissime constat, tum tabulis Heracleensibus, tum marmore Deliaco, et nummis Veliensium, usum ejus, prioribus seculis, haud minus solennem fuisse in Dorum atque Ionum, quam in *Æolum* sermone; Heracleia enim Italiae, Dorum e Tarento colonia fuit;¹ atque urbs *TEAH* vel *CEAIE* (utroque modo nomen nummis inscriptum est) a Phocæis ex Ionia fugientibus Olymp. LX. condita est:² et Delon, Caribus ante HomERICA tempora expulsis, Iones semper postea possidebant.³

Compluribus scholiorum Venetianorum locis manifestum est, Aristarchum et alios veteres carminum Homericorum redactores, spiritum asperum *τ*, quomodo priores *φ*, non initiis tantum verborum adhibuisse, sed mediis etiam syllabis compositorum scripsisse, quorum in elementis usurpatum vidissent: neque aliter eum extitisse in vetustioribus bibliothecæ Alexandrinæ exemplaribus credere par est: quanquam in titulis et inscriptionibus, quæ nunc extant, paucissimis, atque iis antiquissimis, locum omnino obtineat: apud recentiores enim, in scribendo omissus, tanquam accentus vel prosodiæ nota, in legendo subaudiebatur;⁴ atque postea, omnibus doctioris antiquitatis, bonarum artium, et litterarum humaniorum studiis jacentibus, inter ejusmodi notas recensebatur.⁵

LXXXVII. Multa a grammaticis Alexandrinis variè disputata sunt de accentibus vel tonis vocis acutis, gravibus, et circumflexis; qui, in scribendo, notulis vel virgulis unicuique vocali superimpositis, significabantur. Hæ notulæ ab Aristophane, grammatico Byzantino, inventæ sunt, ducentos circiter annos ante Christum natum, ut exteri homines vulgarem linguæ Græcæ pronunciandi rationem in libris indicatam haberent. Ad recentiore vero dialectum Atticam, quæ, sub Macedonum imperio, pro communi Græcorum lingua habita est, unice pertinent; neque prosodiæ ab antiquis poetis vel rhapsodis usurpatæ ullam notitiam conferre possunt.

¹ Mazzocchi Tab. Heracleens.

² Herodot. lib. i. c. 168. Strabon. vi. p. 252.

³ Thucyd. lib. i. Homer. Hymn. in Apoll.

⁴ Vido Galen. comm. ii. in Hippocrat. lib. vi. de morb. vulg. p. 457. T. V. ed. Basil.

⁵ *περί τῶν προσώδιων τὰς δέξις, δεξιὰ, φιλὰ, περισπωμένη, ἀπώστροφος, μέχρις, ἑξῆς, βραχὺς, ἐνωστικὴν*, S. Epiph. de pond. et mens. t. xi. p. 158.

Quantam farra ginem in unam sententiolam bonus senex congressit!

LXXXVIII. Hæc vocis modulandæ ratio e citharistæ, potius quam rhetoris aut grammatici arte pendet; et in omnibus linguis adeo subtilis ac mutabilis est, ut vix credam, in ulla, duas hominum ætates in eadem ad amussim perseverasse. Hinc diversæ sententiæ de notulis accentuum, in quamplurimis vocibus inter grammaticos Alexandrinos exortæ sunt; quæ omnes fortasse ab usu veterum poetarum, Atticorum etiam, perinde aberrabant: de eo enim homines Byzantii vel Alexandriæ ætatem degentes, secundo ante Christum natum seculo, nihil omnino scire potuerunt. Circumflexus, nihilominus, quatenus contractionis nota, utilis tironibus esse potest, si constanter atque eodem semper significato ubique adhiberetur: at vulgata de accentibus doctrina, quam Constantinopolitanam esse puto, nulli alii rei inservire videtur, nisi pessumdare prosodiam metricam, substituta quadam musica prosodia, cujus indolem ac formam nemo hodie scit aut scire potest. Hujusmodi est prosodia, qua Græculi hodierni in carminibus veterum recitandis utuntur, nulla justæ mensuræ syllabarum ratione habita, ita ut *δεινομήνην*, *ούλομήνην*, &c. semper dicant: neque nos Angli qui *δεινομένην*, *ούλομένην*, &c. pari constantia dicimus, aures delicatiores vel doctiores habere videmur. In alterutrum vitium incidebant omnes, qui, me audiente, accentuum vim in Græcæ linguæ pronunciatione exprimere conati sunt: aut enim, voce sublata et sono intentiore, vocalem producebant; aut ictu vel impetu quodam vehementiore articulandi, consonantem sequutam conduplicabant. Hermannus, qui vim tantam in syllaba producenda accentui acuto tribuit, eum cum ictu, sive emphasi linguarum hodiernarum planè confudit; atque inde accentum gravem, pro signo muto, nihil præter acuti absentiam significante, necessario habet. Mira tamen inconstantia, circumflexum, ex utroque, id est, ex acuto et nihilo, compositum, plena potentia sua, vir doctus refrenuit. De Metris lib. I. c. xxii et iii. et de Emend. gram. rat. lib. I. c. xiii.

LXXXIX. Linguæ veteres, præsertim Græca, plus melodiæ in pronunciatione quam nostræ habebant; quoniam speciem quandam ac modulationem cantus, etiam in usu quotidiano et vulgari, ab ipsa natura acceperant; atque quo quæque antiquior esset, eo magis hæc species et modulatio ejus indoli propria erat; quia minus remota a vagitu infantum vel ululatu ferarum. Siquis nostrorum temporum orator servum tibicinem a tergo haberet, qui domini vocem eburneola fistula inter concionandum moderaretur, vix ullus, puto, ex infima etiam plebe, risum teneret. Ita tamen in foro Romano concionabatur oratorum sui seculi princeps Caius Gracchus. Pronunciatio nihilominus Latina concitatio ac velocior

quam Græca fuisse videtur, ea etiam ætate, qua Græcorum sermo ab antiqua grandiloquentia, et plena illa ac sonora Homericæ linguæ majestate, jamdiu delapsa erat.¹

xc. Poetis antiquis non Musa tantum, sed ipsa natura *dedit loqui ore rotundo*: sua enim sponte fluebant magnifica illa sesquipedalia verba; quæ, cum posterī pro fūco quodam poetico accēpissent, atque viribus et animis imparibus tractarent, in linguam istam fucatam ac factitiā Alexandrinorum poetarum abierunt; qua omnes postea usi sunt, qui carmina heroica versu dactylico hexametro scriptitabant. Nam lingua ista, cum e variis ac discordibus elementis conflata esset, quantum quotumque quisque voluisset licentiæ poeticæ facile admittebat; atque idēo percommoda erat iis, qui versus ad nauseam usque effutire vellent, quales sunt Quinti Calabri, Nonni, Tryphiodori, &c. &c. Nebulones autem isti, cum linguam Homericam haud minus scatere licentiis poeticis putarent, se proculdubio pro alteris Homēris animo habebant; et attoniti mirabantur suam ipsorum facundiam, quæ in tot volumina, Iliade et Odyssea majora, nullo quasi nisu sese diffuderit. Neque minus fucatus, inquinatus, et ab omni omnium hominū ac temporū usu ac ratione loquendi alienus est sermo Arati et Apollonii Rhodii; cum poesis alioquin, siquis ejusmodi sermonis usum ei condonaverit, haud inficeta neque inelegans sit. In dictionum tamen sensu et syntaxi, vera et antiqua loquendi ratio, perinde atque in forma et flexione, neglecta est; neque minus stupuissent, aut magis intellexissent veteres ἀνδρες aut eorum audientes ἀντασθη βεβωλημένος, ὅλεθρον ἐγγυάλιξε, βρομέσκον ἀκουαί, et alia infinita ejusdem farinae, quam κῆρυκα, τεράτα, ἀάσπετα, et cætera istiusmodi monstra e grammaticorum et criticorum fūco conficta, quibus ad nauseam usque recentiorum carmina heroica farta sunt. Virgilius vix magis miratus esset Latinitatem Merlini Coccaii. Neque vero Tragici ea religione, qua poetæ veteres, suam unicuique verbo propriam significationem tribuerunt; sed multa indiscreta et ambigua adhibuerunt, quæ in Homericis non nisi justo ac certo discrimine usurpantur. Ejusmodi sunt ΦΑΣΓΑΝΟΝ, ΕΙΧΟΣ et ΒΕΛΟΣ, singula singulorum armorum nomina; quæ a Sophocle, poetarum Atticorum doctissimo, eousque confusa sunt, ut ensis, quem ab Hectore Ajax dono acceperat, nunc ΦΑΞΓΑΝΟΝ. nomine proprio; modo ΕΙΧΟΣ, *hasta*, et modo ΒΕΛΟΣ *jaculum* vel *sagitta* denominaretur;² neque ea cultissimos Athenienses offendeant, etsi eorum majoribus, alioquin agrestibus et indoctis, sibilo vel irrisu excepta fuissent.

xcī. Homericam autem linguam certa analogia consistere, suisque legibus teneri perinde atque Atticam tragicorum; neque

¹ Plutarch. in Demosth. sub. init.

² Ajac. 658. 634.

magis eponthesin, vel metathesin, vel alias qualescunque grammaticorum farragines unquam admisisse, spero fore ut extra omnem dubitationem stabiliam. Interim, ut iudicium æquum atque integrum adhibeat lector; neque de singulis singulatim, sed tota perspecta ac perpensa rerum ac verborum serie et compage, sententiam ferat, obtestatus oro. Monumenta antiqua, e quibus aliquid luminis haurire possumus, perpauca sunt; et conjecturæ, et ratione linguæ vel analogia grammatica petitæ, tantum auctoritate valent, quantum numero exempla, quibus fulciantur. Potuerim, ut Clarkius, ejusmodi exempla in notulis usque ad molestiam cumulare et iterare; sed malui indulgentiam lectoris petere quam patientia abuti.

XCII. Si verbo unicuique forma sua antiquissima reddenda esset, ad certum aliquem finem certa quadam ratione perduceremur: sed lingua Græca, Homericis jamdudum temporibus immutari et perpoliri coeperat; ac paullatim ad Ionicam illam elegantiam senioris ætatis flecti; ita ut, quo gradu steterit, cum Ilias et Odyssea conderentur, in tanto monumentorum veterum defectu, nullo modo scire possimus. In multis, tamen, haud prorsus improbabilem ariolandi rationem præbent vocum mensuræ; quas cum metri legibus definitæ sint, ipsa natura atque omnium linguarum indoles proclamât, non eponthesibus vel diæresibus arbitrariis expletas vel productas, sed sermonis quotidiani usu communi fixas ac stabilitas esse: inter homines enim litterarum prorsus ignaros, quisnam alium sermonem intellecturus fuerit?

XCVI. In nonnullis, etiamsi haud dubitaverim quin a rhapsodis vel grammaticis immutata sint, cum nihil tamen certi de Homericis formulis comperissem, vulgata retinui: nam mihi quoque inter virtutes grammatici habebitur aliqua nescire. Audacius nihilominus in aliis forsitan egisse videar; atque in his vereor ne mihi iudicium inscitia erimini aut fraudi sit: nam Alexandrinorum doctrina adhuc vigere apud criticos videtur; ita ut verba contracta pro primariis et antiquissimis thematibus accipiant; atque ΣΟΒΩ vel ΣΟΦΩ a ΣΩ, ΒΟΩ, a ΒΩ, &c. soluto circumflexu deducant. Oportuerit etiam, si in nugando viri docti sibi constare vellent, Plantina illa ΜΑΥΟΛΟ, ΝΕΥΟΛΟ, ΠΡÆΗΙΒΕΟ, ΙΤΙΝΕΡ, ΣΕΝΙΣΕΜ, &c. a ΜΑΛΟ, ΝΟΛΟ, ΠΡÆΕΒΕΟ, ΙΤΕΡ, ΣΕΝΕΜ, &c. derivare, et rationem reddere, sicut solent grammatici, eponthesi litterarum VO, EV, HI, IN, IC, &c.

XCIV. Sed harum nugarum tædet pudetque; atque ideo, ne lectorem tædio, quo toties ipse affectus sum, afficiam, ad opus me accingam; et primum grammaticam, quatenus a seriore et vulgata discrepare visa sit, exponere conabor.

XCV. In vetustissima lingua, omnia nomina augmentum in secundo casu accepisse videntur, adjecta syllaba, vel syllaba finali in

duas dissecta; ut ΣΩΜΑ ΣΩΜΑΤΟΣ, ΘΕΜΙΣ, ΘΕΜΙΣΤΟΣ, ΚΕΡΑΣ ΚΕΡΑΤΟΣ, ΤΡΙΗΡΗΣ ΤΡΙΗΡΕΟΣ, &c. &c.

Eodem modo illud ΤΟΣ adjunctum fuisse credo omnibus nominibus in ΙΖ desinentibus quamvis dura ista et antiqua terminatio secundi casus paullatim emollita et contracta sit apud posteros in

ΙΤΟΣ ΙΤΟΣ, ΙΛΟΣ ΙΛΟΣ, et ΙΟΣ;¹ Attica enim terminatio ejusdem casus in ΕΩΣ e corruptela sermonis veteris orta esse videtur; atque ideo pro dialecti idiomate nulla analogia fulto habenda; e qua grammatici, cum antiqua forma in quibusdam vocibus jamdudum exolevisset, et metrum nihilominus penultimam syllabam longam atque ultimam brevem flagitaret, monstrum illud poeticum in ΗΟΣ, ut ΠΟΛΗΟΣ, effinxerunt. Tardè tamen et pedetentim hæc licentia Homericis admissa esse videtur, Gregorius enim Corinthi episcopus, Comnenorum seculi grammaticus, ΠΟΛΙΟΣ tantum penultima producta, nusquam ΠΟΛΗΟΣ aut aliud ejusmodi inter dialectorum exempla citat.

xcvi. In nulla autem lingua vel dialecto, quæ verborum formas ac flexiones ex indole propria et usu hominum communi, non grammaticorum fuco, effinxit vel redegit, ulla fuit unquam contractorum solutio, vel circumflexus diæresis, in alia quam in ea ipsa elementa, e quibus conflata sunt; ita ut Attica ista ΕΙ et ΟΥ, quæ ex ΕΑ vel ΕΕ, et ΑΟ vel ΕΟ, toties contracta sunt, non in

ΕΙ et ΟΥ, sed in antiqua ΕΑ vel ΕΕ, et ΑΟ vel ΕΟ. quoties dissyllabis opus sit, dissecanda sint; et quæcunque in recentiorum scriptis, præsertim Alexandrinorum, contraria occurrunt, pro factitiis habenda, atque eorum linguæ fucatæ adjudicanda. Sic ΚΡΑΤΟΣ in ΚΙΡΑΤΟΣ, ut ΒΛΗΤΟ in ΒΑΛΕΤΟ resolvi debuerat, non in ΚΡΑΑΤΟΣ, quod planè factitium est, ab omni omnium hominum patrio et quotidiano sermone alienum, atque ideo ejusmodi ut nemo e veterum ἀοιδῶν auditoribus intellexisset. Neque minus ex Homericis tollenda sunt alia, quæ, distracto circumflexu, rhapsodi et carminum redactores, ad versus, e posterorum contractionibus claudicantes, supplendos, intulerunt; ut ΟΩ pro

Ω ex ΑΟ contracto, &c. &c.

¹ Περὶ τῆς Σαπφοῦ καὶ ΠΟΛΥΤΑΡΙΑΙ.

ὁ Σοφοκλῆς ΤΑΡΙΔΑ ἔφη τὴν αἰτιατικὴν, ὃ τι Φρυγίος τὴν εἰρηλικὴν ἸΑΡΙΔΕΣ. Schol. Ven. in Il. Γ. 219.

Ἀπλὸν δὲ ᾗτις τε ἄλλο δῆμιαι δὲ ὑατῆρον ἡθῆς ἈΘΕΜΙΤΟΣ κατὰ τὸν Ἰσταῦτον Ὅμηρικόν ἈΘΕΜΙΣΤΟΝ· καὶ ὅτι, ὡς γὰρ ΧΑΡΙΣ ΧΑΡΙΔΟΣ καὶ Δωρικῶς ΧΑΡΙΓΟΣ, κατὰ δὲ τὴν παρὰ Ἡρόδοτον Ἀλκιμανικὴν γράμιν, καὶ ἈΡΤΕΜΙΔΟΣ ἈΡΤΕΜΙΤΟΣ, οἷον ἈΡΤΕΜΙΤΟΣ ΘΕΡΑΠΟΝΤΑ, οὕτω καὶ ΘΕΜΙΣ ΘΕΜΙΤΟΣ, καὶ πλεονασμῷ τοῦ σιγμᾶς ΘΕΜΙΣΤΟΣ οἷον ΘΕΜΙΣΤΙ ΔΕ ΘΕΡΑΠΙΑΡΗΝΙ, καὶ ἐξ αὐτοῦ ἈΘΕΜΙΣΤΟΣ. Eustath. in Od. i. p. 1618. l. 27. et sq. ΠΟΛΙΣΤΩΝ. CIVIUM. Tab. Heracl. Nap. i. 82.

Scholiasæ, ut semper, formas antiquissimas pro licentiis et dialectorum aberrationibus habent.

xcvii. Quarti casus nominum in *IS* desinentium duplex est terminatio, *ISA* et *IN*; quæ nihilominus ex una eademque antiquiore forma fluxisse videntur; Latinorum enim, qui *M*, pro Græcorum *N*, in compluribus nominum terminationibus usurpaverant, quartus casus in ejusmodi nominibus in *IDEM* desinebat; quod Græcis litteris ac pronuntiatione *ISEN*, et antiquiore sermone *ISIN* fuisset; e quo, amputatione litteræ finalis, *ISA*; et elisione intermediarum, *IN*, et postea *IN* factum est; ita ut *PARIDEM*, *PARISIN*, et *HAPIN* ejusdem formæ diversæ variationes sint. Secundus casus Latinorum in *IDIS* originem habuisse in *ιωταισμῶν* recentiorum videtur; nam antiquiora monumenta eorum linguæ *VENERUS*, *CERERUS*, *HONOROS*, &c. pro *VENERIS*, *CERERIS*, *HONORIS*, &c. exhibent.¹

xcviii. Hic *ιωταισμῶν*, cujus alia vestigia notabimus infra, e consuetudine pronuntiandi ore constrictiore oriebatur; atque usque adeo apud recentiores invaluit, ut celeberrimi regis nomen, quod in titulis ac nummis unice *ΜΙΘΡΑΤΙΔΗΣ* est, derivationi a deo Mithra congruens, in libris omnibus tam Græcis quam Latinis, tam manuscriptis quam impressis, semper *ΜΙΘΡΙΔΙΔΗΣ* vel *MITHRIDATES* sit; atque Græci hodierni vocales *Η* et *Τ* ac diphthonges *ΕΙ*, *ΟΙ* et *ΤΙ* pro signis diversis ejusdem soni, qui est simplicis *Ι*, habeant.

xcix. Etsi nullus unquam sonus in ulla lingua ad libitum loquentis immutari poterat, in linguis tamen parum cultis, ac nondum litterarum usu fixis et stabilitis, omnes soni, qui inter se aliquo modo cognati essent, usu quotidiano perfacile commutabantur. Hinc eæ litteræ, quæ spiritu denso vel aspero; i. e. non tantum a labiis, sed e gutture vel pulmonibus, impetu quodam acriore, educto pronuntiabantur, ut *Σ* et *Ρ*, *Ε* et *Η*, in variis dialectis, vel modis loquendi ex usu ortis, commutabiles erant; ita ut, in secundo casu plurali nominum secundæ declinationis, exempla extarent in antiquis Italorum sermonibus uniuscujusque harum litterarum in eodem loco adhibitæ; atque *MUSASUM MUSARUM*, *ΜΟΥΣΑΕΩΝ*, et *ΜΟΥΣΑΙΩΝ*, diversis regionibus ac temporibus perinde usurparentur.

c. In aliis titulis serioris ævi, cum ejusmodi usus litterarum jamdudum inter Græcos obsolescere cœperat, puncta nuda earum locos occupaverunt; ut in *ΜΟΥΣΑ.ΩΝ ΝΥΜΦΑ.ΩΝ*, &c.² Etrusci autem quibus littera *O* ignota erat *USAIIS* pro *ΧΟΡΑΙΣ*, vulgo

¹ Lanzi sopra le lingue morti d'Italia, P. 1. C. vii. S. 1. Osserv. iv.

² ἐπὶ γὰρ ἡ μὲν *ῥα*, τοῖς συλλαβῶν, καθ' ἣν ἀκροῖς τοῖς χεῖλισι τὸ πνεῦμα προέρχεται, εἰς *Αἶα*, ἡ δὲ ἰσχυρὰ, ποιοῦσιν συλλαβῶν καθ' ἣν ἐκ βάθους χειλίων τὸ πνεῦμα ἐκέρχεται. Porphyry. περὶ Προσώδ. in Villosion. Diatrib. p. 114. ἡ μὲν *εἰ* εἰς *αἶ* θόρυβος ἐκέρχεται, ἡ δὲ *ῥα* ἐξ ἀκρῶν τῶν χειλίων. ibid.

³ Sahnasii de Rē Hellenica, p. 431. Lanzi ib. Vol. 1. p. 70. 261. not. 1. et p. 306.

χαῖς, in titulis scripserunt: at Latini veteres ERIHONT et ERIFONT pro ERUNT, in tabulis Eugubianis, atque ERARUNT pro eodem in aliis monumentis; et RUIUS pro HUIUS, INCROANDI pro INCHOANDI, &c.¹ Plautus etiam habet pro GNAROS, GNARURES;² unde originem, ac formationem secundi casus GNARORUM intelligere possumus; qui lingua et litteris Græcorum antiquissimis ΓΝΑΡΟΙΟΝ vel ΓΝΑΡΟΙΟΝ fortasse fuerit. Hanc tamen formam exolevisse, et contractionem in ΩΝ communi hominum usu sancitam esse, etiam in Homericis temporibus, oportet; quoniam nullum ejus exemplum in carminibus extat. In altera declinatione rationem antiquissimæ formæ in ΑΩΝ vel ΑΙΩΝ facile reddebant grammatici πλεονασμῶ τοῦ Α— εἰς δὲ Αἰολικά πλεονασμὸν ἔχοντα τοῦ Α μακροῦ.³

ci. Secundus nihilominus tertiæ declinationis casus, qui terminationem in οιο habet, vexatissimus inter grammaticos est; aliis Thessalicæ, aliis Bœoticæ dialecto eum tribuentibus;⁴ qua diversitate sententiarum hoc saltem planè declarabant, se sane nihil omnino de eo scire. Si vero in antiquissima forma pluralium F vel F. locum habebat, vix dubitare licet quin eadem littera in singularibus eundem quoque locum usurpaverit: neque difficile est rationem reddere istius I; cum enim punctum litteræ obsoletæ locum obtinisset, usui ac consuetudini grammaticorum consentaneum erat, id in iota mutari: nam littera ista omnium hiatuum commodam ac solenne supplementum erat, quod in compluribus postea videbimus.

cii. Antiquissimam itaque formam ΑΙΟΓΟΙΟ fuisse nullus dubito: quæ obsoleta, et in ΑΙΟΓΟ·Ο, ΑΙΟΓΟ, et ΑΙΟΓΟΤ paulatim contracta, ΑΙΟΙΟΙΟ demum fiebat grammaticorum aut rhapsodorum commentis; ut justam versuum mensuram quocunque modo compleret. Vi metrica digammatis ΑΙΟΙΟΙΟ penultimam syllabam ancipitem habuisse debuerit; atque ita metro claudicanti in Ἰλίου προπάροιθεν,⁵ ἀνεψίου κταμένοιο,⁶ Ἀγκληπίου δύο παῖδες⁷ Αἰόλου κλυτὰ δώματα,⁸ leniter ac facile subventum est, restituta antiqua nominum orthographia ΑΙΟΓΟΙΟ, ΑΝΕΨΙΟΙΟ, ΑΣΚΛΗΠΙΟΙΟ, ΑΙΟΓΟΙΟ, &c. Syllaba ΟΙ, in Homericis non interpolatis, semper et ubique longa est: at ΟΙΟ in secundo casu nusquam occurrit, nisi ubi penultima primum in pede locum obtinet, et ultima tam positione quam natura brevis est; unde constare puto penultimam

¹ Lanzi, il. p. 259.

² Mostell. Act. 1. s. 1. v. 17.

³ Eustath. p. 128.

⁴ αἱ δὲ τῷ οιο γενικῇ, κατὰ μὲν τὰς ἄλλους Θεσσαλικαὶ εἰσιν· ἐν δὲ τοῖς Ἀπώνος καὶ Ἡρόδωρου Βοιωτῶν φέρονται γλώττης. Eustath. p. 140.

⁵ Iliad φ. 104.

⁶ Ib. ο. 554.

⁷ Ib. β. 731.

⁸ Odys. κ. 60.

eam natura quoque brevem, tono tantum et impetu pronunciandi, certis quibusdam locis toties productam esse; atque ideo aliam habuisse formam in sermone antiquo. Rarissime recentiores, etiam Alexandrini, hanc terminationem admittunt ubi ultima syllaba positione longa fit: Apollonius tamen Rhodius *Αυκουργόιο θεαυός υἱός* habet; et alia fortasse exempla sedulo quærenti eruere liceret. Arg. B. 118.

ciii. Patronymicorum ac nominum, quæ e verbis formata sunt, terminationes in *ΑΣ*, *Α*, et *ΗΣ* unas et easdem ab origine fuisse puto; atque consuetudine tantum ac vario hominum usu, in diversas abiisse. Eorum casus secundos item, in *ΑΟΣ* et *ΕΟΣ*, *ΑΟ* et *ΕΟ*, contractos postea in *ΟΤΣ* et *ΟΤ*, omnes ab una antiquissima forma *ΑΦΟΣ* varie mutatos esse arbitror: quamvis omnes præter *ΟΤΣ* et *ΟΤ* locum in Homericis carminibus habuerint.

civ. Nomina in *ης* vel *ΕΗΣ* desinentia omnes casus obliquos constanter ex ordine, ut ab origine formata erant, in Homericis retinuisse videntur; neque contractio nisi in tertio plurali usquam occurrit. Schema declinationis antiquæ et Homericæ fuisse credo,

S.	D.	P.
: <i>ΕΗΣ</i>		: <i>ΕΕΗΣ</i>
: <i>ΕΦΟΣ</i>	: <i>ΕΕΕ</i>	: <i>ΕΕΩΝ</i>
: <i>ΕΗ</i>		: <i>ΕΕΕΣΙ</i> : <i>ΕΕΣΙ</i>
: <i>ΕΦΑ</i>	: <i>ΕΦΩΝ</i>	: <i>ΕΦΑΣ</i>
: <i>ΕΦ</i>		: <i>ΕΦΕΣ</i> .

Quod tamen e virorum doctorum conjecturis tantum, et ratione quadam grammatica, consequuti sumus; haud enim scintillam lucis vel Italicorum dialecti vel Græcorum monumenta præbent. Maximi autem momenti est litteras *E* et *Τ* in hujusmodi vocabulis nusquam diæresi separari; quod vix non aliquo evenire potuisset si ambæ ab origine vocales fuissent.

Quarti casus contracti unicum est exemplum *ΖΕΤΝ* in Æschryonis Samii epigrammate usurpatum, atque sic, restituta forma antiquiore *ΑΣΕΤΝ*, e *ΑΣΕΦΑΝ* eo modo quo *ΠΑΡΙΝ* e *ΠΑΡΙΔΑΝ* contrahi ostendimus, contracta, in Il. Θ. 206. Ε. 256. et Ω. 331. omnino rescribendum pro *ΖΗΝ*; quod, elisa vocali in fine versus dactylici hexametri; seu, ut grammatici maluerunt, divisa syllaba finali, ita ut *N* ad versus sequentis initium transferretur, in iis locis tantummodo extat, et alioqui a carminis heroici indole prorsus alienum esse videtur.

cv. Ex his nominibus formata sunt patronymica in *ΕΦΙΑΗΣ*

¹ Apud Athenæ. viii. p. 335. Brunck. analecf. T. 1. p. 189. Gaisford in Hephæst. p. 255.

vel *EFLIAS* vulgo εἴης et εἴδας; at solute semper κατὰ διάστασιν apud Pindarum et alios Æolicos Doricosve poetas antiquiores;¹ qui digamma in carminibus sonuisse videntur.

CVI. Nomina autem in *TL* et *T* antiquissimis temporibus casus secundos in *TL* habuisse, e reliquiis veteris Latini certissime constat; inter quos *PECUVA* pro vulgato *PECUA* in quarto casu; et *QUESTUVIS* ac *FRUCTUVIS* pro *QUÆSTIBUS* ac *FRUCTIBUS*, in tertio vel sexto plurali occurrunt;² figura enim antiquissima τοῦ vau vel digammatis apud Italos et Italiotas *V* et *L* fuit;³ atque usus τοῦ *B* pro ea littera inter Lacones solennis, neque infrequens apud Latinos et alios Italiæ antiquæ populos.

CVII. Hac ratione τὸ *B* in tertiis casibus pronominum *SIBI*, *TIBI*, *NOBIS*, *VOBIS*, &c. locum habuit; dum in *MIHI* spiritus asper eodem modo, extruso nempe digaminate, eundem locum obtinebat; quod in vocabulis Græcis etiam, dialecto non mutata, sæpe accidisse videbimus. Sic quoque adverbium relativum loci vel temporis *UBI* ex antiquissima forma tertii casus pronominis relativi *I-OFI*, postea *I-ŲI*, effectum est. In usu pronominum, τὸ *Ὅς* ἀντὶ προτακτικοῦ τοῦ *Ὁ* "Ὁμηρος οὐδέ ποτε τίθησιν, ut rectè monuit Athenæus: at non æque verum est quod adjecit Deipnosophista, τοῦμπαλιν δὲ ἀντὶ τοῦ *Ὅς* ὑποτακτικοῦ παραλαμβάνει τὸ προτακτικὸν *Ὁ*;⁴ nusquam enim istud ὁ pro ὅ; nisi in locis corruptis vel interpolatis occurrit.

CVIII. Vocales itidem *I* et *T* inter se commutabiles erant tam in antiquissimis quam in recentioribus dialectis; quo evenit, ut in Etruscis inscriptionibus idem nomen promiscue *TELVA* atque *EELVA* scriptum sit; Attici præterea *EOΣ* pro *TOΣ* vel *TFOΣ*, substituebant in declensione nominum in *TL* desinentium; et ἐγκέλω; pro ἐγκέλω; scribebant; atque inde declinationem communem in *EOΣ*; ut *ΠΕΛΕΚΤΕΣ*, *ΠΕΛΕΚΕΟΣ*; *ΟΞΥΣ*, *ΟΞΕΟΣ*, ortam esse puto; nam earundem litterarum commutationem in Etrusca lingua modo observavimus: at seriorem elegantiam sapit potius quam severam rationem grammaticam Homerici sermonis. Digamma nihilominus in hujusmodi nominibus exolevisse poetæ ætate videtur; penultima enim in secundo casu semper corripitur; ac nonnunquam ultima item in quarto.

CIX. Sin autem adjectiva masculina in *TL*, secundum casum in *TOΣ* desinentia habuerunt, feminina eorum in *TL* desinisse debuissent; neque dubito quin vulgata terminatio *EIA*, *EA*, et *EII*,

¹ Eustath. p. 21 et 28.

² Lanzi, Vol. I. p. 316 et 322.

³ Sic in Veliensium nummis et Tabulis Heracleensibus.

⁴ L. xi. C. LXXXIV. ed. Schweigh.

⁵ Lanzi Vol. I. p. 251 not. 1.

⁶ Eustath. p. 1240. l. 15.

aut ex Attica elegantia orta sit, aut ab altera forma masculina in *IIΣ* desinente fluxerit.

cx. In Homericis *ΔOPT*, *ΓONT*, &c. penultimam semper brevem in recto, et semper longam in obliquis casibus habent, metathesi, ut grammatici dicunt, τὸν *T*; ita ut *ΔOPTOΣ* factum sit *ΔOTPOΣ*; *ΓONTOS*, *ΓOTNOΣ*, &c.¹ In Latinis autem, etiamsi metathesin istam nemo unquam somniaverit, eadem syllaba eodem modo obliquis casibus producta est; ita ut *GENU* priore brevi, factum sit *GENUA* *ἑισσυλάβης* priore longa; quod ex antiqua forma *GENUVA* contractum esse, exemplis *PECUVA* et *PECUA* jampridem citatis, constare puto; ideoque syllabam producti vi duorum consonantium *NV*, et vocabulum rectè scribi *GENVA*. Declinationem ac contractionem parem fuisse in Græcis *ΓONT*, *ΔOPT*, &c. nemo sanus, credo, negabit; atque ideo syllabam priorē, quæ natura brevis in integris casuum formis *ΔOPTEOΣ*, *ΔOPTFI*, &c. foret, positione longa in contractis *ΔOPFOΣ*, *ΔOPFI*, &c. fieri. Ita denique vera et antiqua forma, quam, cum jampridem, ratione grammatica tantum, assequutus essem, irridebant critici, certissima auctoritate et analogia veteris Latini ab acutissimo Lanzio eruti et expositi, confirmata stabilitaque est. Similem contractionem in nominibus Etruscis, ut *Θ.Ι.Ν.Α.Φ.Ε.Ι.Ι.* pro *Θ.Ι.Ν.Α.Φ.Ε.Ι.Ι.*, ejusdem viri docti thesaurus locupletissimus veterum sermonum Italiæ exhibet.²

cxi. Nominum in *ΩΣ* et *Ω* desinentium haud aliam fuisse declinationem; sed ex *ΩΣ* fieri *ΟΦΟΣ*, *ΟΦΙ*, *ΟΦΑ*, &c. e Latinis *BOS*, *BOVIS*, *BOVI*, &c. probabili saltem ratione colligere liceret, si littera *Ω* in omnibus longa facta esset usu ac consuetudine tantum loquendi: attamen haud paucis, ex aliarum litterarum elisione cam productam esse constat; et, cum nesciamus in quibusdam quænam ex fuissent, antiquam eorum formam, vel recti vel obliquorum casuum, nullo modo scire possumus. Nonnulli veterum grammaticorum *ΜΙΝΩΝΟΣ*, *ΜΙΝΩΝΙ*, *ΜΙΝΩΝΑ*, &c. scribebant pro *ΜΙΝΩΟΣ*, *ΜΙΝΩΙ*, *ΜΙΝΩΑ*,³ qua ratione vel auctoritate non liquet; atque in nominibus propriis ~~non~~ aliquid certi ex analogia statuendum est; cum e vario ac diverso diversarum gentium usu ac consuetudine loquendi diversis modis effecta et contracta sint. Cretensium forte dialecto nomen *ΜΙΝΩΣ* fuit, quod aliis fuerit *ΜΙΝΩΝ*; utrumque enim ex antiquiore participii forma, in Latinis asservata, *ΜΙΝΩΝΣ* pari ratione effingi licuisset. In hujusmodi nominum flexione, litteram excidisse quivis facile dixerit; sed quænam littera fuerit, vix ariolari ausim. Inter hæc

¹ ΔΟΤΡΟΣ μὲν προέπρεχε τὸ ΔΟΡΥ· ὡς γὰρ ΓΟΝΤ ΓΟΝΤΟΣ, καὶ μεταθίσει ΓΟΥΝΟΣ, ὡς καὶ ΔΟΡΥ ΔΟΡΥΟΣ ΔΟΤΡΟΣ. Eustath. p. 1606. l. 62.

² Vol. II. p. 289. &c.

³ Vide Heyne in supplend. in II. N. 320. Schol. Vea. A. in II. B. 262.

nomina autem in $\Omega\Sigma$ desinentia haud recipienda sunt $\Phi\Omega\Sigma$ — $\Phi\Omega\text{TO}\Sigma$, $\chi\rho\Omega\Sigma$ — $\chi\rho\Omega\text{TO}\Sigma$, &c. e $\Phi\text{O}\Lambda\Sigma$ — $\Phi\text{O}\Lambda\text{TO}\Sigma$, $\chi\rho\text{O}\Lambda\Sigma$ — $\chi\rho\text{O}\Lambda\text{TO}\Sigma$, &c. contracta; neque $\Phi\Omega\Sigma$, *lumen*, quod a $\Phi\text{A}\text{F}\text{O}\Sigma$ contractum est; neque in Homericis alia quam hac plena et antiqua forma occurrit. $\text{FHP}\Omega\Sigma$ in iisdem secundam syllabam in casibus obliquis ubique productam habet: at in Pindaricis correptam esse aliquoties versus antithetici, siqua est eorum auctoritas, planè demonstrant; et digamma locum habuisse, mediis etiam vocabulis, in veterum Thebanorum sermone, ex eorum nummis certissime constat.

CXII. Pronomina linguae veteris Latinae digamma in obliquis casibus admisisse supra ostendimus; et, cum possessiva ex obliquis positivorum casibus efformata sint, necesse est id in iis quoque locum habuisse. Sic in Oscanum vel Campanorum sermone semibarbaro SVLEFIS , i. e. SUVEIS ; et antiquo Latino SVVIS pro SUIS , in titulis inscripta observavit Lanzius; atque praeterea in lingua Oscan $\text{EEST}\text{FIR}\text{F}$, i. e. VESTIRI ; et LVEBFIS i. e. VUEBIS , pro VESTRI et VOBIS .²

CXIII. In eadem antiquissima lingua, secundus casus pluralis $\text{TDI}\delta\text{ADAKAEVM}$, i. e. TRIPHARACAVUM , occurrit; quod dialecto ac litteris vetustissimis Graecis $\text{TPI}\Phi\text{APAKAFON}$ fuisset; unde, in dialectis recentioribus, terminationes ejusdem casus in $\text{E}\Omega\text{N}$, ΩN , et AN , varia contractione, sicut usus quotidianus, diversus in diversis locis, sermonem immutaverat, effectæ sunt.

CXIV. Homericis autem temporibus, digamma e secundis ac tertiis casibus singularibus nominum feminarum in A vel H desinentium, jamdudum exciderat; ita ut terminationes monosyllabæ factæ essent.

CXV. Syllaba eta finalis, quam Φ paragogicum appellant grammatici, locum $\tau\acute{\alpha}\upsilon$ FI in tertio casu occupasse videtur; ita ut $\Sigma\text{TPATO}\Phi\text{I}$, $\text{BIH}\Phi\text{I}$, &c. antiquiore scriptura forent $\Sigma\text{TPATO}\text{FI}$, BIHFI , &c. etiamsi istud ΦI secundi perinde ac tertii casus vice jamdudum fungeretur. In tabula Eugubiana Latina, syllaba FI eundem locum obtinet; atque in hac tabula, signum illud F digammatis Graeci potestateñ habet, non Romanae istius litteræ F ; quam ea ætate ita invaluisse haud verisimile est.³ In ejusmodi vocabulis tamen iotâ subscriptum duntaxat penultima abolere auctim; nam $\text{3}\eta\Phi$ e duplici modo scribendi ortum esse vix dubitare licet. De $\text{OXE}\Sigma\Phi\text{I}$, $\text{OPE}\Sigma\Phi\text{I}$, &c. diversæ fuerunt grammaticorum veterum opiniones; cum hi pro tertio casu plurali $\kappa\alpha\tau'$

¹ Vide Pyth. I. 103. III. 13. IV. 102. 354. Nem. IV. 47. VIII. 68.

² Vol. i. p. 347—8. Osci, sicut Etrusci, a dextra sinistrorsum scribebant; sed, quoniam veterum usus in hac re parum constans erat, ordinem notum et usitatum in omnibus recepi.

³ Lanzi Vol. 1. p. 277.

ἐπένθεσιν τοῦ Φ, illi pro secundo singulari κατὰ συγχοπὴν τοῦ Ο, adjecta syllaba ΦΙ habuerint. Vereor tamen ne tertius ille casus locum in sententia tueri ubique possit, ita ut Φ pro altero Σ consuetudine loquendi usurpatum esse videatur. V. Hort. Adon. in v. ὀχέσφι.

CXVI. In Argivorum ac Cretensium veterum dialectis, participia verborum in ΗΜΙ, &c. desinentium, quæ vulgo in ΕΙΣ desinunt, in ΕΝΣ desinebant; atque ita in Homericorum carminum exemplaribus nonnullis antiquis scripta esse, Heracleides, grammaticorum veterum inter doctissimos, memoriæ prodidit.¹ Ab omnibus tamen libris, tam manuscriptis quam impressis, conjunctio ista litterarum ΝΣ, a qua abhorrebant delicatulae aures recentiorum, exulat; tametsi veram atque antiquissimam formam participiorum eam constituisse, tum linguæ Latinæ auctoritas, tum ratio grammatica in declinatione certissime demonstrat: secundi enim casus in ΕΝΤΟΣ, ΑΝΤΟΣ, et ΟΝΤΟΣ desinentes, ab antiquis nominativis in ΕΝΣ, ΑΝΣ, et ΟΝΣ, justa ac recta analogia deducti sunt.

CXVII. Apocopè nihilominus τοῦ Σ, Homericis etiam temporibus, haud infrequens fuisse videtur; ita ut ΤΗΙΤΩΝ, ΤΤΨΩΝ, &c. eo quoque seculo, pro antiquioribus ΤΤΗΙΤΩΝΣ, ΤΤΨΩΝΣ, &c. hominum usu invalescere potuissent: atqui non dubitandum est quin ΤΤΨΑΝΣ, ΤΤΦΘΕΝΣ, &c. in ΤΤΨΑΣ, ΤΤΦΘΕΙΣ, &c. emollita sint posteriorum elegantia; quæ in dialectis ἀρχαιοπρεπεστάτοις et codicibus præstantioribus (Argivis fortasse et Creticis) nondum, sub Lagidum imperio, locum obtinuerat. Audacter igitur hi archaismi carminibus restituendi sunt. Cum feminina horum participiorum, et adjectivorum imparisyllabica vel augmentata sint, vix dubitandum est quin e casibus obliquis masculinorum ellicta sint; atque ea ratione pronuncianda ac scribenda, prisco more ΤΤΗΣΑΝΤΣΑ, ΤΤΦΘΕΝΤΣΑ, ΠΑΝΤΣΑ, &c. e ΤΤΠΣΑΝΤΕΣΑ, ΤΤΦΘΕΝΤΕΣΑ, ΠΑΝΤΕΣΑ, &c. contracta pro vulgatis τυψῶσα, τυφθεῖσα, πᾶσα, &c. In adverbii sibilum finalem sæpe amputatum esse observat Eustathius τὸ δὲ ΧΑΜΑΔΙ ἔστι μὲν ὡς τὸ ΠΟΛΙΑΚΙ. δύναται δὲ καὶ διὰ τοῦ Σ γράφεσθαι ΧΑΜΑΔΙΣ, ὡς ΠΟΛΙΑΚΙΣ. οὕτω δὲ καὶ ΔΗΘΑΚΙΣ ΔΗΘΑΚΙ, καὶ ΑΤΘΙΣ ΑΤΘΙ. p. 1879, l. 53. Sic ἈΝΤΙΚΡΤΣ et ἈΝΤΙΚΡΤ, atque eadem ratione credo ἈΣΠΟΡΔΙΣ, ΕΓΡΗΓΟΡΤΙΣ, &c. rescribenda esse pro ἈΣΠΟΡΔΙ, ΕΓΡΑΓΟΡΤΙ, &c.: quoties syllaba ultima, sine alia causa, producta sit.

CXVIII. Si Menandri et Philemonis reliquiarum emendatori celeberrimo credere libet, participia masculina ultimam, aliquando corripunt, ut σας ἄνω hic (Menandri ὑποβολ. Fr. 9. p. 78.) pro anapæsto haberi possit, atque ita fieri in dialecto Dorica tradidit

¹ Apud Eustath. p. 1726. l. 21.

Corinthis episcopus. S. cxlix. Vix tamen ipsi Aristarcho sic discernenti assentire potuerim; etiamsi quid comicis Atticis vel bucolicis serioris ævi in re metrica licuerit, ne ariolari quidem ausim. Dawesii autem inscitiam atque temeritatem in digammate pro *N* inculcando his participiis, itemque tertiis personis pluralibus verborum, et tertiis casibus nominum et participiorum in *ΩN* desinentium, facilius esset irrisui exponere: at quæ vera sint ostendere ac stabilire præstat, ut contraria sua sponte ruant.

cxix. Horum nominum ac participiorum casus tertii plurales, quanquam anomali quodammodo in dialecto communi esse videntur, justa tamen et recta ratione grammatica elicti sunt: cum enim secundus casus in *NTΩN* desinat, tertius in *NTEΣI* vel *NTAΣI* desinere debuit; quod paullatim contractum, in *NTΣI*, *NΣI*, et *ΣI* abiit; ita ut *ΠANTEΣI* fieret primum *ΠANTΣI*, deinde *ΠANΣI*, ac postremo *ΠAΣI*; *ΤΗΗΤΟΝΤΕΣI*, *ΤΗΗΤΟΝΤΣI*, *ΤΗΗΤΟΝΣI*, et *ΤΗΗΤΟΤΣI*; *ΤΤΦΘΕΝΤΕΣI*, *ΤΤΦΘΕΝΤΣI*, et *ΤΤΦΘΕΝΣI*, et *ΤΤΦΘΕΙΣI*, &c. &c.

cxx. Littera *Σ*, sicut aliæ liquidæ, *Λ*, *Μ*, *Ν*, et *Ρ*, sæpe producta vel duplicata est in pronunciando; atque cum Græci rationem scribendi consuetudini loquendi semper accommodarent, unaquæque gens suæ ætatis civitatisque modum pronunciandi in scribendo exhibebat; e quo diversæ dialecti paullatim formas diversas accipiebant. Hinc in tabula Heracleensi casus tertius pluralis participii *ΗΟΙΟΝΤΑΣΣI* et *ΗΡΑΣΣΟΝΤΑΣΣI* est; ac vase fictili elegantissimi operis, eadem regione defosso, vocabulum *ΝΟΟΣΣ* inscriptum legimus.

cxxi. Sæpe in carminibus hic casus tertius penultimam longam habet; atque *Σ* tum duplici signo exprimitur, contra rationem grammaticam, credo; et certe contra morem in aliis observatum; inscripti quibus enim antiquis, si liquidum in ultima vel penultima ex usu pronunciandi geminatum sit, perinde geminatur in initiali; ideoque in carminibus, si *ΠΑΝΤΕΣΣI*, *ΑΙΑΝΤΕΣΣI*, &c. retineamus, *ΔΕ ΛΑΟΦΟΝ*, *ΔΕ ΜΜΕΓΑ*, &c. pro vulgatis *δὲ λόφον*, *δὲ μέγα*, &c. recipere debemus. Omnia veterum monumenta Constantinopolitano imperio anteriora alterutrum unice exhibent; et, sive hoc sive illud præstuleris, optimorum temporum exemplis confirmare poteris. Constantia autem, vel in commutandis vel in geminandis, more veterum, litteris, omnino expetenda est; quæ librariis Constantinopolitanis primum neglecta, nunc tandem Homericis carminibus restituitur, eo modo, quem antiquissimum ac verissimum, rectè accurateque investigata, puto.

cxxi. Minus inconstantia est, at nonnihil tamen, in geminatione consonantium *K*, *Π*, *Τ*; nam hæ quoque ictu et emphasi pronunciandi duplicabantur, prima saltem pedis syllaba ut *ὀππώς*, *ὀππ*, &c.; quæ, ratione grammatica *ΚΟΠΩΣ*, *ΚΠ*, &c. scribenda sunt. *B*, *Γ*, *Δ*, autem, consonantes primariæ, e quibus *Π*,

K, *T*, duriores et acriores quodam articulationis impetu, orta esse videntur, nunquam e tono vel emphasi duplicantur; neque dubito omnia ejusmodi exempla, quæ viri docti in carminibus Homericis se vidisse credunt, me facile monstraturum, aut menda et corruptelas esse, aut modos loquendi antiquos et obsoletos male intellectos.

CXXIII. In omnes casus, vel nominum vel participiorum in *ANΣ* vel *ΩN* desinentium, mos et consuetudo contrahendi paulatim, et comprimendi terminationes, in Homericis jamdudum temporibus, sensim ac pedetentim irrepserat: qua fit ut casus hi aliquoties sine littera *T*, et penultima correpta sint; ut *ΜΕΛΑΝΟΣ*, *ΜΕΛΑΝΑ*; *ΣΑΠΗΛΟΝΟΣ* : *ΩΝΙ* : *ΩΝΑ*, &c. &c. in nonnullis autem vocalis in penultima, consonante ejecta, producta est; ut in *ΚΡΟΝΙΩΝΟΣ* : *ΩΝΙ* : *ΩΝΑ*, &c.; quod maxime Homericum est, ut in sequentibus videbimus. Quartus casus pluralis omnium nominum naturalem ac vetustissimam terminationem in *AΣ* habuisse videtur; ita ut vulgatum illud *ΙΟΓΟΤΣ* e contractione antiquioris formæ *ΙΟΓΟΦΑΣ* ortum esse credam; atque ideo *ΙΟΓΟΦΣ* in Homericis scribendum. *Æ*oles recentiores, pro veterum *F* et posteriorum *τ*, *Ι* adhibebant, et tertium et quartum casum iisdem litteris scribebant.

CXXIV. A doctissimo Polybii editore nuper observatum est τὸ *Γ* e nominibus terminationem in *ΗΣ* habentibus, sæpe excidisse; ita ut *ΜΗΝΙΓΕ*, *ΜΗΝΙΕ*; *ΣΑΠΗΓΕ*, *ΣΑΠΗΙΕ*; *ΣΑΠΗΓΚΤΗΣ*, *ΣΑΠΗΚΤΗΣ* scriptum sit. Sed antiquo modo scribendi, horum nominum terminatio fuit *ΙΝΓΣ* et *ΙΝΓΤΗΣ*; et littera, quæ excidit, *N* non *Γ*: atque ita omnibus ejusmodi evenisse credo, quæ in casibus obliquis penultimam longam habent; ut *ΜΑΣΤΙΕ* : *ΙΓΟΣ*, &c. quæ, in Homericis saltem, scribi debuerant *ΜΑΣΤΙΝΓΣ* : *ΙΝΓΟΣ*, &c.

CXXV. Ubi littera finalis *Η* e *ΚΣ* non e *ΓΣ* conflata sit: et penultima in casibus obliquis producat; ut in *ΚΗΡΤΚΣ* : *ΤΚΟΣ*; *ΦΟΙΝΙΚΣ* : *ΙΚΟΣ*, &c.; littera *T* excidisse videtur; atque eadem ratione qua *ΝΤΚΣ* : *ΤΚΤΟΣ*, *ΚΗΡΤΚΣ* : *ΤΚΤΟΣ*, *ΦΟΙΝΙΚΣ* : *ΙΚΤΟΣ*, &c. fuisse; quæ restituenda, etiam Homericis facile dicerem: nisi constaret linguam veterem jam olim emolliri ceptam esse elidendo consonas duriores, et producendo antecedentes aut subsequentes vocales. Sic *ὈΡΝΙΣ* : *ΙΘΟΣ* et Doricum *ὈΡΝΙΗ* : *ΙΧΟΣ* ex antiquiore *ὈΡΝΙΧΣ* : *ΙΧΘΟΣ* facta esse diversa loquendi consuetudine, vix dubitare licet; unde ultima in casu recto, et penultima in obliquis, semper longa est.

CXXVI. Verborum tertia personæ pluralis, quæ vulgo in *ΟΥΣΙ* desinit; et quam Dawesius, contra omnem rationem grammati-

¹ ἑλλοφιν ἔχει τοῦ τ. τοῦτον καὶ τὸ ΤΑΛΑΝΟΣ ἀπὸ τοῦ ΤΑΛΑΣ, καὶ τὸ ΜΕΛΑΝΟΣ ἐκ τοῦ ΜΕΛΑΣ. τὰς τε καὶ τὴν, ὡς ἔλεο. τὸ ΤΑΛΑΝΤΑΤΟΣ καὶ τὸ ΤΑΛΑΝΤΕΡΟΝ. Eustath. p. 622. init.

cam et auctoritatem veterum, in *OFΣI* quondam desiisse censuit, formam naturalem et antiquam conservasse videtur in *Æolica* ac *Dorica* dialecto, quæ est *ONTI—TTITONTI*—quod in aliis dialectis, paullatim contractum et embollitum, fiebat *ONΣI*, *ΩΣI*, et *OTΣI*; eo modo quo tertius casus participiorum. Ita etiam tertia persona verborum in *MI* ex *ANTI*, *ENTI*, et *TNTI*, in *ΑΣI*, *ΕΙΣΙ*, et *ΤΣΙ* abiit; itidemque, temporibus præteritis perfectis aliorum verborum, terminatio antiqua *ANTI* in *ΑΣI* mutata est; cujus penultima ob eam causam semper producta est. Egregie hallucinatus est clarissimus Lennep breves fuisse olim, cum simplicibus litterarum signis scriptæ essent, penultimas harum perso-

narum; atque ita formas recentiores, *ΕΙΣΙ*, *ΑΣΙ*, et *OTΣΙ*, e thematibus productioribus *ΕΕΜΙ*, *ΑΑΜΙ*, et *ΟΩ* deductas esse.² Neque felicius vir eximius futura *ΦΑΝΕΩ*, *ΣΠΕΡΕΩ*, *ΤΕΜΕΩ*, &c., ab Ionibus usurpata pro antiquioribus *ΦΑΝΕΣΩ*, *ΣΠΕΡΕΣΩ*, *ΤΕΜΕΣΩ*, &c., a verbis puris *ΦΑΝΕΩ*, *ΣΠΕΡΕΩ*, *ΤΕΜΕΩ*, &c., formata esse voluit;³ nam pueris etiam notum esse debuit penultimas futuri et aoristi primi a thematibus in *Ω* puro desinentibus, in omnibus omnium temporum et gentium dialectis, productas esse, eo quod antiquissimæ terminationes eorum essent *ΕΣΩ* et *ΕΣΑ*, non *ΣΩ* et *ΣΑ*—*ΤΤΗΤΕΣΩ* et *ΕΤΤΗΤΕΣΑ* contracta in *τύψω* et *έτυψα*; atque eadem porro ratione *ΒΟΑΕΣΩ*—*ΕΒΟΑΕΣΑ*, et *ΦΙΛΕΕΣΩ* et *ΕΦΙΛΕΕΣΑ* contracta in *βράσω*, *έβράσα*, *φιλήσω*, *έφιλησα*, &c.; nec non a recentioribus, Atticis præsertim, in *βῶσω*, *έβῶσα*, &c. Vis metrica binarum litterarum haud minus imminuta manebat, cum simplici aut *ψιλῶ*, quam cum duplici aut *έπισήμῳ* signo scriberetur; quod mirum est virum egregium non percepisse, cum in omni fere vocali longa lateat aut brevis absorpta, aut spiritus aut consona suppressa.

CXXVII. In vetustissima tessera hospitali Musei Borgiani Veletris, tertia persona singularis verbi *ΔΙΔΩΜΙ*, quæ vulgo *ΔΙΔΩΣΙ* est, *ΔΙΔΩΤΙ*, i. e. *ΔΙΔΩΤΙ*, inscripta est; qua antiquissimam formam ejusdem personæ in aliis verbis percepisse mihi videor: neque dubito quin Latina terminatio in *ET*, atque Græca in *EI*, ex obsoleta in *ETI* pariter effectæ sint; altera, amputato *I*, altera

eliso *T*; ita ut *ΔΟΧΕΤ*, *ΔΟΚΕΕΙ*, et *ΔΟΚΕΙ* perinde e *ΔΟΚΕ-ETI* contracta sint; quemadmodum varius et quotidianus usus in omnibus fere linguis plus minusve effecit. "*Iones*," grammatici dicunt, "*addunt syllabam ΣΙ tertiis personis singularibus modi subjunctivi, ut τύπτῃσι pro τύπτῃ*. At syllaba ejusmodi adscititia ne in ullo quidem unquam hominum sermone locum habuit; et

² Σοφίη καὶ τοῦ ΤΙΘΕΑΣΙ, ΤΙΘΕΙΣΙ, οὕτως καὶ ἐκ 'ΕΑΣΙ, ΕΙΣΙ.

Schol. Ven. in II. A. 566. ἰωτακισμὸς in omnia grassatus est.

³ Analog. C. IX.

³ Ibid. C. IV.

Ionica illa forma, nisi quod *T* in *Σ* mutatum sit, et *I* male subscriptum, justa ac naturalis est, *ΤΗΠΗΤΙ*—*ΤΠΠΗΣΙ*; atque ejecta consona, et *I* finali in mutum converso, *ΤΠΠΗΙ*. In vulgatis Homericorum exemplaribus syllaba ista paragogica tertiis personis singularibus optativi verborum in *MI* nonnunquam adjuncta est, saltem si librarii et grammatici recentiores *ὦμη* et *δωρησι* pro Atticis optativi formis habuerint: sed in priori, aut scribendum est *οι* pro *ω*, aut iota subscriptum ab omega ad eta transferendum, et in posteriori omnino abolendum, ita ut conjunctivi fiant formæ antiquioris *ΔΩΩ* e primitiva *ΔΟΩ* contractæ; nam syllaba ista ab optativi ratione et indole prorsus aliena est.

CXXVIII. Cum quisnam fuerit Homericus pronunciandi aut scribendi mos, τῷ *T*, an τῷ *Σ*, nemo nunc scire potuerit, priorem prætuli, non tam quod antiquior esset, quam quod εὐφρονέτερος, et carminis majestati magis congruus. Harum litterarum inter se invicem commutatio perfacilis ac solennis, in linguarum omnium pronunciatione, et olim fuit et adhuc est: ejusdem enim sunt organi, ut ita dicam; cum *T* consonans dentalis sit; atque *Σ* et *Θ* spiritus dentales modis diversis pronunciati; unde Lacones sonum τοῦ *Σ* τῷ *Θ* tribuerunt; et hac nostra ætate omnes quasi Europæ gentes syllabam *TI* tanquam *SI* pronunciant, quoties vocalis in eodem vocabulo eam excipit.

CXXIX. Aliarum consonantium ἐλλείψεις in initiis etiam verborum haud infrequentes sunt; ut in *EIBΩ* pro *AEIBΩ*, *ΕΠΙ* pro *ΠΕΠΙ*, *ΙΑ* pro *ΜΙΑ*, &c.; quorum in nonnullis restituenda est littera initialis ut versus suum metrum habeat; quod, quoties ita visum est, fecimus. Constans tamen hæc ἐλλείψις in quibusdam, et jam ante HomERICA tempora usu communi recepta esse videtur; ut in *Ι-ΠΙΟΣ*, &c.: Etrusca enim lingua, *Ι-ΤΙΑ* est *SVIA*, et *ΓVIA*; i. e. *ΦΤΙΑ* et *ΠΤΙΑ* quas formas antiquissimas esse, verbum *ΦΤΕΩ* vel *ΦΤΙΩ*, a quo deductæ sunt, testis idoneus est. Ab eadem radice est Latina vox *PUER*; quæ, solita commutatione inter sese τοῦ *P* et τοῦ *C* vel *K*, in Etruscis est *CFED*, i. e. *CWER*;² quo antiquissimam formam Græci vocabuli *ΚΟΤΡΟΣ* videre licet; quæ sine dubio *ΚΤΕΡΟΣ*, *ΚΤΕΡΟΣ*, et postea *ΚΟΤΡΟΣ* erat.

CXXX. In omnibus Græcorum dialectis præter Atticam, *K* pro *Π* usurpatum est in *ΠΩ*, *ΠΗ*, *ΠΟΤΗ*, &c.; ac formæ horum vocabulorum in Latina lingua, *QUO*, *QUA*, *QUOQUE*, persuadere cuiquam forte potuerint Græcos antiquissimos ita pronunciasse ac scripsisse: sed in lingua Osca et vetustissima Latina *QUIDQUID* est *PITPIT*; et *QUI*, *POI*; quo verisimile videtur, Atticam, in hac re, scribendi consuetudinem (quod raro accidit) antiquissimam esse, atque idcirco retinendam Homericis.

¹ Lansi. Vol. II. p. 302. &c. 373. &c.

² Ibid. p. 530.

CXXXI. In codice Venetiano antiquissimo subscriptum est *iota* adverbiiς $\pi\eta$, $\alpha\lambda\lambda\eta$, &c. ita ut $\pi\eta$, $\alpha\lambda\lambda\eta$, &c. scriberentur ubique; et in sermone Æolico, ac Dorico seriore, $\Pi\Omega$ est $\pi\alpha\iota$: 'EN $\Delta\Omega$, 'EN $\Delta\Omega\iota$, &c. quæ formæ antiquiores sunt e casu tertio pronominum et adjectivorum effectæ: nam, ut vir acutissimus J. Horney Tooke jamdiu planum fecit, adverbia, præpositiones, conjunctiones, et aliæ ejusmodi voculæ, non nisi fragmina et ἀποσπάσματα quædam verborum ac nominum sunt. Restituendum igitur *iota* istud mutum putavimus, haud minus adverbiiς, quæ e masculis et neutris nominum et pronominum formis effecta sunt, quam quæ e femininis; cum veterum sermoni haud minus $\Pi\Omega\iota$, $\kappa\alpha\tau\Omega\iota$, 'AN $\Omega\iota$, &c. quam $\Pi\eta\iota$, 'A $\iota\iota\eta\iota$, &c. convenire viderentur. Haud alia ratione $\Pi\alpha\pi\alpha\iota$, 'T $\eta\alpha\iota$, &c. formata esse credo; quæ ideo pro sermonis vetustissimi reliquiis, non poetarum commentis, habenda esse censeo. Mutum aptius quam subscriptum *iota* id dictum esset: cum enim lingua Græca viguit, et elegantior quædam scribendi ars invaluit, adscribebatur, non subscribebatur vocali, e contractione diphthongi producta; atque eo modo in hac nostra recensione adhibendum erit. Strabonis ætate exolescere cœperat, ita ut haud paucis codicibus omnino defuerit, gravi detrimento linguæ, cujus indoles ac ratio grammatica idcirco difficilior fiebat et obscurior.

CXXXII. Ut $\Pi\Omega\iota$ et $\Pi\eta\iota$ e tertio casu pronominis, sic $\Pi\Omega\tau$ e secundo ejusdem casu factum est; atque ideo pari ratione rescribendum $\Pi\Omega\phi\phi$, vel $\Pi\Omega\phi$, prout metrum postulet.

CXXXIII. Haud aliter adverbia in $\Omega\sigma$ desinentia e tertio casu plurali nominum ac pronominum formata esse videntur: in tabula enim Eugubiana $\Pi\Omega\sigma$ est $\Pi\phi\sigma\iota$; quod sermoni ac litteris Græcis redditum $\Pi\Omega\iota\sigma\iota$ fieret. Cum tamen sermo in his tabulis rudis ac barbarus est, et scriptura parum constans, *iota* illud mutum τῷ Ω adungere sine valore auctoritate mihi religio est. Alia adverbia e casibus quartis nominum ac pronominum formata sunt, subaudita præpositione quadam.

CXXXIV. Cum Etrusci veteres litteras Δ et Q non haberent, ratio ipsa grammatica proximas potestate, quæ T et V sunt, in earum locis postulabat; quod in nomine Dioseurorum alterius, Græcè $\Pi\Omega\tau\alpha\epsilon\tau\eta\eta\sigma$, Etruscè $\Pi\phi\tau\phi\phi$ E, satis aptè evenit: at qua ratione Δ in T , aut T in QU transierit; ita ut 'O $\Delta\tau\sigma\epsilon\tau\sigma$, ULYSSES; AAKPTMA, LACRUMA; TE, QUE sint facta, ne conjectura quidem ulla assequi valeo; tametsi haud antiquissima putem; cum enim Latinum UTI vel UT ex Græco $\phi\Omega\tau\iota$ planè confectum sit, et TI affine τῷ TE, mutationem eam, post UT ex $\phi\Omega$ TI translaturum, evenisse oportet.

CXXXV. Neque minus difficile est rationem reddere, qua Latini veteres litteris B et DU in iisdem verbis; atque, ut videtur, iisdem sonis significandis, usi sint; ut in BELLUM DUEL-

LUM; BELLONA, DUELLONA; BILIUS, DUILIUS, itemque VILIUS; quod ultimum minus mirandum est, quoniam B et V consonans (quod idem ac F Æolicum) ambo litteræ labiales essent, atque inter se affines; ita ut, in Laconum dialecto, usus *roû. B* pro *F* solennis esset. Idem mos, in Pamphylia quoque civitatibus, atque apud alias fortasse gentes cum Doricas tum Æolicas obtinuisse videtur; itemque inter Latinos etiam recentiores, sic ut LIVERTUS pro LIBERTUS, BOTUM SOLBIT pro VOTUM SOLVIT, in titulis sepulchralibus ac votivis, sub Cæsarum imperio incisis, satis testantur.¹

CXXXVI. In omnibus linguis singula quæque verba, quo magis usu quotidiano in hominum colloquio vulgata et contrita sint, eo magis corruptelis obnoxia fiunt; ac facilius ab indole naturali et iusta analogia uniuscujusque sermonis detorquentur: quo fit ut verbum illud, quo quisque primam notionem mentis, ac conscientiam sui, voce exprimit, apud omnes gentes maxime abnorme sit, et a communi conjugandi ratione latissime aberret. Ita, in nostra lingua Anglica, BE, AM, ART, IS, WAS, &c. nullo vinculo conjugationis aut ratione affinitatis invicem cohærent: sed singula sparsa ac divulsa, a diversis quasi radicibus orta, videntur: et quanquam in linguis antiquis, præsertim Græca et Latina, analogia grammatica plenior haud paullo et accuratior sit, quam in nostris vulgaribus, nihilominus Latinum verbum SUM tantum a Græco ΕΙΜΙ distat, ut vix sibi quisquam persuadere possit utrumque unum atque idem esse; quo tamen nihil certius; nam antiquissima forma erat ΕΞΩ et terminatione in MI, ΕΞΩΜΙ; e quo Etrusci, qui litteram O nullam habebant, et I in E libenter mutabant, ESUME fecerunt; quod Latini, solito brevitatis studio, in SUM redegerunt; conservatis nihilominus vestigiis formæ antiquioris in ESEM, ESE, &c. (*sic enim veteres scribebant*) itemque in ERAM, ERO, &c.; mutato tantum S in R; ut apud Latinos haud minus quam apud Lacones fieri solebat. Præteritum autem perfectum FUI, quod veteres semper FUVI scribebant, haud ejusdem verbi est; sed ad Græcum ΦΥΩ pertinet.

CXXXVII. Futura illa Græca ΕΞΞΟΜΑΙ, ΕΞΞΕΑΙ. ΕΞΞΕΤΑΙ, et ΕΞΞΕΙΤΑΙ ex antiquissima forma ΕΞΩ sunt: omne enim futurum natura desinit in ΕΞΩ, ut omne præteritum perfectum in ΕΚΑ: sed duo modi contrahendi fuerunt; unus, ejecta vocali ut in ΤΥΩ, ΑΕΩ, &c. quæ futura prima vocata sunt; alter ejecta conconante, ut in ΤΥΙΩ, ΑΕΦΩ postea in

¹ Lanzi p. 1. C. VII. S. 1. Omer. IV. No. 5. et C. VIII. S. 1. N. 5 et 6.

² Heraclides apud Eustath. p. 1634. l. 31.

³ Torremozz. inscrip. Sic. Class. VI. No. IV. Cor. vet. musei nostri.

⁴ Lanzi, l. 1.

ΤΤΠΩ et **ΛΕΓΩ** contracta atque futura secunda appellata. Futurum itaque passivum antiquissimum verbi **ΕΣΩ** erat **ΕΣΕΣΟΜΑΙ**; quod ἐλλείψει τοῦ **Ε** in tertia persona **ΕΣΣΕΤΑΙ**, atque τοῦ **Σ** alterius **ΕΣΕΕΤΑΙ** fiebat; e quo, solita contractione τοῦ **ΕΕ** in **ΕΙ**, et sibili in pronunciando productione, factum est monstrum istud poeticum **ΕΣΣΕΙΤΑΙ**.

cxviii. Forma in **MI** contracta fuisse videtur, Homericis etiam temporibus, in **ΕΣΜΙ** et **ΕΜΜΙ** (unde **ΕΣΣΙ**, **ΕΣΤΙ**, **ΕΣΜΕΝ**, &c.); et, ejecta consonante ac producta vocali, in **ΗΜΙ** emollita, e quo **ΗΗΝ**, **ΒΗΝ**, **ΗΝ** **ΗΑ**, **ΕΑ**, **ΗΜΕΝ**, &c. &c. variis contractionibus efficta sunt: semper enim in memoria tenendum est, formas longissimas et plenissimas in omnibus verbis antiquissimas esse; neque ullam justam licentiam immutandi unquam fuisse in ullo hominum sermone, nisi quæ in contrahendo et emolliendo consisteret; atque ea non pro arbitrio cujuscunque usurpata, sed usu ac consuetudine loquendi paullatim introducta: neque nova illa et augmentata themata, quæ aut ex augmentatis quorundam temporum formis conficta sunt, aut modum aliquem vel consuetudinem generalem actionis, adjuncto aliquo exprimunt, sicut verba in **ΙΖΩ**, **ΙΖΚΩ**, &c. in hanc legem peccant; compositorum enim numero habenda sunt; ut singula exempla facile probabunt.

cxix. Sed, quoniam verborum analogia, quæ antiquæ illæ formæ, a poetis tantum usurpatae, aut singulis dialectis propriæ, ad certam aliquam rationem redigerentur, inter cruces grammaticorum semper fuit, haud a proposito alienum puto, præcipuas eorum sententiis de hac re, e scholiis veteribus collectas et liberiori mendis aliqua ex parte saltem purgatas, in ordinem aliquem disponere, atque antequam plura disputavero, lectoris judicio submittere.

cxl. Itaque, ut a verbo difficillimo, ac grammatico veterum subtilissimo et doctissimo exordiar.

Ι. Ἰστέον ὅτι τὸ **ΕΜΜΕΝΑΙ**, ὃ Ἡρακλείδης, οὐ κατὰ τὴν δοκοῦσαν τοῖς πλείοσι ἀκολουθίαν παράγει, ἀλλὰ προπαβαλήγουσαν αὐτοῦ, ἤγουν τὴν **ΕΜ** συλλαβὴν ἀπὸ παραλήγοντος. Ἡ γενέσθαι βούλεται συστολή καὶ διπλασιασμῷ, ἄλλως παρὰ τὸ ἐν τοῖς εἰς τὴν Ἰλιάδα γραφέν. φησὶ γὰρ οὕτως. μέγιστον τεκμήριον ἐν ἀμφισβητήσει τόνων θεματικῶν, τὸ τῆνικαῦτα περισπᾶσαι τὰ ῥήματα, ὅτε τὸ ἀπαρέμφατον διὰ προπαβαλήγοντος τοῦ **Η** λέγεται. τὸ γὰρ **ΚΤΩ** περισπᾶται, ὅτε **ΚΤΗΜΕΝΑΙ** τὸ ἀπαρέμφατον. εἰ δὲ ἦν **ΚΤΩ** βαρυντόνως **ΚΤΕΜΕΝΑΙ** ἂν ἦν κατὰ τὸ **ΕΤΡΕΜΕΝΑΙ**. οὕτω καὶ **ΥΑΩ**, **ΦΙΛΕΙΝ**, **ΦΙΛΗΜΕΝΑΙ** καὶ **ΝΟΗΜΕΝΑΙ**, καὶ

ΦΡΟΝΗΜΕΝΑΙ καὶ τὸ **ΑΗΜΕΝΑΙ** δὲ μαρτυρεῖ τῷ **ΑΩ** περισπωμένῳ.

ὁῦλον οὖν, φησὶν, ὡς καὶ τὸ **ἩΜΕΝΑΙ** ἀπὸ τοῦ **Ω** περισπωμένου τῆς πρώτης συζυγίας, οὐ καὶ τὸ μετοχή περισπᾶται, Αἰολιστὶ φάμεν **ΕΜΜΕΝΑΙ**· καθότι Αἰολεῖς καὶ ἐν θέμασι τὸ προηγούμενον **Η** τοῦ **Μ** εἰς **Ε** μετατιθέντες διπλαῖσι τὸ **Μ**· οἷον **ΠΟΘΗΜΙ, ΠΟΘΕΜΜΙ· ΦΙΛΗΜΙ, ΦΙΔΕΜΜΙ**.

οὐκοῦν ὁ **Ἡρακλείδης** φαίνεται εἰδὼς καὶ τὸ **ΕΜΜΕΝΑΙ** ἀπὸ τοῦ **ΙΗΝΑΙ** γενέσθαι τοῦ παραληγομένου τῷ **Η**· οὐ θέμα μὲν τὸ **Ω**, ἤγουν ὑπάρχω περισπωμένως· παρατατικός δὲ **ἩΝ**· κατὰ τὸ **ΦΙΛΩ· ΕΦΙΛΗΝ· ΝΩ, ΕΝΟΗΝ**· καὶ τὰ ὅμοια Αἰολικά. Eustath. p. 1407 et 8.

2. τὸ δὲ **ἩΑ**, κοινότερον μὲν εἰπεῖν, πρῶτος ἀόριστος τοῦ **ἩΟΝ** ἐστίν, ὃς Ἰωνικῶς **ΕΟΝ** λέγεται· οὐ μετοχή **ΕΩΝ**· περὶ ἧς πολλὰ **Ἡρακλείδης** βαθυλογεῖ· Ἰαδοὶ δὲ συστολῇ εὗρηται καὶ **ΕΑ**, ἀφ' οὗ, κατὰ κράσιν, **Η** δίχα τοῦ **Ν**· οὐ τὸ κοῖνον καὶ τετριμμένον **ΙΗΝ** μετὰ τοῦ **Ν**· ὁ πολλὰ λογοπραγῆσας **Ἡρακλείδης** ἐσπάραξεν· ὃς τοιαῦτα τινα περὶ τῶν διειλημμένων γραφεῖ.

Ἴωνες τοὺς παρωχημένους ἀπὸ τῶν αὐτῶν στοιχείων προφέρονται ταῖς μετοχαῖς, οἷον **ΕΙΠΩΝ ΕΙΠΟΝ, ΛΑΒΩΝ ΛΑΒΟΝ**· οὕτω **Η** καὶ **ΕΑ** Ἰακῶς, οἷον **ΕΙ ΤΟΤΕ ΚΟΤΕ ΡΟΣ ΕΑ**· ἐπεὶ καὶ ἡ **ΕΩΝ** μετοχή ἀπὸ τοῦ **Ε** ἀρχεται· ἡμάρτηται δὲ φησὶ τὸ **ΕΑ** εἰς **Α** περατούμενον· καὶ Ἀσιάνης ἔχεται φώνης· καὶ οἱ Ἑλληνίζοντες δὲ ἐν **Κιλικίᾳ** οὕτω προφέρονται· τὰς γὰρ εἰς **ΩΝ** ληγούσας ὀξύτόνους μετοχὰς δέον ἐπὶ τῶν ῥημάτων εἰς **ΟΝ** περαιοῦσθαι βραχυνόμενον κατὰ πρῶτον πρόσωπον, οἷον **ΛΑΒΩΝ ΕΛΑΒΟΝ, ΦΑΓΩΝ ΕΦΑΓΟΝ**, καὶ τὰ ὅμοια, αὐτοὶ ἀποβάλλοντες τὸ **Ν** καὶ μετατιθέντες τὸ μικρὸν **Ο** εἰς βραχὺ **Α** προφέρονται, ἀπὸ τοῦ **ΛΑΒΩΝ** καὶ **ΦΑΓΩΝ, ΕΛΑΒΑ** λέγοντες καὶ **ΕΦΑΓΑ**· καὶ τρίτα δὲ τούτων πληθυντικά εἰς **ΑΝ** λέγοντα λέγουσιν.

ὁ οὖν ἀπὸ τῆς **ΕΩΝ**, φησὶ, μετοχῆς, **ΕΑ** λέγων ἀντὶ τοῦ **ΕΟΝ**, ἀμαρτάνει ὡς εἰ καὶ ἀπὸ τοῦ **ΛΑΒΩΝ ΕΛΑΒΑ** φαίη. λέγει δὲ ὡς καὶ ἀναλογιώτερον τοῦ **ΕΑ** τὸ **ΗΑ**· γλῶσσης μὲν ὃν Ἀσιάνης, κείμενον δὲ καὶ παρὰ **Καλλιμάχου**· αἱ γὰρ ἀπὸ ψιλουμένου **Ε** δυσύλλαβοι μετοχαὶ τὸ **Ε** εἰς **Η** μεταβάλλουσι ἐν ῥήμασι, λέγει δὲ καὶ χρῆσιν εἶναι τοῦ **ΕΟΝ**

παρὰ Ἀλκαίῳ· καὶ ὅτι ὥσπερ ΦΑΓΟΝΤΟΣ ἘΦΑΓΟΝ, ΔΡΑΜΟΝΤΟΣ ἘΔΡΑΜΟΝ ἀπελεύσει τῆς μετοχικῆς λεγούσης, οὕτω καὶ ΕΟΝΤΟΣ ΕΟΝ ῥητέον, καὶ οὐκ ΕΑ. καὶ ὥς Ἰακώτερον μὲν τὸ ΕΟΝ, τὸ δὲ ἮΟΝ κοῖνον. ὅθεν τὸ ΗΕΣ καὶ ΗΕ. τὸ δὲ ἮΟΝ ἐπὶ πρώτου προσώπου; ἐξαιρέσει τοῦ Ο ΗΝ γίνεται ὡς ὁμόφωνον, κατὰ Χαλκίδεις, τὸ ἮΝ ἘΚΕΙΝΟΣ· ἀφ' οὗ Δωρικῶς Ἡσίοδος ἔφη τὸ ΤΗΣ Δ' ἮΝ ΤΡΕΙΣ ΚΕΦΑΛΑΙ. τὸ δὲ τοιοῦτον Ἡσιόδειον ἮΝ ποιεῖ φησι τὸ ἮΣΑΝ προσθέσει τοῦ Σ καὶ τοῦ Α. ὁ δὲ καὶ εἰ τῇ Ἀσιάνῃ χρώμενοι φῶνῃ ποιοῦσι, τὸ ἘΦΤΤΟΝ καὶ ἮΛΘΟΝ, παρενθέσει τῆς ΑΝ συλλάβης, ἘΦΤΤΟΣΑΝ λέγοντες καὶ ἮΛΘΟΣΑΝ· οὕτω δὲ καὶ τὰ ὅμοια.

παραδίδωσι δὲ αὐτὸς καὶ ὅτι Ἀριστάρχειοι τὸ ΗΝ ΕΑ γινέσθαι εἶπον κατὰ τμησιν, ὅποια τις γίνεται καὶ ἐν τῷ ἮΝΤΑΙ ἘΑΤΑΙ καὶ τοῖς ὅμοιοις· καὶ ἐν τῷ ἈΣΤΤΑΓΗΝ ἈΣΤΤΑΓΕΑ, ΔΙΟΜΗΔΗΝ ΔΙΟΜΗΔΕΑ· καὶ ἐν τῷ ΗΙΔΗΝ ΗΙΔΕΑ, καὶ τοῖς λοιποῖς. Eustath. p. 1758 ei 9.

3. ὅτι δὲ Ἰακόν ἐστὶ τὸ ΕΟΝ, ἢ Ἀιολικόν, ἢ Δωρικόν, πάντες γὰρ αὐτῷ χρώνται, Ἡρακλείδης ἔγραψε ποῦ. ἔνθα ἔφη καὶ ὅτι ὥς ἘΛΘΟΝ, ἘΛΘΕΤΩ, καὶ τὰ ὅμοια, οὕτως ἘΟΝ ἘΕΤΩ καὶ, ἀναλόγῳ κράσει, ΕΙΓΩ διὰ διφθόγγου ὥς ΦΙΑΕΙΤΩ, ΠΛΕΙΤΩ καὶ Δωρικῶς ΗΤΩ· Δωρίεις γὰρ οὕτω μεταποιοῦσι τὰς τοιούτας παραληγούσας, τὸ ΦΙΑΕΙΤΩ καὶ ΝΟΕΙΤΩ, ΦΙΑΗΤΩ καὶ ΝΟΗΤΩ λέγοντες. Eustath. p. 141 l. 21.

4. τὸ μὲν ΗΝ ἀντὶ τοῦ ΤΠΗΡΧΟΝ ἐν πρώτῳ προσώπῳ πρᾶσφωως ἔχει τὸ Ν κατὰ συγκαπὴν τοῦ ΗΟΝ ὅπερ ἐστὶν ὑπὲρχον. τὸ δὲ τρίτον οὐχ οὕτως ἔχει κατὰ τὸν Ἡρακλείδου λόγον ἔχοντα οὕτως· τοῖς εἰς βραχὺ περαιουμένοις, εἴτα συναϊρεθεῖσι, τοιοῦτοις προσώποις οὐκέτι μετουσία τοῦ Ν ἐστίν· ὥστε ἐν τῷ ΗΟΝ ΗΕΣ ΗΕ, καὶ συναϊρέσει ἮΝ, οὐκ ὁρθῶς ἔχει ἢ προπέλευσις τοῦ Ν κοῖνον δὲ φησι καὶ τὸ ἮΣΚΕΙΝ ἮΡΕΑ ΚΑΛΑ· διαλυθὲν γὰρ εἰς ἮΣΚΕΕ πῶς προσλήφεται τὸ Ν, ὅπου γε οὐδεὶς παρατατικὸς εἰς Ν περατοῦται ἐν τρίτῳ ἐνίκῳ παρ' Ἑλλεσιν; ἑτερῶθι δὲ λέγει ὁ αὐτὸς καὶ ὅτι, ὥσπερ τὸ ΚΝΕΕ ΤΤΡΟΝ, ἡγουν ἔκνεεν, ἔκοπτεν, εἰς τὸ Η συναϊρεθὲν, οἷον ΚΝΗ ΤΤΡΟΝ ἐν Ἰλιάδι, οὐκέτι σὺν τῷ Ν ἐξήνεχθη· οὕτως οὐδὲ τὸ Ἦ μετὰ τοῦ Ν

γραφῆσεται, ἀλλὰ δηλαδὴ δίχα τοῦ Ν, καὶ σημαίνει τὸ **ΤΙΗΡΧΕΝ**, ἀπὸ τοῦ **ΒΕ** δηλονότι· καὶ οὕτω μὲν κατέστησεν ὁ σοφὸς τοιαύτην γραφὴν.

ἔστι δὲ καὶ ἄλλως μετὰ τοῦ Ν νοῆσαι τὸ **ἮΝ** Δωρικῶς ἅμα καὶ Ἀττικῶς κατὰ τὸν αὐτὸν **Ἡρακλείδην** εἰπόντα οὕτω, τὸ παρ' ἡμῖν **ΕΠΛΕΙ** καὶ **ΕΡΡΕΙ** παρὰ μὲν τοῖς **Ἰωσιν** **ΕΠΛΕΕΝ** **ΕΡΡΕΕΝ**· ὡς τῆς **ΕΙ** διφθόγγου τεταυρομένης παρ' αὐτοῖς εἰς ἄμφω ταῦτα· παρὰ δὲ Δωριεῦσιν, ὧν τῇ διαλέκτῳ καὶ ἄρχαιοι Ἀττικοὶ χρῶνται, τὰ τοιαῦτα δύο **ΕΕ** εἰς **ἮΝ** συναιρεῖται. τὸ γὰρ **ΕΠΛΕΕΝ** **ΕΡΡΕΕΝ**, **ΕΠΛΗΝ** καὶ **ΕΡΡΗΝ** παρ' αὐτοῖς· εἰ ποῖνον τοῦτο δέδοται, τί κωλύει κατὰ τὸ **ΕΠΛΕΕΝ** **ΕΠΛΗΝ** Δωρικῶς καὶ **ΕΡΡΕΕΝ** **ΕΡΡΗΝ**, οὕτως εἶναι καὶ **ΕΕΝ** **ἮΝ**, περισπωμένως μὲν τοὶ διὰ τὸ τοῦ ῥήματος μονοσύλλαβον; χαρῆντων τῇ Δωρικῇ φωνῇ καὶ τῶν Ἀττικῶν· οἱ καὶ τὸ **ΔΑΜΑΤΕΡ** Δωρικὸν ὃν φιλοῦσι λαλεῖν ὡς καὶ ἄλλοι ἐδηλώθη, ὅτε τὸ θάῤῥμα προκεῖται, ὡς καὶ ὁ τοῦ κωμικοῦ Πλοῦτος δῆλοι.

ἔτι ἰστέον ὅτι τὸ εἰρημένον **ἮΝ**, ἐπὶ τρίτου ἐνίκου προσώπου, ὃ **Ἀλκμαν** **ἨΣ** λέγει, μετετλημένου τοῦ Ν εἰς **Σ** Δωρικῶς, ὡς ὁ **Ἡρακλείδης** παραδίδωσιν. ἔστι δὲ αὐτοῦ χρήσις καὶ παρὰ τῷ βουκολιάστῃ· ὡς καὶ ἐν τῷ **ΠΕΠΟΙΗΚΑΜΕΝ** καὶ **ΛΕΓΟΜΕΝ** καὶ τοῖς ὁμοίοις τρέπουσι τὸ Ν εἰς **Σ** οἱ Δωριεῖς λέγοντες **ΠΕΠΟΙΗΚΑΜΕΣ** καὶ τὰλλα ὡσαύτως, δηλοῦσιν οἱ χρησάμενοι. τὸ δὲ παρ' **Ἡσιόδῳ** **ΤΗΝ ΔΗΝ ΤΡΕΙΣ ΚΕΦΑΛΑΙ** ἀντὶ τὸν **ἨΣΑΝ** Βοιωτῶν λέγεται γλῶσσης εἶναι, οἱ ἐνικά ῥήματα πληθυντικοῖς ὀνόμασι συνέταπτον. Eustath. p. 1892, l. 30.

5. ἰστέον δὲ ὡς **Ἡρακλείδης** ἡμαρτῆσθαι εἰπὼν τὸ **ἸΣΤΩ** γράφει τοιαῦτα.

τὰ διὰ τοῦ **Σ** ἐκφερόμενα προστακτικὰ καὶ εἰς **Ω** λήγοντα ἀρκτικὸν ἔχει τοῦ **Ω** τὸ **Θ** ὡς **ΛΕΓΕΣΘΩ**, **ΠΟΙΕΙΣΘΩ**, καὶ τὰ ὅμοια. ἡμάρτηται οὖν τὸ **ἸΣΤΩ**, καθά καὶ τὸ **ΕΣΤΩ**, διὰ τοῦ **Τ** λεγόμενα. νοητέον δὲ, φησιν, ἡμαρτῆσθαι αὐτὰ διὰ τὴν πρόθεσιν τοῦ **Σ**, ἥτις τὴν διὰ τοῦ **Τ** γραφὴν. ταῦτα δὲ οὕτως εἰπὼν, ἐπάγει μετ' ὀλίγα ὅτι ἐννοεῖ ἐν τῷ **ΕΣΤΩ** καὶ **ἸΣΤΩ** οὐ φασὶ περιττεύειν τὸ **Σ** ἐκ τοῦ **ἸΣΕΤΩ** δὲ καὶ **ΕΣΕΤΩ** κατ' ἐξαρσιν γενέσθαι τὸ **ἸΣΤΩ** καὶ **ΕΣΤΩ**. καὶ μὲν ἀρρετιώδη χρόνον σημαίνει τὸ **ΕΣΤΩ**, τὸ **Α** εἶναι ἐξαιρούμενον· ἐπὶ δὲ μέλλοντος τὸ **Ε** λείπειν, αἰ

τὸ Α. ἐφ' οἷς ἐπικρίνει ὅτι τὸ Α. λείπει, ἵνα ἡ ἙΣΑΤΩ
ἙΣΤΩ. ΠΟΙΗΣΕΤΩ γὰρ, ἢ ΝΤΞΕΤΩ οὐδεὶς λέγει· εἰ
δέ, φησὶ, καὶ λείπει τὸ Ε, ὡς, ἐνιστάτω νοητέον κατὰ τὸ
ΝΤΣΣΕΤΩ. ἐν τούτοις δὲ καταλείπων καὶ τοῦ τὸ ἙΤΩ,
ἀφ' οὗ τὸ ἙΣΤΩ, ἩΤΩ λέγοντας ἐκτάσει τοῦ Ε εἰς Η,
λέγει ὡς οὐδὲν εἰς ΤΩ λήγον προστακτικόν, ἔχον παρατέ-
λευτον τὸ Ε, μετατίθησιν αὐτὸ εἰς Η· οὐδεὶς γὰρ τὰ ΦΕΡΕΤΩ
ΛΕΓΕΤΩ, ΦΕΡΗΤΩ ΛΕΓΗΤΩ φησὶν. οὐκοῦν οὐδὲ ἙΤΩ,
ἩΤΩ. ὡς δέ, φησὶ, καὶ τὸ ἙΤΩ ἡμάρτηται διὰ τοῦ Ε
λεγόμενον, παράπηγμα διδάξει τόδε. πᾶσα μετοχή εἰς ΩΝ
ῥητόν· τὸ τρίτον προστακτικόν διὰ τοῦ ἙΤΩ πέρατοι
ἙΛΘΩΝ ἙΛΘΕΤΩ, ΣΧΩΝ ΣΧΕΤΩ, ΣΠΩΝ ΣΠΕΤΩ,
καὶ ΜΕΤΑΣΠΕΤΩ. ταυτὴ τοι καὶ ἀπὸ τοῦ ΕΠΗΩΝ
ΕΠΠΕΤΩ ῥητέον. προστακτικὸν μέντοι ἀορίστου μετοχῆς
ἅπαν ληγούσης εἰς Σ, ὅτε εἰς ΤΩ περαῶνται ἐπὶ τρίτου
προσώπου, τῷ Η παραλήγεται. οἷον ΣΦΑΙΕΙΣ ΣΦΑ-
ΓΗΤΩ, ΔΑΡΕΙΣ ΔΑΡΗΤΩ· καὶ ἀπὸ τοῦ ΘΕΙΣ οὖν καὶ
ΕΙΣ, ΘΗΤΩ καὶ ἩΤΩ, οὐ μὴν ΘΕΤΩ καὶ ἙΤΩ,
ἐνθα ἡμартῆσθαι εἰπὼν κατὰ τὸ ΘΕΤΩ καὶ ἙΤΩ
ἔχον ὑπαρχέτω, καὶ τὸ ἙΤΩ, ἀφ' οὗ σύνθετον τὸ ἈΦΕΤΩ,
λέγει, καὶ ὅτι τινὲς οὔτε ἙΤΩ φασὶ προστακτικόν, οὔτε
ἀπ' αὐτοῦ τὸ ἩΤΩ, ἀλλὰ ἙΕΤΩ τρισύλλαβον ἀπὸ τῆς
ἙΩΝ μετοχῆς. ὅθεν γενέσθαι τὸ ΕΙΤΩ ἐν διφθόγγῳ· καὶ
ἐν τῇ ἩΤΩ διὰ τοῦ Η, ὡς ἐν τῇ Α βραχυδία προγέ-
γραπται.

ὁ δ' αὐτὸς Ἑρακλείδης τῆς αὐτῆς ἙΩΝ ὀξύτονου μετοχῆς
τὸ εὐκτικὸν κανονίζων, λέγει ὅτι, καθὰ τῆς ἙΛΘΩΝ καὶ
ΕΠΩΝ μετοχῆς, εὐκτικὰ ἙΛΘΟΙ καὶ ΕΠΟΙ, οὕτω δὲ
καὶ ΣΧΩΝ ΕΠΙΣΧΟΙ, καὶ ΕΠΙΣΠΩΝ ΠΟΤΜΟΝ
ΕΠΙΣΠΟΙ, οὕτω καὶ ἀπὸ τῆς ἙΩΝ ἙΟΙ, ὡχὶ ΕΠΗ.
περὶ δὲ τοῦ ΕΠΗ, οὗ λόγος ἔσται τὰς καὶ ἐν τοῖς μετὰ ταῦτα,
λέγει ὡς πᾶν ῥῆμα εὐκτικὸν ἔχον τὴν ΕΙ δίφθογγον παρατέ-
λευτον, καὶ τὰ πάλιν διὰ τοῦ Η, ἐκ μετοχῆς πεποιήται
ληγούσης εἰς ΕΙΣ, οὐ μὴν εἰς ΩΝ· καὶ τοῦτο φανερόν φησιν
ἐκ τῶν Αἰολικῶν μετοχῶν. Αἰολεὶς γὰρ τὸ ΝΟΩΝ ΝΟ-
ΟΙΗΝ, ΦΡΟΝΩΝ ΦΡΟΝΟΙΗΝ, καὶ τὰ ὅμοια τὰ παρ'
ἡμῶν ΦΙΛΕΙΗΝ λέγουσι καὶ ΝΟΕΙΗΝ· ἐπεὶ δὲ καὶ τὰς
μετοχὰς αὐτῶν εἰς ΕΙΣ προφέρουσι, ΦΙΛΕΙΣ καὶ ΝΟΕΙΣ
λέγοντες ἀντὶ τοῦ ΦΙΛΩΝ καὶ ΝΟΩΝ. κατὰ δὲ τὸ ὅμοιον
ἀπὸ τῆς ΩΝ, προτοτύπου μετοχῆς συζυγίας πρώτης

τῶν περισπωμένων, εἴη ἂν εὐκτικὸν τὸ ΟΙΗ, καὶ Αἰολικῶς ΕΙΗ· ἐπεὶ καὶ ἡ μετοχὴ ΕΙΣ. οὕτω δὲ πρῶτον εἰπὼν, ὑποκαταβάς γράφει οὕτως ἀπὸ τοῦ ΘΕΙΣ καὶ ΒΛΕΙΣ γίνεται ΘΕΙΟ εὐκτικὸν καὶ ΒΛΕΙΟ, οὗ χρῆσις ἐν Ἰλιάδι· πᾶν δὲ τοιοῦτον εὐκτικὸν, ἤγαυεν εἰς Ο λήγον, παρὰ Σικελίοις ἀπὸ τῶν παρ' ἡμῖν εἰς ΕΙΣ ληγουσῶν μετοχῶν, μεταβάλλον τὸ Ο εἰς Ε, πληθυντικὸν ποιεῖ προσθέσει τοῦ Τ· ΘΕΙΟ ΘΕΙΤΕ, ΣΦΑΓΕΙΟ ΣΦΑΓΕΙΤΕ, ΒΛΗΘΕΙΟ ΒΛΗΘΕΙΤΕ. εἴτα εἰπὼν ὅτι οὕτω καὶ Ὅμηρος ἀπὸ τοῦ ΔΙΑΚΡΙΝΘΕΙΣ καὶ τοῦ ἐκείθεν Σικελικοῦ ΔΙΑΚΡΙΝΘΕΙΟ ἔφη τὸ ΔΙΑΚΡΙΝΘΕΙΤΕ ΤΑΧΙΣΤΑ, καὶ ἀπὸ τῆς κατὰ Σικελίους ΕΙΣ μετοχῆς καὶ τὸ ΕΙΟ εὐκτικὸν καὶ τὸ ΕΙΤΕ ὄον, ποῖοι Κ· ΕΙΤ' ΟΔΥΣΣΗΙ ΑΜΥΝΕΜΕΝ—καταδέχεται καὶ τοὺς λέγοντας τὰ τοιαῦτα συγκεκῶσαι ὄον, τὸ ΔΙΑΚΡΙΝΘΕΙΤΕ ἐκ τοῦ ΔΙΑΚΡΙΝΘΕΙΗΤΕ, καὶ τὸ ΕΙΤΕ ἀπὸ τοῦ ΕΙΗΤΕ, εἰπὼν ὡς οὐ διαφερόμεθα αὐτοῖς, οὐ γὰρ ἄτοπον αὐτὰ κατὰ συγκοπὴν ἐξηγνέσθαι. Eustath. p. 1755. l. 54.

6. κυριολεξία δὲ τοῦ ΕΙΑΤΟ ἀντὶ τοῦ ἘΚΑΘΗΝΤΟ ἐν τῷ ΠΕΝΤΗΚΟΣΙΟΙ Δ' ΕΝ ἘΚΑΣΤΗ—ἔδρη δηλαδὴ—ΕΙΑΤΟ. οὕτω καὶ ἐν Ἰλιάδι τὸ ΕΛΑΤΑΙ ΕΝ ΜΕΓΑΡΟΙΣ ΠΟΤΙΔΕΙΜΕΝΑΙ, ψιλῶς κατὰ Ἡρακλείδην προενεκτέον. οὐ γὰρ κάθηνται, φησιν, ἀλλ' ὑπάρχουσιν, ἤγαυεν εἰσίν. Ἴωνες γὰρ τοῖς παρακειμένοις ἀντὶ ἐνεστώτων χρῶνται ὄον, ΔΙΑΝΕΝΟΗΜΑΙ ἀντὶ τοῦ ΔΙΑΝΟΟΤΜΑΙ, καὶ τὰ ὅμοια.

πλατύνων δὲ Ἡρακλείδης τὸν περὶ τοῦ ΕΙΑΤΑΙ λόγον, γράφει τοιαῦτα. ὡς ΗΧΕΙΤΑΙ ΗΧΗΤΑΙ, ΩΙΚΕΙΤΑΙ οὕτως ἀπὸ τῆς Ω πρώτης συζυγίας τῶν περισπωμένων, παθητικοῦ ἐνεστώτος τρίτου, ΕΙΤΑΙ· οὗ εἴη ἂν παρακειμενός ΗΤΑΙ, μεταπεσοῦσης κἀνταῦθα τῆς ΕΙ διφθόγγου εἰς Η. πληθυντικὸν δὲ αὐτοῦ προσθέσει τοῦ Ν ἀναλόγως ΗΝΤΑΙ κατὰ τὸ ΠΕΠΟΙΗΤΑΙ ΠΕΠΟΙΗΝΤΑΙ, καὶ τὰ ὅμοια. εἴτα Ἰωνικῇ τμήσει τοῦ Η εἰς Ε καὶ Α, ὡς ΝΕΝΟΗΝΤΑΙ ΝΕΝΟΕΑΤΑΙ, οὕτω καὶ ΗΝΤΑΙ ΕΑΤΑΙ Ὅμηρος δὲ κατὰ Ἰάδα προσθεῖς τὸ Ι, ἔφη ΕΙΑΤΑΙ ΕΝ ΜΕΓΑΡΟΙΣ· εἴτα λέγει ὅτι καὶ τὸ δασυνόμενον καὶ διὰ τῶν αὐτῶν στοιχείων ἐκφερόμενον οὕτως ἔχει. τὸ γὰρ ΗΝΤΑΙ ἤγαυεν κάθηνται, κατὰ τμήσιν τῆς ΗΝ συλλαβῆς εἰς Ε καὶ Α, ΕΑΤΑΙ

λέγεται· οὖν, ΟΙ ΔΗ ΝΤΝ 'ΕΑΤΑΙ ΣΙΓΗΙ. τούτοις δὲ ὁ αὐτὸς ἐπάγει καὶ ὅτι ἔνιοι τῶν Ἰώνων, οἷς ἀκολουθεῖ, φησι, καὶ ὁ τὰ Ναξιακὰ γράψας Φιλήτας εἴτε Κάλλιος, μόνον τὸ Η ἐν τοῖς τοιούτοις παρακειμένοις εἰς Ε καὶ Α τέμνοντες τὸ ἐπόμενον Ν φυλάττουσι· ΠΕΠΟΙΕΑΝΤΑΙ λέγοντες καὶ ΓΕΓΕΝΕΑΝΤΑΙ· καθὰ καὶ τὸ 'ΕΓΕΝΟΝΤΟ 'ΕΓΕΝΤΟ. καὶ ὁ γὰρ Ζηνόδοτος πολλάκις, φησὶ, παρὰ τῷ ποιητῇ οὕτω γράφει καὶ τὰ ἔνικα, δίχα μέντοι τοῦ Ν· τὸ ΠΕΠΟΙΗΤΑΙ καὶ ΝΕΝΟΗΤΑΙ, ΠΕΠΟΙΕΑΤΑΙ γράφων καὶ ΝΕΝΟΕΑΤΑΙ. ἡ μέντοι Ἀριστάρχειος ἔκδοσις οὐκ οἶδεν Ὅμηρον τῆδε τῇ διαλέκτῳ χρῶμενον. εἰ καὶ τισὶν ἔδοξεν ὁμοίως τῷ ΠΕΠΟΙΗΤΑΙ ΠΕΠΟΙΕΑΤΑΙ, οὕτω τὸ 'ΗΤΑΙ ἔνικον, ἤγουν κάθηται, γενέσθαι· ΕΑΤΑΙ, καὶ λειφθῆναι Βοιωτικῶς ἀντὶ πληθυντικοῦ τοῦ 'ΗΝΤΑΙ 'ΕΑΤΑΙ ἐν τῷ οἱ ΔΗ ΝΤΝ 'ΕΑΤΑΙ ΣΙΓΗΙ, ὁ δὲ ἀπορράπιζεν ὁ Ἡρακλείδης εἰπὼν οὐδέποτε τὸν Ὅμηρον ἐνίοις χρῆσθαι ῥήμασι ἀντὶ πληθυντικῶν καθάπερ ἐνίοις Βοιωτῶν ἔδοξεν. Eustath. p. 1885. l. 43.

7. οἱ καὶ Ἡρακλείδης τὰ τρίτα τῶν ὀριστικῶν περισπωμένων τῆς πρώτης συζυγίας καὶ τῶν βαρυτόνων δὲ ῥημάτων κατὰ τὸ ἔνικον εἰς τὴν ΣΙ συλλαβὴν περαιοῦσι, τοῦ Η παραλήγοντος· τὸ γὰρ ΦΙΛΕΙ καὶ ΝΟΕΙ, καὶ ΛΕΓΕΙ, καὶ ΦΕΡΕΙ, ΦΙΑΗΣΙ, φησὶ, καὶ ΝΟΗΣΙ, καὶ ΛΕΙΗΣΙ, καὶ ΦΕΡΗΣΙ. τοιοῦτον δὲ καὶ τὸ ΛΑΜΠΡΟΝ ΠΑΜΦΑΙΝΗΣΙ παρ' Ὁμήρῳ ἄπαξ, φησὶ, χρῆσαμένῳ τῇ διαλέκτῳ ἐπὶ τούτου, καλεῖται δὲ καὶ τὸ σχῆμα Ἰωνικὸν ὑπὸ τῶν γραμματικῶν. διὰ τὸν μελοποιὸν δηλαδὴ Ἰβύκον φιληθῆσαντα τοιαύτῃ γλῶσση· εἰ δὲ, φησὶ, καὶ τὸ Ω, τοῦτ' ἐστὶν τὸ ὑπάρχον πρώτης ἐστὶ συζυγίας, κατὰ τὸ ΦΙΛΩ, καὶ ἐστὶ τρίτον αὐτοῦ ΕΙ, Δωριζόμενον κατὰ Ῥηγίους γένοιτ' ἂν ὁμοίως ἐκ τούτου ΗΣΙΝ ὁ ἐνεστώς. ἰστέον δὲ ὅτι οὐ περὶ τριῶν ἀνθυποτάκτων ἐστὶν ὁ λόγος, ἀποῖον τὸ ΛΑΒΗ, ΛΑΧΗ· ἐξ ὧν ΛΑΒΗΣΙ, ΛΑΧΗΣΙ· αὐτὰ γὰρ καὶ ὅσα τοιαῦτα αἱ Ῥηγίωνων, εἰσὶν ἀλλὰ Ἰώνων. Eustath. p. 1576. l. 57.

8. τὸ δὲ ΛΕΛΑΚΤΙΑ ἔχει μὲν ὀριστικὸν παρακείμενον καὶ διὰ τοῦ Η. ΛΕΛΗΚΕ γὰρ ὡς τὸ ΔΑΙΜΟΝΙΗ ΤΙ ΛΕΛΗΚΑΣ. — Ἰωνικῶς δὲ ἡ λέξις τῷ Α προπαραλήγεται, συσταλέντος τοῦ Η. Δοριεῖς μὲν γὰρ τὸ Η εἰς Α μακρὸν τρέπουσιν· οἷον ΔΗΜΟΣ ΔΑΜΟΣ, ΜΗΝ ΜΑΝ. Ἴωνες

δὲ εἰς βραχὺ καταστρέφουσιν· οἷον ΛΕΛΗΚΤΙΑ ΛΕΛΑ-
ΚΤΙΑ, ΜΕΜΗΚΤΙΑ ΜΕΜΑΚΤΙΑ, οὕτως Ἀφθόνιος.

Ἡρακλείδης δὲ, ἐν οἷς λέγει τὸ ΔΑΚΝΩ Δωρίδι καὶ Ἰάδῃ
πεποιῆσθαι διαλέκτω, Δοριεῖς μὲν γάρ, φησιν, ἐντιθέασιν τῷ
Τ τὸ Ν· ΘΥΩ ΘΥΝΩ, ΔΥΩ ΔΥΝΩ, Ἴωνες δὲ βραχύνουσι
τὸ Η διὰ τοῦ Α. ἐπάγει οὕτω ΜΕΣΗΜΒΡΙΑ ΜΕΣ-
ΑΜΒΡΙΑ, ΠΗΡΗ ΠΑΡΗ, ΛΕΛΗΚΤΙΑ ΛΕΛΑΚΤΙΑ,
ΜΕΜΗΚΤΙΑ ΜΕΜΑΚΤΙΑ, συλλαβῶν οὕτω καὶ αὐτὸς τῷ
Ἀφθονίῳ. Eustath. p. 1714. l. 49.

Θ. παρακειμένου ἐνὸς πολλοὶ ἐνεστῶτες εὐρηνται· ἐνὸς δὲ
αὐθις ἐνεστῶτος παρακείμενοι πολλοὶ, ὡς οἷον ἐπὶ τοῦ ΦΙΛΩ
καὶ ΓΗΘΩ ἐφ' ὧν εἰς μὲν παρακείμενος ὁλόκληρος ΠΕ-
ΦΙΛΗΚΑ, ΓΕΓΕΘΗΚΑ. δεύτερος δὲ ΓΕΓΗΘΑ, ΠΕΦΙΛΑ-
τρίτος, παρ' Ἴωσι δίχα τοῦ Κ, ΠΕΦΙΛΗΑ, ΓΕΓΕΘΗΑ·
οἷς, φησι, καὶ Ὀμηρος χρῆσθαι εἰωθεν ἐφ' ἐτέρων ῥημάτων.
ὡς ὅτε ἐκ τοῦ ΤΕΤΤΧΗΚΑ ΤΕΤΤΧΗΑ λέγει, ΔΙΑΠΡΤ-
ΣΙΟΝ ΤΕΤΤΧΗΩΣ. τέταρτος δέ, φησι, παρακείμενος τοῦ
ΦΙΛΩ ΠΕΦΙΛΕΙΑ· πρὸς ὃν Ὀμηρος ἔγραψε τὸ ΝΕΚΤΩΝ
ΚΑΤΑΤΕΘΝΕΙΩΤΩΝ ἐκ τοῦ ΤΕΘΝΕΙΑ παρακειμένου.
πέμπτος παρακείμενος ἐκ τοῦ ΠΕΦΙΛΕΙΑ ὁ ΠΕΦΙΛΕΑ δίχα
τοῦ Ι· οὐ πρὸς ἀκολουθίαν τὸ ἙΣΤΕΟΤ' ΕἶΝ Α' ΙΔΑΟ, ἀπὸ
τῆς ἙΣΤΕΩΣ, φησὶ, μετοχῆς τοῦ ΣΤΩ ῥήματος· πολλάκις
δέ, φησιν, ὑπαλλάττουσι καὶ ἑκτὴν διαφορὰν παρακειμένων ἐκ
τοῦ Ε εἰς τὸ Α. τὸ γοῦν ἙΣΤΕΑ ἙΣΤΑΑ λέγουσιν· ἀφ'
οὗ μετοχὴ ἙΣΤΑΩΣ. τοῦτο δέ, φησιν, ἢ μετάπτωσις ἐστὶ
τοῦ Ε εἰς Α Ἰωνικῶς, ἢ τοῦ Η εἰς Α. κατὰ δὲ τὸ ἙΣΤΑΑ
—ἙΣΤΑΩΣ γίνεται καὶ ΔΕΔΑΩΣ ἐκ παρακειμένου τοῦ
ΔΕΔΑΑ. οὕτω δὲ καὶ ΒΕΒΑΩΣ, ΜΕΜΑΩΣ, ΓΕΓΑΩΣ,
καὶ ἄλλα. ἐν τούτοις δὲ ὁ αὐτὸς Ἡρακλείδης καὶ τὸ ΠΕ-
ΠΑΘΥΙΑ διασαφῶν, ὅπερ ἐν τοῖς ἐξῆς ποῦ κεῖται παρ'
Ὀμήρῳ, λέγει καὶ περὶ τὰ ὑποτακτικὰ ὧν αἱ μετοχαὶ εἰς
ΩΝ ὀξύτόνοι, οἷον ΤΤΧΩ—ΤΤΧΩΝ, ΕΤΡΩ ΕΤΡΩΝ,
ὁμοίως τοῖς περισπωμένοις ὀριστικοῖς κατὰ τὸν περικείμενον
κλίνονται· οἷον ΤΕΤΤΧΗΚΑ ΕΤΡΗΚΑ· ἐξ ὧν μετοχαὶ
ΤΕΤΤΧΗΚΩΣ, ΕΤΡΗΚΩΣ. οὐκοῦν καὶ τοῦ ΠΑΘΩ—
ΠΑΘΩΝ κλίσις ὁμοία ΠΕΠΑΘΗΚΑ ΠΕΠΑΘΗΚΩΣ,
θήλυκον ΠΕΠΑΘΥΙΑ. ὥσπερ δὲ ΛΕΛΗΚΗΚΩΣ ΛΕΛΗ-
ΚΩΣ, ΓΕΓΗΘΗΚΩΣ ΓΕΓΗΘΩΣ Ἰωνικῇ συγκοπῇ, οὕτω
καὶ ΠΕΠΑΘΗΚΩΣ ΠΕΠΑΘΩΣ, οὗ θήλυκον ΠΕΠΑ-
ΘΥΙΑ.

σημειῶσαι δ' ἐν τοῖς προειρημένοις τὸ ἐν φωνῇ μόνῃ καὶ μὴ ἐν γραφῇ· ὃ δῆλοι παρακείμενον φανούμενον μὲν ἀκολουθία κλίσεως καὶ νοήσει μόνῃ, μὴ γραφόμενον δὲ, ὡς ἄχρηστον δηλαδὴ καὶ ἀνέξοιστον, ὡς Ἡρακλείδης φησίν. Eustath. p. 1700. l. 31—51.

10. πρῶτα μὲν ἵστέον ὅτι τὸ ΓΙΝΩΣΚΩ ἡμαρτῆσθαι δοκεῖ μὴ γραφόμενον ΓΙΓΝΩΣΚΩ ἐν δυσὶ Γ, ὡς Ἡρακλείδης βούλεται. λέγει γὰρ ἐκείνος ὅτι, ὥσπερ ΤΕΛΩ ΤΕΛΙΣΚΩ Ἰωνικῶς διὰ τοῦ Κ παραληγομένου τῷ Σ καὶ τῷ Ι, ὁμοίως καὶ ΘΩΡΩ ΘΩΡΙΣΚΩ, καὶ ΜΟΛΩ ΜΟΛΙΣΚΩ, οὕτω καὶ ΝΩΩ ΝΟΙΣΚΩ.

ἐκ τούτων, κατὰ κράσιν, ΘΩΩΣΚΩ, ΒΛΩΣΚΩ, ΝΩΣΚΩ, καὶ Αἰολικῶς ΓΝΩΣΚΩ. Αἰόλεις γάρ, φησι, τὸ ΝΩΩ, ΓΝΩ φασίν· ὅθεν καὶ τὸ ἈΜΦΙΓΝΟΕΙΝ, ἤγουν διχονοεῖν καὶ ἡ ΞΥΓΓΝΟΙΛ, καὶ τὸ ἈΓΝΟΕΙΝ, καὶ ἡ ΑἰΝΟΙΛ. ἐφ' οἷς παραδούς ὁ Ἡρακλείδης, ὡς προστιθέασι τὸ Γ τοῖς λεξείοις καὶ οἱ Ἡπειρώται, ὡς καὶ ἀλλαχοῦ ἐρρέθη, τὸν ΔΟΤΗΙΟΝ ΓΔΟΤΗΙΟΝ λέγοντες· ὅθεν καὶ ΕΡΙΓΔΟΤΗΙΟΣ ΠΟΣΙΣ ἩΡΗΣ. ἐνθα μνηστέον καὶ τοῦ ΕΠΙ ΔΕΓΔΟΤΗΙΩΝ ΑΘΗΝΑΙΩΝ ΤΕ ΚΑΙ ἩΡΗ· προσθεῖς δ' εἶπεν καὶ ὅτι ἀπὸ τοῦ ΝΕΦΟΣ, ΝΟΦΟΣ, καὶ ΓΝΟΦΟΣ Αἰολικόν, ὃ ἄλλως ΔΝΟΦΟΣ· καὶ ὅτι καὶ ἐν τῇ Ἰλιάδι ΓΕΝΤΟ, ἤγουν εἵλετο, ἔξωθεν ἔχει τὸ Γ· καὶ ὡς ἡ ΓΝΩΜΗ, πλεονάζει καὶ αὐτὴ τῷ Γ, γενομένη δηλαδὴ ἐκ τοῦ ΝΩΩ ΝΩΗΣΩ, Δωρικῶς μὲν ΝΩΜΗ, Αἰολικῶς δὲ ΓΝΩΜΗ, διδάσκει ὡς Ἴωνες, ὅτ' ἂν ἀνὰ πλῶσι ῥήματα, τὸ αὐτὸ ἀρκτικὸν ποιοῦνται πρώτης καὶ δευτέρας συλλαβῆς, ΛΑΒΕΣΘΑΙ ΛΕΛΑΒΕΣΘΑΙ, ΚΑΜΩ ΚΕΚΑΜΩ, ΠΙΘΕΣΘΑΙ ΠΕΠΙΘΕΣΘΑΙ, ΔΑΣΚΩ ΔΙΔΑΣΚΩ, ΤΥΣΚΩ ΤΥΤΤΥΣΚΩ, χωρὶς εἰ μὴ μέλλοι δύο θασέα κείσθαι παράλληλα.

ταῖνον, φησί, τοῦ ΝΟΙΣΚΩ, συντηρημένου, ὡς εἴρηται, εἰς τὸ ΝΩΣΚΩ, εἴη ἂν ἐπ' αὐτοῦ Ἰωνικὴ ἀναδίπλωσις ΝΙΝΩΣΚΩ διὰ τῶν δύο Ν, τοῦ δὲ ΓΝΩΣΚΩ Ἡπειρωτικὴ ΓΙΝΩΣΚΩ διὰ τῶν δύο Γ· ὡς εἶναι, τῷ λόγῳ τούτῳ, ἡμαρτῆμενον τὸ ΓΙΝΩΣΚΩ διὰ μόνου τοῦ κατ' ἀρχὴν Γ. εἰ δὲ τοῦτο τοιοῦτον, καὶ Ἡρακλείδην, πταίοιτο ἂν ὁμοίως καὶ τὸ ΓΙΝΕΣΘΑΙ καὶ τὰ κατ' αὐτὸ πάντα· οἷς, αἱ μὲν παλαιοὶ, ἐν δυσὶ Γ, ἐχράντο, ΓΙΓΝΟΜΑΙ λέγοντες καὶ ΓΙΓΝΟΜΕΝΟΣ· οὕτω καὶ τὰ ἄλλα· οἱ δὲ ὑστερον, ὥσπερ καὶ φειδόμενοι γραφικοῦ μέλανος, τὸ δεύτερον Γ παρέλειψαν.

ἔστι γὰρ κἀνταῦθα, ὡς Ἡρακλείδης βούλεται, κατὰ
MENΩ MEMNΩ κατὰ διπλασιασμόν, καὶ μεταθέσει τοῦ
E εἰς **I**, **MIMNΩ** κατὰ Ἰωνας, οὕτω καὶ **ΓΕΝΩ ΓΕΓΝΩ**,
καὶ ἐξ αὐτοῦ **ΓΙΓΝΩ ΓΙΓΝΟΜΑΙ** καὶ τὰ ἅπ' αὐτῶν. ἐν
τούτοις δὲ, περὶ ἀναδιπλώσεως ἀκριβολογούμενος Ἡρακλείδης
λέγει ὅτι, ὁπῆνικα μὲν συλλαβῆς ἀναδίπλωσις ᾗ, ὑστερεῖται
τὸ ὁλόκληρον μία συλλαβῇ, ἥγουν λείπεται τὸ τέλος καὶ
κοῖνον μίας συλλαβῆς πρὸς τὸ διπλασιαζόμενον. τὸ γὰρ
ΛΑΒΩ μία συλλαβῇ οὕτως ὑστερεῖ τοῦ κατὰ ἀναδιπλασιασ-
μόν, **ΛΕΛΑΒΩ**. τὸ δ' αὐτὸ καὶ ἐπὶ τῶν ἄλλων. ὅτε δὲ
γράμματι ἐνθεωρεῖται ἐνὶ ᾗ ἀναδίπλωσις, τότε ἰσοσυλλάβει.
τῷ ἀναδιπλωμένῳ τὸ ὁλόκληρον, οἷον **MENΩ MEMNΩ**,
ΓΕΝΩ ΓΙΓΝΩ. οὕτω δὲ καὶ **ΜΕΛΩ ΜΕΜΛΩ**, καὶ πλεο-
νασμῷ ἥγουν παρένθεσει τοῦ **B**, **ΜΕΜΒΛΩ**. παρεντιθέντος
τοῦ **B** διὰ τὸ μηδέποτε κατὰ μίαν συλλαβὴν τῷ **Λ** ἐπέσθαι
τὸ **Μ**. αἷς δὴλον καὶ ἐκ τοῦ, αἷς ἐρρέθη, **ΜΟΛΙΣΚΩ ΒΛΩ-
ΣΚΩ**, καὶ ἐκ τοῦ **ΠΑΡΑΜΕΜΒΛΗΚΕ, ΠΑΡΑΜΕΜ-
ΒΛΩΚΕ**. Eustath. p. 1722. l. 36. &c.

CXLI. In his omnibus, criticorum veterum solennis et inveteratus error, quo archaismos pro idiotismis, aut, ut Latine loquar, prisci et obsoleti sermonis reliquias pro singularum gentium aberrationibus vel poetarum licentiis acceperunt, planè conspicuus est. Ceteroqui, conversis eorum sententiis; et quæ singularum usui ac consuetudini abnormi tribuerunt, in sincerorum et antiquissimorum loco habitis, exempla, quæ ex fontibus jamdudum obturatis ac deperditis arcessivere, ad justam aliquam notitiam priscae grammaticæ quemvis adducere possunt.

CXLI. Verborum modis, temporibus, numeris ac vocibus ea grammatica locupletissima est; atque, in eorum usu ac discrimine poetæ antiquissimi ἀκριβεία ubique constans et eadem: cum posterius vocum discrimen in multis neglexerint, haud parvo detrimento linguae; quæ eo multum perdidit perspicuitatis illius subtilis et exquisitæ, qua singulis vocibus singulos vel cogitandi, vel agendi, vel patiendi modos distinctè ad amussim exprimere solebat. Modorum tamen usus Homericus paullo licentior quibusdam visus est: sed an rationi grammaticæ minus aptus et congruus sit, quam posterorum consuetudo, quæstio admodum difficilis est, cujus solutio petenda ex intimis recessibus humanæ mentis.

CXLI. Verborum tempora in omnium linguarum principiis tria tantummodo fuisse, præsens, futurum, ac præteritum, ipsa rerum natura indicare videtur: nam distinctiones vel modificationes illæ perfectorum, imperfectorum, &c., non nisi e grammata-

tica jam culta, et ad animi subtiliores sensus exprimendos ordinata, oriri potuerunt. Si autem conjecturis indulgere liceret, ex iis quæ Heracleides commentatus est in *EA*, *HA*, *EON*, *HN*, &c. dicerem omnia præterita terminationem primæ personæ singularis, voce activæ, in *A* habuisse; atque ideo præteritum imperfectum et utrumque aoristum una eademque forma expressos esse: adjecto enim *N* finali, quod conclusionem duntaxat vocis post litteram vocalem significabat, transitio τὸν *AN* in *ON* haud minus facilis quam τὸν *EAN* in *HN* fieret; atque hac ratione originem ac veram indolem aoristi secundi assequi possumus; in quo Hemsterhusius et Lennep præteritum imperfectum ex alio themate se percepisse credebant; cum usus tamen ejus Homericus aoristum tempus subaudiendum indicet. Neque duo futura a diversis thematibus, ut iidem viri docti pro comperto habuerunt, orta esse videntur; sed diversa litterarum elisione in diversas formas contracta esse, modo quo supra ostendimus.

CXLIV. Aliorum quoque schemata temporum quæ ἀνωμαλότερα quibusdam visa sunt eadem ratione formata esse nullus dubito; ita ut non modo *ΤΗΠΤΕΣΩ* in *ΤΗΠΤΕΩ*, *ΤΤΦΩ*, *ΤΤΠΕΩ* et

ΤΤΠΩ paullatim contraheretur; sed *ΤΕΤΤΗΑ* *ΤΕΤΤΦΑ* *ΤΕΤΤΜΑΙ*, *ΕΤΤΠΗΝ*, *ΕΤΤΦΘΗΝ*, &c. eadem ratione e formis regularibus ab uno themate *ΤΗΠΤΩ* deductis, litteris paullatim elisis aut emollitis, efficta sint. Si enim unumquodque verbum themata tam varia ac diversa habuisset, non eadem ratione in omnibus ea themata formata essent: at singula quæque verba suas varietates ab aliis diversas habuissent, ita ut nulla analogia inter sese conjungerentur; neque, cum themata *ΤΗΠΤΩ*, *ΤΤΠΩ*, *ΤΤΠΕΩ*, *ΤΤΦΩ*, *ΤΤΠΗΜΙ*, et *ΤΤΦΘΗΜΙ* extitisse concederemus, ratio constaret, qua *ΚΤΠΤΩ*, *ΚΑΑΝΤΩ*, *ΚΑΑΖΩ*, et tot alia verba pari more modoque sua quæque themata diversa haberent. A themate nihilominus in *ΜΙ* rectè fortasse deduceremus aoristos illos *ΕΤΤΠΗΝ* et *ΕΤΤΦΘΗΝ*: nam themata activa in *ΜΙ* e passivis in *ΜΑΙ* orta esse videntur; atque ideo aoristos hos, ut eorum participia in *ΕΙΣ* vel *ΕΝΣ*, significationem passivam in activa forma retinuisse; æquè ac participia Latina in *ENS*, quæ pro passivis usurpabantur in prisco sermone.² Haud tamen cum viris doctis temere pro præteritis imperfectis hujusmodi aoristos habuerim; cum littera *Σ*, characteristicæ futuri et aoristi primi in voce activa, et ab imperfecto alienissima, locum in eo aoristo passivo, in verbis etiam puris, in quorum thematibus aut præteritis perfectis nullum usquam istius litteræ vestigium inventum sit, obtineat; ut in *ΕΜΝΗΣΘΗΝ*

¹ Vide supra in excerpt.

² Am. Gel. Lib. II. c. 11. et Gronov. Not.

a *MNAOMAI* seu *MNHMAI*, et *ΕΡΡΩΞΘΗΝ* a *ΕΡΩΟΜΑΙ*, seu *ΡΩΜΑΙ*. Mihi igitur rem sepius retractanti probabilius videtur *ΕΤΤΦΘΗΝ* ex *ΕΤΤΥΤΣΑΜΗΝ*, vulg. *ἑττάμην*, ut in voce media extat, paullatim contractum esse, quam e positione derivata *ΤΤΦΘΗΜΙ* confictum; præsertim cum eiusmodi formas in Homericis vim aoristi non imperfecti semper et ubique habere observaverim; et contractiones alias haud absconditas ipsi viri docti in verborum conjugationibus agnoverint. Littera Σ quoque locum tuetur ubi littera penultima primæ positionis spiritus sit; ut in *ΠΑΗΣΘΗΝ* a *ΠΑΗΘΩ*, quod tamen Atticum haud ita antiquum esse puto; et veteres Iones, qui Σ ex omnibus semper libentissime extrudebant, *ΠΑΗΘΘΗΝ* non *ΠΑΗΣΘΗΝ* pro antiquiore et pleniore *ΠΑΗΘΣΘΗΝ* scripsisse. Sententiam grammaticorum, qui hunc aoristum e præterito perfecto deducunt, merito repudiavit Lennep. Lacones Σ in omnibus pro Θ usurpaverunt; atque eorum mos loquendi in sermonem communem aliquatenus, et inde in carmina HomERICA irrepsisse videtur; quamvis Dorica ista dialectus ab Achaica antiquissima maximè aliena esset. Hinc præterperfecta *ΛΕΛΑΣΜΑΙ*, *ΠΕΠΤΕΜΑΙ*, &c. a *ΛΑΘΩ* seu *ΛΗΘΩ*, *ΠΤΩΩ*, &c. ortum habuisse credere licet; quæ ideo a nobis in iustiora et antiquiora *ΛΕΛΑΘΜΑΙ*, *ΠΕΠΤΘΜΑΙ*, &c. redigenda erunt, nisi ubi thema in *ΔΣΩ* vel *ΣΩ* esse potuerit. Utrum Ionica *ΕΓΕΙΡΩ*, *ΦΘΕΙΡΩ*, *ΚΤΕΙΝΩ*, *ΚΕΙΝΟΣ*, *ΒΟΤΑΗ*, *ΧΕΙΡ*, &c. an antiquiora Æolica *ΕΓΕΡΡΩ*, *ΦΘΕΡΡΩ*, *ΚΤΕΝΝΩ*, *ΚΕΝΝΟΣ*, *ΒΟΛΛΑ*, *ΧΕΡΣ*, &c. magis HomERICA sint, cum pro comperto non habeam, vulgata sollicitare nequaquam ausus sum.

CXLV. Nodum in scirpo quærit *ὁ βαθὺς* Heracleides, cum se torquet de N finali in imperfectis contractorum; contractio enim ista, *τοῦ ΕΕ* vel *ΕΕΝ* in *ΕΙ*, Attica est, et dialectis vetustioribus prorsus ignota; neque N finale in tertia personæ singulari alienius plusquam perfectis quam imperfectis fuit.¹ Contractio quoque, in secunda persona passiva, *τοῦ ΕΣΑΙ*, *ΕΐΑΙ*, *ΗΑΙ*, vel *ΕΑΙ* in *ΗΙ* vel *ΕΙ*, posteriorum esse, et Homericis perinde ignota videtur. Antiquissima forma erat proculdubio *ΕΣΑΙ*; quæ, more Ionum, ejecta consona et producta vocali *ΗΑΙ* fiebat; atque ejecta tantum consona *ΕΑΙ*, et sibilo in spiritum asperum Doricè mutato *ΕΐΑΙ*, et Æolicè fortasse *ΕΐΑΙ*; cuius tamen nullum extat exemplum, quoad nobis scire contigit.

¹ Lennep, Analog. Græc. L. vii.

² Vide supra in excerpt.

³ Corinth. Ep. de Dial. Att. a. b. d.

⁴ ἴθος δὲ ἔχουσι Δωριεὺς τοῦτο, ὡς τὸ εἰ Ἀττικῶς καὶ Ἀἰολικῶς, καὶ Περσικῶς, καὶ Ἑλληνικῶς, καὶ Ὀρθόδοξοι, ἔδιδον τοῦ εἰ ἀντὶ τοῦ εἰσφύοντος ἡσυχίου, ὡς ἐπὶ τοῦ ΠΟΙΗΣΑΙ, ΠΟΙΕΑΙ, καὶ ΜΟΙΡΑΙ, ΜΟΙΡΑ, καὶ ΜΟΙΡΑΣ, ΜΗΙΚΑ. Etymol. magn. in voce ΕΤΙΟΖ.

CXLVI. In aoristis primis et præteritis perfectis verborum in *AFΩ* desinentium, Iones emolliiebant terminationes naturales *AFΣΑ* et *AFKA* in *IIΑ*; atque *ΕΔΑΙΣΑ*, *ΕΚΑΦΣΑ*, *ΔΕΔΑΦΚΑ*, *ΚΕΚΑΦΚΑ*; &c. *ΕΔΗΑ*, *ΕΚΗΑ*, *ΔΕΔΗΑ*, *ΚΕΚΗΑ*, &c. scribebant. Ita quoque *ΕΘΗΚΑ* pro *ΕΘΕΚΣΑ* ab obsoleto *ΘΕΚΩ*, atque alia ejusmodi haud pauca: egregiè enim hallucinatus est clarissimus Hermannus, cum, contra sensum perinde ac rationem grammaticam, *ΕΘΗΚΑ*, *ΕΔΩΚΑ*, &c. præterita perfecta esse voluerit.¹ Suaviorem hanc Ionum priscorum pronunciandi consuetudinem, Homericis temporibus haud ignotam fuisse, eo patet, quod in nonnullis, ut in *ΤΕΘΝΗΩΤΑ* pro *ΤΕΘΝΗΚΟΤΑ*, *ΚΕΚΜΗΩΤΑ* pro *ΚΕΚΜΗΚΟΤΑ*, &c. metri integritati necessaria est: quo præcipuè motus omnia ejusmodi retinenda esse putavi; ut *ΦΙΛΑΙ*, *ΕΦΙΛΑΤΟ*, &c. pro *ΦΙΛΣΑΙ*, *ΕΦΙΛΣΑΤΟ*, &c.; quibus detrimentum litteræ alterius productione alterius compensatur: neque erat, cur doctissimus Heyne suspicaretur thema fuisse *ΦΙΛΗΜΙ*, priore producta, e quo aoristus *ΕΦΙΛΑΤΟ* formatus sit.² Hujusmodi est quoque præteritum perfectum *ΑΡΗΡΩΣ* pro *ΑΡΑΡΚΩΣ* ex *ΑΡΩ* effictum, quod *ΑΡΔΩ* scriptum fuisse in titulo vetere Minervæ Poliadis olim credcbam, temerè sequutus editorem ejus Chandlerum, qui, ductu litterarum evanescente deceptus, *ΑΡΑΒΔΟΤΑ*, i. e. *ἀράβδωτα*, non striata, in *ΑΡΑΡΔΟΤΑ* mutaverat; ut, inspecto demum marmore, quod nunc in Museo Britannico asservatur, planè comperi.

CXLVII. Haud alia ratione *H* pro *AF* in participiis verborum in *AFΩ* obtinuit; ut *ΤΙΜΗΕΝΣ*, *ΠΟΙΗΕΝΣ*, &c. pro antiquioribus *ΤΙΜΑΦΕΝΣ*, *ΠΟΙΑΦΕΝΣ*, &c.; quæ Homericis etiam temporibus exolevisse videntur. In futuris quoque et aoristis, quæ vulgo *πείρω*—*ἐπείρω*, *ἐγείρω*—*ἡγείρω*, &c., scribuntur, τὸ *H* in locum τοῦ *EI* recipiendum putavimus, tam constantiæ ergo, quam quod veteres ita pronunciassent videntur: nam, utrum primæ positiones antiquæ *ΠΕΙΡΩ*, *ΗΓΕΙΡΩ*, &c., an *ΠΕΡΡΩ*, *ΕΓΕΡΡΩ*, &c., fuissent, futura et aoristi regulares *ΠΕΡΣΩ*—*ΕΠΕΡΣΑ*—*ΕΓΕΡΣΩ*—*ΗΓΕΡΣΑ* esse debebant; e quibus, solita elisione τοῦ *Σ*, et productione vocalis antecedentis, *ΠΗΡΩ*—*ΕΠΗΡΑ*, *ΕΓΗΡΩ*—*ΗΓΗΡΑ*, &c., fieri oportebat. Præteritum perfectum, participio et verbo auxiliari *ΕΧΩ* significatum, ut *ΣΤΗΣΑΣ*

¹ In grammate.

² Vide Aul. Gel. lib. II. c. xvii.

³ In II. B. 61. τὸ δὲ ΚΕΚΜΗΩΤΙ ὅλον ὅτι ἰωνικὸν ἵσται ταυτὸν ὅν τῃ ΚΕΚΜΗΚΟΤΙ ἀπεβόλη τοῦ Κ ἀπὸ τοῦ ἰωνικοῦ, καὶ ἰσχυρὸν τοῦ Ο. Eustath. p. 641. l. 2. ratione paullo diversa *ΕΣΤΑΚΟΤΑ*, *ΓΕΓΑΚΟΤΑ*, &c. e *ΣΤΑΩ*, *ΓΑΩ*, &c. formata, in *ΕΣΤΩΤΑ*, *ΓΕΓΩΤΑ*, &c. contracta sunt. Eadem tamen prima syllaba in *φίλωντας* producitur (Hymn. in Ceres. 117.): est enim futurum subjunctivi extruso sibilique et producta vocali, Ionum more solenni, pro *φίλωνται*.

**EXEIS, BEBOTAETKΩΣ* **EXEIS*, &c.; quod Attici in deliciis habuerunt, Homericus sermo non agnoscit; et, Atticorum venia dixerim, recentiorum magis barbariem quam veterum elegantiam sapit. In Homericis autem præterita perfecta et plusquam perfecta passiva, tertia persona plurali; quæ, postea exoleta, participiis et verbis auxiliaribus exprimebantur, haud infrequentia sunt; ut *TETETXATAI*, **ETETETXATO*, &c.; quæ Atticorum et aliorum ætate posteriorum sermone *TETTIIMENOI EISI*, **HΞAN*, &c., fuerint. In hac enim re grammatica antiqua locupletior fuit, ut consuetudo loquendi in omnibus splendidior, unctior, et numerosior.

CXLVIII. De modorum ratione et usu Homérico aliquid certi statuere aut definire perquam difficile et lubricum est, quoniam alia loquendi consuetudo in hac parte apud posteros obtinebat, ad cuius normam rhapsodi et grammatici linguam veterem flectere et convertere, quoad metrum sineret, semper studuerunt; ita ut haud pauca mutata et corrupta esse, in re tam diu tractata et tam parum intellecta, credere liceat. Cum tamen optativus et subjunctivus de indicativo pendere quodammodo videantur, ex eo perfectos esse credendum est, alterum e tempore futuro, alterum, adjecto verbo *οἰμάω* vel *ἴημι*; atque inde *τύπτοιμι*, *τύθοιμι*, *τύψαιμι*, *τύψεια*, &c. conficta esse. *Impetum* itaque vel *voluntatem* animi in agendo exprimere debuerat optativus; atque sic usurpatum esse in sermone antiquo, ex Homericis constare puto. Apud tragicos, optativus, sine *AN* vel *KE*, *desiderativam*, et, adjecta ista particula, *potentialem* significationem semper habet; antiquiores autem poetæ nullum ejusmodi discrimen agnovisse videntur.

CXLIX. Subjunctivus actionem de alia actione, vel conditione aliqua, pendentem exprimit, atque ei ideo quodammodo *futuram*, unde in Homericis futurum indicativi locum subjunctivi sæpe usurpat; et futurorum formæ in utroque modo credem sunt. Apud posteros discrimina subtiliora in usu subjunctivi observata sunt, poetis antiquissimis prorsus ignota; ita ut frustra laboraverit vir *Ἀττικώτατος*, nec minus animi virtutibus quam ingenii elegantia æstimabilis, Burnei noster, remissiora ea et vetusta ad morositatem Atticam redigere.¹ Attici conjunctionem conditionalem *EI* indicativo et optativo tantum adhibuerunt; atque, adjecta particula dubitantis *KE* vel *AN*, optativo et subjunctivo tantum, nusquam indicativo. In Homericis autem *EI* vel *AI* conditionem indefinitam, et *KE* vel *AN* dubitationem vel *ἀσάφειαν* generaliter exprimit; et utraque, vel separatim vel conjunctim, prout sententia postulaverit, unicuique modo adhibita sunt; neque *αἰχμάτα*

¹ Sophocl. Œd. Tyr. 699—701. Ed. Brunck.

² In Miltoni Poemata Græca, Lond. 1791.

Ἰβυκεῖα, quibus indicativus more subjunctivi flectebatur, e Rheginorum dialecto, quam Homericis perinde ac Sinicam vel Japonicam intellexissent, arcessenda sunt; neque viro præstantissimo *EI ΔΕ ΚΕ* et *EI ΚΕ* in *EI ΔΕ ΙΕ* et *EI ΓΕ* commutanti obsequendum: alterum enim nusquam in Homericis occurrit: alterum semel tantum; ubi *ΓΕ*, restituto *F*, locum sponte cedit: *εἷγε μὲν εἰδείης*, scribendum *EI MEN FEIΔEIIHΣ*.² *ΓΕ*, apud poetam, vel *ἐπανορθωτικὸν* vel *ἐπαναληπτικὸν* vel *βεβαιωτικὸν* est in vocem proxime antecedentem; neque ulla ratione copulis *ΚΑΙ*, *ΤΕ*, *ΔΕ*, &c., subungi potest, nisi cum pronominibus vel adverbiiis affixæ sint; ut in *TOTE*, *ὍΔΕ*, *ἘΝΘΑΔΕ*, &c. Eandem ob causam nulli usquam aut pronomini relativo,³ aut adverbio loci vel temporis indefiniti et incerti, ut *ΠΟΤΕ*, *ὍΤΕ*, *ΠΟΘΙ*, *ΠΟΘΕΝ*, &c., subjungitur; sed iis tantum, quæ locum vel tempus aliquod certum ac definitum indicant; ut *ἘΝΘΑΔΕ*, *ΚΕΙΘΙ*, *ΚΕΙΣΕ*, *TOTE*, *ΝΤΝ*, *ἘΤΙ*, *ἘΠΕΙΤΑ*, *ΠΡΙΝ*, *ΠΑΡΟΣ*, &c.

Usum hunc particulæ justum, subtilem, et discretum, neque poetæ, neque historici postea unquam observarunt; neque critici vel grammatici Alexandrini intellexisse videntur; magnumque est exemplum modestiæ, fidei, et religionis, qua veteres carmina Homérica tractaverint, eos fulcrum tam commodum metro, e detrimento digammatis claudicanti et hianti, non sæpius inculcasse. Rectè intellecta et accepta vim mirabilem sæpe habet in exprimenda et augenda vehementia loquentis in orationibus incitatoribus; cujus insigne exemplum est *Iliad. E. 287—8*. Usus ejus *ἐπαναληπτικὸς* constans ac solennis est in utroque carmine; ut in *αὐτὰρ ὅγε*, *Il. B. 667. Γ. 328. E. 308. 327. 585. Ζ. 474. Θ. 268. Ι. 205. Κ. 154. Λ. 461. 483. Ν. 164. 399. Ο. 479. 523. 630. Ρ. 108. Φ. 367. 550. Ψ. 42. 896. Ω. 50. 189. Od. Γ. 173. Ι. 536. Κ. 264. Η. 41. Σ. 397. Τ. 140. Χ. 116. 482.—in πρίν γε, Il. Γ. 430. E. 219. 288. Ζ. 465. Ι. 488. 651. Μ. 172. 437. Ν. 105. Ο. 557. Π. 209. Ρ. 504. Σ. 75. 185. 189. 190. 334. Φ. 578. Χ. 266. Ψ. 45. Od. Α. 211. Θ. 128. 347. Δ. 255. 477. Η. 196. Μ. 187. Ν. 114. 322. 336. Ρ. Θ. Σ. 288. Ψ. 43. 138.—ού γε, Il. E. 350. 429. 827. Ρ. 483. &c. Od. Ι. 412. Ν. 239. Ο. 326. Π. 150. 194. &c. &c.: quem usum cum Alexandrini neque satis intellectum haberent, neque hiato omnino offenderentur, particulam e multis locis, ut inutilem et redundantem, extruserunt;⁴ quibus omnibus, ex aliis paribus, a nobis restituenda erit: ut *Il. Α. 333. Β. 105. 107. 348. Γ. 379. Ζ. 81. 123.**

¹ *Iliad. Ψ. 526. Odys. Ζ. 282.*

² *Odys. E. 206.*

³ *ὅτινός γε* semel dictum est *Odys. Τ. 511.* sed tetum episodium rhapsodi senioris factus est.

⁴ Vide schol. Ven. in *Il. Ν. 399.*

Θ. 271. I. 408. A. 787. N. 172. O. 247. Π. 322. 840. Φ. 33. 340. X. 156. Ω. 387.—Od. H. 230. P. 105. Σ. 401. T. 1. 51. T. 1. : utcunque enim lubricum et periculosum sit fulcrum tam commodum pro arbitrio adhibere, tutè tamen e locis paribus, vi ejus et ratione satis intellecta, transferre et reponere licet.

CL. Haud minus emendaturientibus commoda et opportuna est copula poetica *IAE*; atque magis etià cavenda: quo enim jure in Homericis stet, in ambiguo est; quoniam nusquam occurrit, nisi ubi *KAI* vel *HAIE*, e quo factum esse videtur, locum ejus sine injuria occupare potuerit: ita ut e posterorum licentia poetica profectum, et a dactylorum captatoribus insertum esse, suspicari liceat. Si pro comperto habereſſi ex *HAIE* contractum esse, sine alia *κιβδηλεύματος* nota, haud cunctanter ejicerem. Cæterum particularum, copularum, articulorum, et pronominum usus in Homericis, a seriore totus diversus, testimonium satis amplum et idoneum affert, carmina sinceriora, quam vulgo creditur, ad nos venisse.

CLI. In Dorum veterum lingua usus subjunctivi perinde atque optativi cum *AI* vel *EI* sine *KE* vel *AN*, solennis fuit; eo tamen discrimine, ut subjunctivus *potentialem*, optativus *desiderativam* significationem habeat.¹ Indicativum item haud aliter quam in Homericis, eos particulis *AI KA* vel *ei κε* subdedisse, intemeratis tabularum Heracliensium exemplis planè constat; neque solutionem hunc modorum usum grammaticæ nondum perfectæ, cum Heyneo, tribuere ausim; quoniam in eo nihil sentire queam quod grammaticæ universalis rationi et indoli adversetur: modus enim loquendi propriè subjunctivus est, qui actionem non tam dubiam vel incertam, quam priori alicui, de qua pendet, subjunctam vel subjungendam exprimit; ita ut verbum antecedens, potius quam particula aliqua, eum præfinire debuerit; quod in Latinis evenit. Futurum tamen tantum indicativi pro subjunctivo Homericus sermo agnoscit; *εἶδομεν* enim *ἀγέλομεν*, &c. futura sunt Ionica, scribenda *FIIDOMEN*, *AGHPOMEN*, &c., pro *FEΔΣOMEN*, *AGEPΣOMEN*, &c.; eliso sibilo, et producta vocali antecedente; neque hærendum est in Iliad. A. 67. ubi pro *βούλεται* esse debuerat *ΒΟΥΛΗΤ*, amputata syllaba finali, more Homérico, de quo vide infra S. CLXIV. Latini autem, vice versa, præsens subjunctivi pro futuro indicativi in verbis omnibus tertiæ et quartæ conjugationis adoptarunt, paullatim exolescentibus formis futuri naturalibus; quarum nihilominus exempla extant, inter Terentianas etiam elegantias, *SCIBO*, *SERVIBO*, &c., pro relictioribus *SCIAM*, *SERVIAM*, &c., quæ e præsentis subjunctivi translata siue reducta sunt.

CLII. Cum in suscepto opere restituendæ Homericæ linguæ, complurium verborum formæ hæud paullo immutandæ erunt, plus ad rem arbitratus sum ea verba in ordine recensere, atque rationes, quas in singulis immutandis, sequutus sim, singulis subjungere, quam crebris repetitionibus earundem observationum in annotationibus, lectorem pariter ac me ipsum defatigare. In his autem, si a viris summis Bentleio, Heyneo, &c. hæud raro dissentiam, ne mihi obsit eorum nomen et auctoritas; at iudicium suum integrum ac sincerum lector unusquisque adhibeat, etiam atque etiam precor. In re tam obscura, quotus quisque criticorum non sæpe et egregiè hallucinatus est? neque me communi sorti exemptum esse speravi: at dummodo critici non rabulæ more in alienos errores animadvertam, parem indulgentiam in meos me poscere æquum est. Ob multos libro de hac re Anglicè scripto piacularem esse profiteor: attamen cum pari jure gloriari liceat, plura conjecturis assecutum esse, quæ, viris criticis tunc fastidita, veterum monumentorum fide nunc comprobata sunt, verecundiæ simul ac modestiæ consultum iri putavi, si neutra sigillatim retractarem aut perscrutarer curiosius quàm opus esset ut vera elucerent, falsa proderentur: nam hoc saltem, salva modestia, gloriari licet, veritatem non victoriam in omni disputatione, tam critica quam philosophica, animo me meo finem unicè propositum habuisse, neque ullam unquam præsumptam opinionem tanto amore amplexum esse, ut non, meliora edoctus, sponte ac libenter repudiarem. De re etymologica multa atque ingeniosa protulit Daniel Lennep, sed omnia e suo ipsius aut magistrorum Tiberii Hemsterhuisii et Ludovici Caspari Valkenærii ingeniis deprompta, omni veterum inscriptionum et dialectorum auctoritate neglecta, neque ulla ratione habita vel sermonis vel metri Homerici; e quibus solis leges ac normas in *regulis suis generalibus* stabiliendis accersere et accipere debuerat. Ipsæ itaque regulæ, perinde atque omnia ex iis deducta, harum rerum studiosis maximè præcavendæ sunt; neque ullo modo auscultandum docenti, “*AMNOΣ* Latinè *AGNUS* ex *AMENOΣ* participio verbi *AMŌ* formatum esse; quod *AMENOΣ* et *AMNOΣ* is propriè diceretur, sensu medio, qui complecteretur et amplecteretur; vel, sensu passivo, quem amplecteretur alius, sive, qui amaretur, quod tenerriimò agno non incongruum nomen.”¹ Hisce et talibus gaudeant ii quibus argutiæ e longinquo petitiæ in deliciis sint; nobis autem, quo minus doctrinæ tam reconditæ et exquisitæ insit, eo etiam minus sensu communi sic carere licet; ita ut non aliunde *AMNOΣ* et *AGNUS* quam ex *A* privativo cum *MENOΣ* et *TONOΣ* deducenda videantur—*AMENOΣ* et *AFONOΣ*, contracta in *AMNOΣ* et *ATNOΣ*. Neque aliter in

aliis, obvia et simplicia abstrusis et eruditis omnino præferenda erunt. Quam vero sit periculosum in via tam lubrica et distorta cæcutientes errare, nugæ hujusmodi, quas viri tanti tam cumulatè congegnerunt, satis superque demonstrant. Ut enim concedamus verba primitiva quamplurima periisse, quis tamen discreverit, quæ fuerint deperditorum formæ, nisi quorum fragmina aut reliquæ in dialectis aut monumentis antiquis supersint? Atque si e conjecturis analogicis primitiva pro libitu supponamus, ut exinde derivata et vulgata ad normam qualemcunque refingamus et constituamus, qua denique ratione evitabimus errores, qui e falsis principiis sponte pullulant, et quibus etymologica Lenneppiana haud minus quam antiquiora ubique scatere fatendum est. Audacter tamen progrediamur quatenus veterum dialectorum auctoritas, monumentorum fides, et justa metri ac sermonis ratio viam ostendant; at non ulterius.

REMARKS ON LONGINUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

ON reading over some remarks of an anonymous correspondent of yours, on Longinus (*Classical Journal*, vi. p. 340.) I am induced to trouble you with some observations on the 1st passage commented on.

Speaking of the emulation excited by prizes awarded at the public games of old, he says, ἐκάστοτε τὰ ψυχικὰ προτερήματα τῶν ῥητόρων μελετώμενα ἀκονῶνται, καὶ ὅλον ἐκτρίβεται, κ. τ. λ. Your Correspondent thinks the author uses "two distinct metaphors, the first taken from a whet-stone, the second from a fire-stone." p. 342. But he might have considered that the word ἐκτρίβωμαι, by no means conveys the idea of *sudden collision* necessary to extract a spark from the flint or "firestone" by steel; but rather a continued rubbing, or friction. Ruhnken justly observes, in a passage quoted by the author, that the allusion was borrowed from Plato, *Polit. iv.* and nearly in the same words; which metaphor was likewise copied by Philo, with the addition of the name of the instrument (πυρεῖον), by means of which, fire was generated by friction: τρίβοντες . . . καθάπερ ἐκ πυρείων. v. l. p. 688. An unfortunate scholiast, on a passage in Lucian's *Ver. Hist. l.* τὰ πυρεῖα συντρίψαντες, καὶ ἀνακαύσαντες (sc. πῦρ) says, τὰ πυρεῖα, τοὺς πυρεῖς βολίτας λίθους, from whence came the idea of the "fire-stone." There is, however, a quotation from Apoll. Rhodius, where the action of

exciting fire by the πυρῖον is more distinctly noted, Τοὶ δ' ἀμφὶ πυρῆια δινεύουσιν, where the term ἀμφιδιεύω expresses the *rotatory motion* made use of; and here the scholiast is not satisfactory in describing the instrument; as he says, τὰ πυρῆια ταῦτα τὰ προστριβόμενα ἀλλήλοις, πρὸς τὸ πῦρ ἐγγεγάν: though evidently the one part of the instrument is stationary; and in the latter part of this passage I suspect a corruption in the text. It is thus continued: ὧν τὸ μὲν ἐστὶν ὑπτίον, ὃ καλεῖται στορεύς. Two parts are evidently implied, which is the fact respecting this instrument, and one only has a name given it; and, as the word στορεύς, from στορεύω, sterno, must mean the same as ἔσχαρα, which will be presently described, it cannot be applied to ὑπτίον, the upper or superior part. I would read τὸ μὲν ἐστὶ τρύπανον (v. infr.) ὃ δὲ στορεύς.

This instrument, which we may aptly call a wooden tinder-box, is, however, minutely described by an ancient author,* whose works are seldom perused. In his 4th book, περὶ φύτων, c. 9. he says it consisted of two parts: the first called ἔσχαρα, the term used by the Greeks, for the hearth-place of a chimney, and very appropriate to its nature. It is described as a flat piece of dry timber, with a circular excavation in the centre: the second was called τρύπανον, analogous to the instrument called the Terebra. The mode of exciting a flame, was by a brisk circulation of the τρύπανον in the cavity of the ἔσχαρα, which was furnished with dry leaves, or something easily taking fire, (hence it might likewise have the name of στορεύς). Theophrastus seems to have studied the nature of this instrument; for he says, it is proper to have the distinct parts of wood of different quality; the one soft and porous, the other close-grained and hard: and, as the former is more susceptible of ignition, he calls them, ὅλα θερμά. He hence seems to think the effect is produced from innate, or latent heat, and not from friction; and he instances an effect produced on the edge of instruments by soft wood: viz. ἀμβλύνει τὴν βάρην σίδηρον, from whence we may infer, that the process of *steeling*, by “immersion,” (βάφη) in cold water, was not unknown to the ancients. I believe the fact is incontrovertible, that soft woods blunt the edges of tools more than hard ones. The wood of the Κότινος, or wild olive, from its great hardness, was generally used for the τρύπανον, and that of the Δαφνῆ, or bay tree; for the ἔσχαρα, l. 5. c. 8, 9. I will not detain your readers with many other curious particulars respecting the qualities of woods to be met with in the same valuable author; whose pages have lately occupied a great deal of my attention.

J. S.

*Critical and Explanatory Remarks on the HIPPOLYTUS STE-
PHANEPHORUS of EURIPIDES, With Strictures on some
Notes of PROFESSOR MONK.*

NO. III.

V. 47. ἡ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται
Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν,
τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ
δίκην τοσαύτην, ὥστε μοι καλῶς ἔχειν.

“Καλὸν,” says the Professor, “pro κακὸν habent E. P. Schol. Aristoph. *Ran.* 314. probantibus Marklando et Heathio, et sic edidit Brunck. Utrumque καλόν. κακὸν Lascaris. Sed Aldi et ceterorum Codd. lectionem κακὸν defendunt Æsch. *Eum.* 637. πατὴρὸς προτιμᾷ Ζεὺς μόρον, 737. *Alcest.* 773. τῶν ἐν Αἰδηΐτου κακῶν Οὐδὲν προτιμᾷν: deinde Codd. nonnulli τοῦ μὴ οὐ mendose: constructio τὸ μὴ οὐ π. subaudita præpositione frequens est apud Atticos: vid. Soph. *Trach.* 622. Eur. *Phæn.* 1192.: pessime Valckenaerius post προτιμήσω distinctionem posuit.” 1. I must first observe that I agree with the Professor in the propriety of rejecting the stop, which Valckenaer puts after προτιμήσω, so as to connect κακὸν with what follows, thus making two complete sentences. The reason, which Valckenaer gives, is this: “Mutata fuit distinctio, quia jungenda videbantur κακὸν, Τὸ μὴ οὐ παρασχέιν, etc.: fateor lectionem istam (καλόν) esse speciosam, sed hac admissa versu tamen sequente τὸ μὴ οὐ παρασχεῖν necessario requiritur; qui modus loquendi Veneris esset indignabundæ, ante infinitivum, in talibus usitatum, omittentis voces οὐ κακὸν, vel οὐ δεινὸν ἐστὶ, vel harum similes: quia tamen in optimis legitur Codd. κακὸν, servandum existimavi, jungendumque cum sequentibus:—κακὸν, ut in *Or.* v. 478. τὸ μέλλον ὡς κακὸν τὸ μὴ εἶδέναι.” 2. But I beg leave to remark that the Professor is too severe upon Valckenaer, when he says—“Pessime post προτιμήσω distinctionem posuit;” for, resolved as Valckenaer was to retain κακὸν, upon the authority of the best MSS., his good sense suggested to him this change in the punctuation, because it restored perspicuity to the passage, and violated no usage whatever of the tragedians. 3. I do not, however, approve of the Professor’s retaining κακόν. The sense of the passage, if we reject the punctuation of Valckenaer, clearly requires καλόν—*For I will not suffer any consideration about the dignity of her character to stand in the way of a satisfactory revenge upon my enemies:* τὸ τῆσδε καλόν refers to εὐκλεῆς, as Heath has seen, whose words are these: “Ap. Schol. etiâ ad Aristoph. *Ran.* v. 317. qui hunc versum laudat, legitur καλόν, quomodo legendum vel ipsa clausulæ hujus

sententia satis monet; vox enim hæc ad ea, quæ præcesserant, ἡ δ' εὐκλεῆς μὲν, manifeste spectat." So too thought another learned man, as will appear by the following note: "Schol. ad *Ranas* v. 317. αὖρα τις εἰσέπνευσε μυστικωτάτῃ (quem adfert etiam Schol. Eurip. ad *Hec.* v. 444. legens ἐξέπνευσε) observat, ultimam in αὖρα produci, ut et in Φαῖδρα, quod posterius probat auctoritate Euripidis,

Φαῖδρα τὸ γὰρ τῇσδ' οὐ προτιμήσω καλόν :

respicitur hic procul dubio ad *Hipp.* v. 48. ubi tamen in fine κακὸν legitur in editis, et ap. Schol. utrumque ferri potest : καλὸν tamen præcedenti versui, quo de Phædra Venus dicit,

ἡδ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται

Φαῖδρα,

melius cohæreere videtur, dum in sequentibus propositi rationem reddit,

τὸ γὰρ τῇσδ' οὐ προτιμήσω καλόν

τοῦ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ

δίκην τοσαύτην,

e quibus per se liquet quod hic ap. Schol. post Φαῖδρα sit distinctio ponenda : ceterum idem potuisset Sch. probare ex Eurip. de v. αὖρα, vid. in *Hecuba* v. 444." *Misc. Obs.* V. III. T. I. p. 107. Valckenaer himself admits this reading to be "specious," and it is supported by the authority of the Scholiast upon Aristophanes, though it must be confessed that the Scholiast upon Euripides found κακὸν in his copy ; for he says, Οὐ τὸ ταύτης κακὸν ἔμπροσθεν θήσομαι, μὴ τιμωρήσασθαι τοὺς ἐχθροὺς, ἀντὶ τοῦ, μὴ φροντίσω τῆς ἀπωλείας αὐτῆς. 4. Musgrave defends κακὸν, and says : "MS. E. Lib. P. et Lasc. καλόν, ut emendandum censet Marklandus : mihi vulgata potior videtur : si καλόν recipitur, delendæ erunt voces μὴ οὐ : alioqui dicet Venus, *se Phædræ decus non majoris facere, quam Hippolytum inultum relinquere*, quod admodum ineptum est : deinde, cum proprie dicantur προτιμᾶσθαι quæ bona sunt, habet quiddam exquisitioris elegantiae contrarius verbi usus, sc. cum προτιμᾶσθαι dicuntur mala : vid. *Æsch. Agam.* v. 1424. *Eum.* v. 643. et 744. Aristoph. *Ran.* p. 155, Nostrum *Alcest.* v. 774." As to the second reason, which is here assigned by Musgrave for retaining κακόν, I value it not a *rush*. As to the first reason, I value that a little more ; for the plain interpretation of the passage, which I have given above, does not make the reading of καλόν *at all* incompatible with μὴ οὐ, which is merely a strong negative, and this double negative is frequently used after a negative in the precedent clause, as in the *Phæn.* 1183. quoted by Valckenaer,

ΜΗΔ' ἂν τὸ σιμὸν πῦρ νιν εἰργάσθην Διὸς,

τὸ ΜΗ ΟΥ κατ' ἀκρίων Περγᾶμων ἐλεῖν πόλιν.

We say in English, *Nothing shall prevent me from doing it*, whereas in Greek it is, *Nothing shall prevent me so that I shall not do it*. Thus too in the *Œdipus at Thebes*, v. 1400.

οὐκ ἤνεσχόμην
τὸ μὴ πολεῖσαι τοῦ μὲν ἀθλίου δέμας.

5. I agree with the Professor in reading τὸ μὴ οὐ, and not τοῦ μὴ οὐ, for the reason assigned by Valckenaer, (but omitted by the Professor) “Sophocli præsertim frequentatur etiam initio senariorum τὸ μὴ οὐ per συνεκφώνησιν iambus; nusquam, si bene memini, reperietur apud Atticos poetas τοῦ μὴ οὐ,” and I understand ὥστε before τὸ μὴ οὐ παρασχεῖν, as in the other two passages from the *Œdipus at Thebes*, and the *Phœnissæ*. And for such an explanation I have the authority of Brunck, who reads καλὸν, and says: “Sensus est, *Quod autem illius in rem est, non tanti faciam, quantum cavebo, ne inultus evadat inimicus meus*: subauditum videri possit παρὰ. præ, sed articulus τὸ hic tantumdem valet ac ὥστε [in fact ὥστε is understood,] ut in illo *Phœn.* 1181.

καὶ τοσόνδ' ἐκόμπασε
μῆδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς
τὸ μὴ οὐ κατ' ἄκρων Περγάμων εἰεῖν πόλιν,

ubi sciolus, quem forte turbasset rarior constructio, scripsisset, ut hic multis in libris legitur, τοῦ μὴ οὐ: nam εἰργάθειν genitivum regit, ut προτιμᾶν: veram lectionem dedimus: altera procul dubio corrupta.” 6. The question is not, as the Professor (who found his references in Musgrave's and in Valckenaer's notes,) seems to think, about the use of προτιμᾶν with μόρον, οὐδὲν κακῶν, or other analogous expressions, (for this needs not to be disputed,) but the real point is the connexion of the words—οὐ προτιμῆσαι τὸ καλὸν, or κακὸν τῆσδε, with the two subsequent lines, τὸ μὴ οὐ παρασχεῖν κ. τ. λ., and this connexion is to be maintained only by the reading of καλὸν, as we have seen. Valckenaer has well illustrated the meaning of προτιμᾶν here: “Attico more scribendi significat, *Huiusce enim commodum non curabo, sic nempe ut illud anteposui meæ vindictæ, sæpius absque tali respectu προτιμῆται* notat φροντίσαι, vel λόγον ἔχειν: vid. L. Bos. *Animadov. ad Joseph.* p. 89. quo hic sensu legitur in Eurip. *Heraclid.* 883. τὸ σὸν προτιμῶν: parum distat in *Elec.* v. 1114. τοῦ μὲν δ', οὐχὶ τοῦ κείνου σκοπῶ v. 1330. ὅρα μὴ τοῦ μὲν, ἀλλὰ καὶ τὸ σὸν, et in Eurip. *Androm.* v. 256. qui v. etiam προτιμᾶν sic adhibuit in *Alc.* v. 761. et alibi, ut Æsch. *Eum.* 644. 744. *Agam.* 1424. Sophocles, Aristophanes, ceterique.”

V. 237. ὅστις σε θεῶν ἀνασειράζει,
καὶ παρακόπτει φρένας:

Here the Professor says: “παρακόπτει φρένας, *delirare facit*: non raro quidem παρακόπτειν, perinde ac παραπαίειν, significat deli-

rare, sed nescio an alibi verbum activo sensu, ut hic, adhibeatur : hinc tamen παράκοποι φρενῶν, *insanientes*, Bacch. 33. et simpliciter παράκοπος, *amens*, Bacch. 1000. Æsch. Prom. 601. ad quem locum Blomfieldius existimat vocabulum proprie de citharædo usurpatum esse contra tempus, *pulsante*." I shall first cite the following examples : "μανίαις φλέγων, Αὔσση παράκοπος : Eur. in Bacch. v. 32. τοι γάρ νυν αὐτὰς ἐκ δόμων οἰστροῦ ἐγὼ μανίαις, ὅρως δ' οἰκοῦσι παράκοποι φρενῶν, Æs. in Agam. v. 487. τίς ὦδε καί νός, ἧ φρενῶν κεκομμένος, *quis ita est stolidus, vel mente læsus?* Apud eund. in Eumen. v. 330. per synonymiam, παρακόπα, παραφουρά, φρενοδαλῖς, *delirium, insania, amentia*, et παρακόπτειν, *insanire*, ut in Hippocr. Ep. 12. initio, οὐ παρέκοπτε Δημόκριτος : sic παραπαίειν apud Nostr. in Pluto v. 508. et in Pace v. 89." Bergler's Note on the Thesmophorizusæ v. 688. V. II. p. 1046. As to Mr. Blomfield's notion, which Professor Monk seems to approve, *Vocabulum proprie de citharædo usurpatum esse contra tempus pulsante*, I should be glad to see upon whose authority Mr. Blomfield rests for this novel idea : he certainly did not receive it from those works, which he so frequently quotes, Hesychius, Suidas, the Etymologicum Magnum, nor from the commentators upon them ; nor from Photius, nor Zonaras, nor from H. Stephens. Suidas gives a very different, and, as I think, a much truer account, Παρακεκομμένος, μαινόμενος, ἐξεστηκώς, παράφρων, καὶ παρακεκομμένα, Κάμοι γάρ ἐστιν ἀμπέλια παρακεκομμένα, ἀντὶ τοῦ, μηδὲν ἐντελὲς ἔχοντα, ἀπὸ μεταφορᾶς τῶν ἀδοκίμων νομισμάτων, ἅπερ παρὰ τυπα λέγεται, καὶ παρακεκομμένα, καὶ νῦν δὲ εἰώδασι λέγειν παραχάρακτας, τοὺς παρακόπτοντας, ὅθεν καὶ Παράσημος ῥήτωρ,

ἀνδράσια μοχθηρὰ, παρακεκομμένα,
ἄτιμα, καὶ παράσημα, καὶ παράξενά.

If Mr. Blomfield will look into H. Stephens's *Thes. Gr. Ling.*, he will see that H. Stephens thought the same as Suidas : "Παρακόπτω, *perperam cudo, falsum nummum percutio, monetam non bonam cudo*, idem quod παραχαράττω, unde παρακεκομμένον νόμισμα, *nummus non bonus, sed adulterinus*, (ut Cicero loquitur) *nummus subaratus*, οὐκ ὀρθῶς κοπέν, seu κοπέν τῷ κακίστῳ κόμματι, καὶ κεκιβδηλευμένον, ut Aristophanem loqui supra dictum fuit, seu νόμισμα πονηροῦ κόμματος, quod et παράτυπον et παράσημον, necnon παρακεχαράγμενον καὶ κίβδηλον, in qua significatione vulgata lexica ex Luciano afferunt κίβδηλα, καὶ νόθα, καὶ παρακεκομμένα, *moneta adulterina et falso percussa*, sed metaphoricè plerunque capitur, Lucianus in *Lexiph.* εἰ τι ἐνίοιοι καὶ τὰ καθεστηκός νόμισμα τῆς φωνῆς παρακόπτοι, Idem Lucianus *Hermotimo*, κατὰ τοὺς ἀργυρογνώμονας διαγνώσκειν ὅ τε δόκιμα καὶ ἀκίβδηλα, καὶ ἃ παρακεκομμένα. Idem *de Historia scrib.* Ἀργυρομοιβικῶς ἕκαστα ἐξτάζοντας, ὡς τὰ μὲν παρακεκομμένα εὐδὺς ἀπορρίπτεται, παραδέχεσθαι δὲ τὰ δόκιμα καὶ ἔννομα καὶ ἀκριβῆ τὸν τύπον." H. Stephens very properly concludes

the article with saying, "Videtur παρακόπτω pro defraudo manasse ab illis, qui monetam subæratam et adulterinam bonæ permutant, et ita homines fraudant ac decipiunt."

V. 363. πάθη μέλας θρουόμενας.

"Cf.," says the Professor, after Valckenaer, "*Æsch. Suppl.* 117. τοιαῦτα πάθη μέλας θρουόμενα λέγω λιγέα βαρέα δακρυοπιετή." But neither Valckenaer, nor the Professor, nor Mr. Blomfield, whose words will be cited below, have remarked that these words in the *Hippolytus* are cited by Eustathius, as Abresch upon the passage in the *Supplices* of *Æschylus* remarks: "πάθη θρεόμενα, ut ap. Eurip. *Hipp.* v. 363. unde suppresso poetæ nomine citat Eustathius ad Il. i. p. 337. l. 8. simulque ex *Medea* v. 51. θρεομένη στυγὴ κακὰ." The words occur in p. 494. l. 22. Ed. Rome, Τοῦ δὲ Θρόος προὔπαιται ῥήμα τὸ θρέω, ἔχουν συνθερούω, βοῶ, ἢ λαλῶ, ὅλον Πάθη θρεομένης, καὶ θρεομένη στυγὴ κακὰ, ἐκ δὲ τοῦ θρόος συνήρηται ὁ θροῦς, ἐξ αὐτῶν οὐδὲ ὁ ἀθρόος, καὶ ὁ ἄθρους. I add *Phænissæ* v. 1350. μεγάλα μοι θροεῖς πάθη. The verb occurs in the *Seven against Thebes*, v. 78. Ed. Blomfield,

θροῦμαι φοβερά μεγάλα τ' ἄχη,

where Mr. Blomfield says: "θρέομαι, *lamentor*, θρεομένη, θρηνοῦσα, Hesych. [who also has θρέειν, θροεῖν, θρεόμενον, ὀλοφυρόμενον] ex Eurip. *Med.* 50. αὐτὴ θρεομένη στυγὴ κακὰ, Anacreon. ap. Schol. in Hephæst. p. 124. Ed. Gaisford, θροκαρδίων ἀνδρῶν. [Thus too Alberti upon Hesychius has—"Vide Interpp. ad Anacr. c. 61. ubi θροκαρδῖος, quod adde Lexicis"] : hinc θρήνος, *lamentum funebre* [the Schol. A. in *Sev. ag. Theb.* v. 78. θρέομαι, ἥτοι θρηνώ, βοῶ φοβεράς μεγάλας θρηνοδίας,] et θροέω, de quo ad *Prom.* dixi." We have in the *Prom.* v. 617.

τὰν τάλαιπῶραν ὧδ'

ἔτυμα προσθροεῖς,

where the Schol. B. says, προσθροεῖς, προσφθέγγη, προσαγορεύεις, and Mr. Blomfield says, "προσθροέω, *alloquor*, θροέω infra 628. θρόει, φράζει τῶ δυσπλάνῳ παρθένῳ." Here Mr. Blomfield adds: "θροέω, *loquor*, vid. 617. *Agam.* 104. κύριός ἐστι θροεῖν ὄλιον κράτος αἰσιον ἀνδρῶν Ἐκτελέω, *Philoct.* Sophocl. 209. pro susurro Anyte *Antholog.* iv. 12. 103. αὐτὸς τοι ἐν χλωραῖς πνεῦμα θροεῖ πετάλοις." The passage in the *Agamemnon*, to which Mr. Blomfield refers, is, as Stanley observes, quoted by Aristophanes in *Ranis* v. 1308. The following passages are quoted in Beck's *Index Euripideus*, Or. 187. θρόει, τίς κακῶν τελευτὰ μένει, Ib. 1248. *Hipp.* 571. et *Tr.* 1239. τίνα θροεῖς αὐδάν, Or. 1265. ἔχομεν ὡς θροεῖς, *Phæn.* 1350.

ἄσημος, λαλιά, θόρυβος. Zonaras has *Θροεῖσθαι, ταραχίζεσθαι, Θροηθέντες, θορυβηθέντες, θροῦς, θόρυβος, ἄσημος λαλιά, ταραχή*, where Tittman says, “Supple *θρόος, θροῦς, θόρυβος*, est Schol. II. 2. v. 437. vide Hesych. v. *θροῦς* bis not. 18. ubi glossa nostra citatur, cf. Biel.” Tittman is silent about Suidas, who has the very words of Photius, *Θροῦς, ἦχος, φωνή, ἄσημος λαλιά, θόρυβος· ὁ δὲ ἔχλος εἰς θροῦν καθίσταντο καὶ ἐθρήνουν· Ὅμηρος δὲ φησιν, Οὐ γὰρ πάντων ἦν ὁμὸς θρόος, καὶ αὐθις, Θροῦν τινὰ ἤκουσαν· τῶν πολέμιων, ὁποῖος ἀν γένοιτο ἄρτι κινουμένης στρατιᾶς, Θροῦς οὖν κἀνταῦθα δ’ ἐξάπτεται·* Again, *Θρόος, καὶ θροῦς, ἡ φήμη, Θροῦς δὲ ἐφοίτητε Πέρσαις, ὡς διώλοντο τῷ πνιγερῷ αὐχμῷ.* The word also occurs in Lucian *Tragopod.* V. III. p. 647. Ed. Reitz.

ἀδὲ δὴσγαμος κατ’ οἶκους
μερόπων θροεῖ χελιδῶν.

Mr. Blomfield says, as we have seen above, “*θράεω, loquor*, vid. 617. *Agam.* 104. Sophocl. *Philoct.* 209.” But in the passage of the *Philoctetes*, the word signifies *to sound*,

οὐδέ μὲ λάθει
βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ·
διάστημα θροεῖ γάρ·

Clare admodum sonat, says the version in Vauvilliers’ Edition. H. Stephens says T. i. p. 157. 8. — “*Θρέω, tumultuando clamo, seu loquor*, ut exponit Eustath. afferens tamen non hujus vocis, sed passive exempla hæc, *πάθεα θρεομένης, et θρεομένη σαυτη κκκά*, quæ ex Sophocle, aut Euripide, sumpta esse puto (from Euripides, as we have seen above); Hesych. *θρεῖν* exponit *θροεῖν*, idemque *θρεομένη* explicat *θρηνοῦσα, et θρεομένην, ἀλοφροσύμενον*: ab hoc autem verbo *θρέω* deducit Eustath. *θρόος*, ex quo per contract. factum etiam *θροῦς*, ut ex illis (inquit) *ἀθρόος* atque *ἄθρους*.” Again in p. 1579.: “*Θρόεω tumultuando clamo, seu loquor*, ut de *θρέω* dictum modo fuit, sed frequentius ponitur simpliciter pro *loquor*, vel *dico*, et quidem a tragicis præsertim, Sophocl. *Αἴ. τοῦδ’ ὁμῖν Αἴας τοῦπος ὑστάτον θροεῖ*, idem, “*Ὅρα μοι κῦμα τόνδ’ ὅποι’ ἔπη θροεῖ*, Idem, “*Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς*, Eurip. itidem, *τίνα θροεῖς αὐδάν*,” It is plain from the foregoing examples that the verb is confined to the poets, though Thucydides, and Xenophon, quoted by H. Stephens, use *θροῦς*, and so do other writers.

V. 621. νῦν δ’ εἰς δόμους μὲν πρῶτον ἄλγεσθαι κακὸν
μέλλοντες, ὀλβον δωμάτων ἐκτιόμεν.

“*Ὀλβον δωμάτων ἐκτιόμεν*,” says the Professor, “hactenus exhibent Edd. pessimo metri vitio: *ἐκτιόειν* enim secundam necessario corripit, *ἐκτιόμεν*, quod corrigere voluit Piersonus, nullis commendatur exemplis, et a tragediæ indole respuitur: Musgravii emendatio, *ἐκτιόμεν*, loci sententiæ non convenit: lectio, quam nos e conjectura dedimus, debetur Scholiastæ explicationi, *πρῶτον μὲν*

τὴν θυσίαν ὑπὲρ κακοῦ δίδομεν: videtur igitur ille in suo Euripidis exemplari legisse ἐκθύομεν: exstat hoc compositum in *Orest.* 188. *Cyclop.* 371." This is one of the most unfortunate Notes in the book, and in the language of the writer of the Notes on the *Electra* of Sophocles, inserted in the *Museum Criticum*, No. 1. p. 68. (πολὺς μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος,) "had better be erased." 1. The Professor's conjecture of ἐκθύομεν for ἐκτίνομεν "a tragœdiæ indole respuitur, et nullis commendatur exemplis," for he has quoted not a single passage from any *tragedian* to justify such a metaphorical use of the word: he seems to have been somewhat led into it by the metaphorical use of the verb *to sacrifice* in English. 2. The only passage, which he has produced from any writer in *prose*, is to be found in the Scholiast, and Mr. G. Burges has shown unanswerably in the *Classical Journal*, No. XI. p. 81., that the Scholiast wrote οὐσίαν, and not θυσίαν: "ἐκθύομεν, ita M. edidit conjecturam speciosam quidem, utpote ductam e verbis Scholiastæ τὴν θυσίαν ὑπὲρ κακοῦ δίδομεν, sed revera falsam, utpote de mendosa scriptura θυσίαν pendentem; etenim scripsit Schol. τὴν οὐσίαν, ut ab ea voce exponeretur ὄλβον δωμάτων." 3. The Professor is too severe upon the conjecture of Pierson, when he says, "Nullis commendatur exemplis, et a tragœdiæ indole respuitur;" for Valckenaer has shown the contrary to be the fact: "Ὀλβον δωμάτων ἐκτίνομεν, paulo post maritus v. 633. dicitur δύστηνος, ὄλβον δωμάτων ὑπεξελών, qui versus illic forsan omitti potuerat: nostro vs. J. Piersonus corrigendum suspicabatur ὄλβον δωμάτων ἐκπίνομεν: frequens quidem verbum ἐκτίνειν etiam apud tragicos, nusquam significat *expendere*, semper *solvere*: hic vero sententia poscit *effundimus*, *exhaurimus*, vel quid simile: πατρῴαν κτῆσιν Αἰγισθος δόμων Ἀντλεῖ τὰ δ' ἐκχεῖ, Soph. *El.* v. 1304.: usitata sunt optimis scriptoribus, τὸν πατρικὸν πλοῦτον ἐξέχεν, Λύσωνος οἶκος ἐξήντλητο, χύσιν ἐργάσασθαι τῆς οὐσίας πολλήν, ut *exedere* et *ebibere*, Græcis in talibus καταφαγεῖν, καταπίνειν, et ἐκπίνειν adhibentur, Terent. *Heaut.* III. 1. 53. *Quid te futurum censes, quem assidue exedent*, Varro ap. Nonium. in v. *Occupatus*, *Crede mihi, plures dominos servi comederunt, quam canes*: ad Catulli xxix. 23. *Devorare* multa notat Vulpus: Horatius *Serm.* II. *Ecl.* III. 122.

Filius, aut etiam hac libertus ut ebibat heres:

Æschines c. *Tim.* p. 13; 38. τὴν πατρῴαν οὐσίαν οὐ μόνον κατέφαγεν, ἀλλ', εἰ οἷόν τ' εἶπεν, καὶ κατέπινεν, quod hinc adnotavit Pollux ap. Athen. x. p. 446. E. οὐδ' ὅστις αὐτῆς ἐκπίεται τὰ χρήματα: ad hujus ista tamen loci sententiam non apte respondent." I add the metaphorical use of ἐκπίνειν in Aristophanes's *Clouds*, noticed by H. Stephens in the *Thes. L. G.*, τὴν ψυχὴν ἐκπίνουσι. 4. The Professor might have spared his references to the *Orest.* 186. and

Cyclop. 871., for they merely relate to the proper use of ἐκθύειν, which no one doubts, and not to the metaphorical use, which I dispute with the Professor, and on which the emendation turns. 5. Since then ἐκτίνομεν violates the metre, and since neither ἐκτίνειν, nor ἐκτίειν any. where signify *expendere*, but always *solvere*, in the tragedians, and since ἐκθύομεν in this sense is not supported by *any* authority, let us keep to the conjecture of Pierson, supported as it is by the customary metaphorical application of the word.

E. H. BARKER.

Hatton, July 26, 1813.

“*PROFESSOR PORSON VINDICATED.*”

TO THE EDITOR OF THE CLASSICAL JOURNAL.

“**T**HE passing affronts he has offered to such men as Clarke, Belanger, and Pauw, may well be overlooked; because classical readers are not greatly interested in the credit of such men: and if nobler names had not felt the attack, few persons would have been inclined to take up arms against Porson in their vindication. It had been better, perhaps, if their names had not been mentioned; but, being mentioned, no one would be so unreasonable as to expect that it could be with great veneration.”

Such is the way taken to vindicate Professor PORSON by young men otherwise very able and accomplished scholars! But if the admiration paid to him is to carry with it the degradation of the great and excellent, it will require to be watched and corrected. His own contempt for men of worth and talent, if unluckily they fell short of the mark in some nice points of Greek criticism, needs apology enough. But what is to excuse his *Vindicator*; who with names which Porson held cheap, by a shameful misnomer involves others which even he could not despise.

Le Clerc, or in Latin, *Joannes Clericus*, adorned by his literature and liberality the learned and liberal age in which he lived. His misfortune it was, to provoke the acute and haughty *Bentley*, in his publication of the *Fragments* of *Menander* and *Philemon*. And yet even of his sins in that behalf, coupled as they are with

the errors of his great *Emendator*, candor must allow the following account by *Richard Dawes* to be sufficiently correct.

“Quando autem harum viri Cl. emendationum mentio incidit, libet porro observare causam non satis idoneam fuisse cur de *Clerico*, utcumque harum rerum imperito ignaroque omnium, tam mirifice triumpharet. Quod enim in me praestandum recipio, centum ut minimum *Clerici* errores intactos praeteriit, centumque in super ipse erravit. Sed neque erga *Clericum* viri ingenui officio functus videtur. Eum utique ridet tanquam omnia ad eruditos digitos exigentem adversus metri rationem utcumque peccantia; cum is tamen in Praefatione haec habeat: *cave credas omnia a nobis pro bonis et integris versibus proponi. Clericum* quidem incepti, cui maxime impar erat, poenas dedisse nequitiam mihi dolet. Qui enim Poetae cuiusvis vel integra scripta vel fragmenta in se edenda recipit, cum tamen in metrorum ratione et syllabica verborum quantitate plane sit hospes; summae, ut nequid gravius dicam, temeritatis venit arguendus.”

Of this same culprit, so gibbeted as we have seen him, what testimony does the incomparable Jortin bear, and with an eye clearly set on the great Aristarchus?

“Le Clerc has committed some faults in his edition of Menander and Philemon, because he had not sufficiently considered the laws of prosody: but they who made those laws their study and reproached him for his ignorance of them, were not able to keep themselves free from such faults, as might easily be shown. The small and trifling blemishes of this kind in Le Clerc are covered and amply compensated by other productions, for which he deserves, and will receive, praise and honor:

‘The estate which wits inherit after death.’

Thus much for the real *Clericus* whom Porson (ad Orest. v. 245.) couples with *Reiske* and *Triller*.

The *Clarke* of his *Vindicator*, never before seen in the company of Bellanger and Pauw, must by inadvertent readers be taken for the venerable *Dr. Samuel Clarke*: a man, who for learning, intellect, piety, has ever been deemed an honor to the church and nation of England, and who, to say no more of him here, as a Scholar, was the Editor of *Cæsar* and of *Homer*; as a Philosopher, was the friend and interpreter of Newton.

Every story has its moral: and if the *Vindication of Professor Porson* does not yield it without pressing, you shall hear again from

Your's,

August, 1813.

• *SIDNEYENSIS*.

Reply to the Article on the Asonus of Theophylact.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HOPE that your correspondent, who, in the last Number of the *Classical Journal* p. 319., solicits some information about the *Asonus*, (or as I read *Ausones*) of Theophylact, will be satisfied with the interpretation, which I put upon the word, and the authority, which I produce to support it. If Mr. Selden had met with it, he would have banished his *Αὔσωνας*, *Ausonians*, or *Italians*, from the *Titles of Honor*; Mr. Gibbon would have been disposed *belligerare cum genis suis* (Plaut. *Truc.* 1, 2, 81;) and the ingenious, and erudite, and industrious Mr. Weston would have no longer kept the *learned* in his pay.

As soon as I had read the article of your correspondent, I began "to poach in Suidas" for this "unlicensed" word, and there I found this passage, *Αὔσωνίων, Ἰταλῶν, καὶ Αὔσωνες, οἱ βασιλεῖς, παρὰ τὸ αὔσω, τὸ τολμῶ, οἱ πάντα ἐπιτολμῶντες τῷ προστάγματι.*

I then looked into the index to Stephens's *Thesaurus Linguae Graecae*, and there I found that he quotes the passage of Suidas, and adds that the word is so interpreted in the *Lexicon Vetus*, "*Suidæ—itidemque Lexico meo veteri,*" but neither H. Stephens, nor L. Kuster, nor J. Toup seem to have known that the word occurs in Theophylact, and that Suidas's Gloss was in all probability intended for that very passage of Theophylact. Thus then *ὁ τοῦς Αὔσωνας μισθοῦμενος* is—"who has (even) kings in his pay." Whether we read *Ἀσωνας*, *Αὔσωνας*, or *Αὔσωνας*, it is evident that the word is of Oriental or rather Persian origin, but I must confess that Mr. Weston's conjecture, that it comes from *shinas*, "knowing," "intelligent," is not quite satisfactory to me.

L. II. BARKER.

Hatton, August 1, 1813.

P. S. I have never seen the *Veteris Linguae Persicae Aesfana* of Burton, edition of 1657, but Hadrian Reland's *Dissertatio de Reliquiis veteris Linguae Persicae* inserted, as your correspondent says, in the *Dissertationes Miscellaneæ*, Traject. ad Rhēn. 1708., is not unknown to me, and I had even intended to request the Editor of the *Classical Journal* to reprint it. It is to be found also in the *Opuscula Hist. Philolog. Theologica Belgii Literati*, edited by Jo. Oelrichs, 12mo. Tom. I. p. 1—42. Bremæ, 1774. But the title of this oration, and the circumstance of the Persian words occurring in Latin and Greek writers not being explained, as your correspondent says that they are in the work, to which he refers, according to alphabetical order, make me inclined to think that I mean a different work. The title runs thus: *Hadri. Relandi Oratio pro Lingua Persica et cognatis Linguis Orientalibus dicta in Acroaterio, majore. IX. Kal. Mart. 1701. quum Linguarum Orientalium Professionem ordinariam in Inclyta Academia, quæ Trajecti ad Rhenum est, susciperet. Traj. ad Rh. 1701. 4.* Perhaps your correspondent would have the goodness to favor you with the loan of both the works, which he mentions.

CRITICAL AND EXPLANATORY REMARKS ON ÆSCHYLUS'S
'SEVEN AGAINST THEBES,' WITH STRICTURES ON MR.
BLOMFIELD'S EDITION.

NO. II.

V. 3. *ὄακα νομῶν*. Here Mr. Blomfield says in the *Glossary*, "*Νομάω*. *huc illuc moveo*, Hesych. *νομῆσαι*, *κυβερνῆσαι*, *de motatione scuti usurpatur* infra 538. Homer. *Il.* η. 238. Pindar. *Pyth.* viii. 64. Apoll. Rhod. iii. 1230. *hastæ Pers.* 320. *alarum* Sophocl. ap. Spob. lxxiii. p. 239. *pedum Œd. Tyr.* 468. vid. infra 25. [*Νομάω*, *mente volvo*, supra v. 3. Sophocl. *Œd. Tyr.* 300. ὃ πάντα νομῶν, *Τυρισία*, *διδασκτά* τι, "*Ἀρρήτὰ τ', οὐράνια* τι, *καὶ χθονοστιβῆ*."] *Agam.* 783. (πᾶν δ' ἐπὶ τέρμα νομῶν.)" Eustathius, p. 137. on Hom. *Il.* νόμῃσιν δ' ἄρα πᾶσιν, says, ὅτι ὥσπερ στρέφω, καὶ ἐξ αὐτοῦ στρέφω, καὶ ἀπ' αὐτοῦ τὸ στρεφῶ κατὰ ἔκτασιν, καὶ δηλοῖ τὸ στρέφω, οὕτω τρέπω, τρόπος, τρωπῶ, τρέχω τρόχος, τρωχῶ, καὶ νόμος νόμος νομῶ τὸ παρέρχω, ἐξ αὐτοῦ δὲ καὶ τὸ κινῶ ὡσαύτως δὲ καὶ πέλω πόλος πωλῶ τὸ ἀναστρέφομαι· καὶ αὐτὰ γὰρ καὶ τὸ πωλίσκω, διὰ τὸν τοιοῦτον κανόνα μεγιθύνονται παρὰ τῷ ποιητῇ· περὶ δὲ τοῦ παλιντροπάσθαι καὶ τοῦ τροχάζειν, καὶ τοῦ δίμω δόμος δομῶ, μένω μόνος μονῶ, καὶ ἑτέρων τοιούτων εὐλόγως ἀπορουμένων, ζητητίον ἐν ἄλλοις. Homer in the *Odysse.* uses νομῶν in the sense of *mente volvere*,

Τηλέμαχος δ' Ὀδυσῆα καθίδρου κέρδια νομῶν
ἐντὸς εὐσταθίος μεγάρου παρὰ λαῖνον οὐδὲν,

where Eustathius, p. 1890. l. 50. says, κέρδια νομῶν, ἥτοι κινῶν, στρέφω· εἰς νοῦν, Again, in p. 1913. l. 61. τὸ δὲ νομῶν ἔνθα καὶ ἔνθα, ταυτὸν ἔστι τῷ ἀναστρεφῶν ὅπερ ἀνωτέρω αὐτοῦ κεῖται, πρὸς δὲ ὁμοιότητα τοῦ χερσὶ νόμων, ἢ καὶ διαστολὴν, εἴρηται ἀλλαχού τὸ, ἐν φρεσὶν ἐνάμα, ἡγουσι διαλογίζετο, where the ellipse is supplied. We have in the *Lexicon of Zonaras*, Vol. ii. p. 1413. *νομῆσαι*, *διενγκεῖν*, *βαστάζειν*, ἢ *κινῆσαι*, ἀπὸ τοῦ ὤμου ἢ μεταφορὰ, ὡς οἶμαι, ὥμῳ καὶ νομῶ, where J. A. H. Tittmann says, "*Spectatur, Il.* η. v. 238. οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερᾷ νομῆσαι βῶν, vid. *Etymol.* 608. 21." The word in the *Sev. ag. Theb.* v. 25. where Mr. Blomfield rightly explains it, is thus understood by Stanley, "*ἐν ὧσι νομῶν*, *τηρῶν*, Herodotus iv. 128. *νομῶντες* οἷτα ἀναιρεομένους τοὺς Δαρείου. Hesych. *νομῶν* interpretatur *χεῖνων*." The words *χερσὶν ἐνάμα*, to which Eustathius refers above, occur in the *Odysse.* φ'. 245. and are quoted by Stanley on the *Sev. ag. Theb.* v. 548.

V. 12. *βλαστήμῳ ἐλθαίνοντα σώματος πολὺν*,

where Mr. Blomf. has these words, "*Ἀλθαίνω*, *augeo*, *reficio*, infra 553. *ἀλθαίνειν κακὰ*, *Prom.* 550. *θυμὸν ἀλθαίνοντ' ἐν αἰφροσύναις*, quo sensu hic quoque sumendum est," and on the *Prom.* v. 550. he says, "*Ἀλθεῖω*, *creasco*, *vim habet neutram*." *Ἀλθαίνειν*, as Mr. Blomfield might have observed, is an Homeric word: thus in the *Odysse.* ζ'.

αὐτὰρ Ἀθήνη

ἄγχι παρισταμένη, μέλει ἤλδανε ποιμένοι λαῶν,

where Eustathius, p. 1837. l. 59. says, 'Ἀλδαίνειν δὲ τὸ αὖξειν παρὰ τὸ ἄλλισθαι, ἢ παρὰ τὸ ἄλθαίνειν, διὰ τὸ προδηλωθῆν συγγενὲς τοῦ ῥ' καὶ δ', πρῶτο-
τυπον δὲ τοῦ ἄλδαίνειν, τὸ ἄλδω ἄλδῃσω, ἐξ οὗ καὶ τὸ ἄλδῃσκω, καὶ ποταμός
που ἄλδῃσκος θριμμάτων θεραπευτικός. Hesych has, ἄλδαίνει, αὖξει ἀπὸ
τῆς ἄλσεως, ὃ ἴστιν, τῆς αὖξήσεως. Mr. Blomfield says above, "ἀλδίω,
cresco, vim habet neutram." Mr. B. has cited no instance to show
the truth of his remark, which is contradicted by the ancient lexico-
graphers, who uniformly interpret ἄλδειν by αὖξειν, and if Mr. B. be
disposed to defend himself by pleading the occasional use of αὖξειν in
the sense of *crescere*, let him know that the Etymolog. Mag. has,
ἄλθετο ἐπὶ τοῦ ὑγιαίνειν, παρὰ τὸ ἄλδειν, ὃ ἴστιν αὖξειν, αὖξάνειν, τὸ γὰρ
ὑγιὲς αὖζεται, and that by the ellipse of the pronoun it has still an ac-
tive sense, as *augere* has in Latin, when it is used intransitively. H.
Stephens in the *Thes. L. G.* says, in opposition to Mr. Blomfield's
notion, "Ἀλδίω, *augeo*, do *augmentum*, sive *incrementum*, unde com-
positum ἐναλδίω q. d. *intrinsecus augere*, Nic. Δεινὴν βρωμήντος ἐναδδήσασα
κορύνην." Thus too C. T. Damm says in the *Novum Lexicon Græcum
Etymologicum et Reale*, p. 464., "ἀλδίω, *irrigo*, et per consequens,
crescere facio, *augeo*, αὖζω,—per *irrigationem*, est ab ἀρδω, vel ἀρδίω,
per τραυλισμὸν mutato ρ in λ." Damm got this idea from Eustathius,
p. 1818. l. 38. ἀλδήσκειν δὲ κυρίως, τὸ ἐκποτισμοῦ αὖξειν, ὡς ἀπὸ τοῦ ἀρδω,
τραπίντος ὡς καὶ ἐν ἄλλοις τοις ῥ' εἰς λ'.

V., 8. ἀλεξήτιος. Mr. Blomfield here says, Hercules ἀλεξίκακος
colebatur Melitæ, pago Attico, teste Schol. in Aristoph. *Ran.* 504.
vid. et. am ad *Pac.* 421. Ἀλεξίς dicebatur Cois, ut Aristid. l. p. 62." The words of the Schol. on the *Pac.* v. 421. ἀλεξικάκῳ θύουσιν Ἑρμῇ
πανταχοῦ, are these, Καὶ τὸ ἐπὶ τῷ Ἑρακλεῖ μόνῳ, σοὶ ἐπιθήσομεν ἀλεξίκα-
κος γὰρ Ἑρακλῆς παρ' ἀνθρώποις ἐτιμᾶτο καὶ Ἀπόλλωνα, καὶ Ἑρακλέα ἀλε-
ξικάκους τιμᾶσι. φησὶν οὖν, οὐτὶ Ἀπόλλωνι, οὐτὶ Ἑρακλεῖ θύσομεν, ὡς ἀλεξικά-
κοις, ἀλλὰ σοί. Mr. Blomfield might have cited Eustathius, p. 786.
l. 62. τὸ δὲ Ἀλεξίκακος, περὶ οὗ κάλλιον ἐτίρωθι κίτται, διασαφητικὸν μὲν
ἴσθι τοῦ μῆτιν ἀμύμονα, δηλοῖ δὲ τὴν ἀλέγουσαν τὰ κακὰ ἐντεῦθεν δὲ λαβόντες οἱ
μὲθ' Ὀμηροῦ, ἀλεξίκακον εἶπον Δία, καὶ Ἀπόλλω, καὶ Ἑρακλῆν. Jupiter,
Apollo, and Hercules, then were the only proper, or legitimate,
Θεοὶ ἀλεξήτιοι, ἀλεξικάκοι, ἀποτροπαῖοι, ἀποπαμπάιοι. In the *Æd. Col.*
143. (cited by Mr. B.) we have

Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρίσβυς;

and in the *Æd. at Theb.* 159. (also cited by Mr. B.) we have
Minerva, Diana, and Apollo, invoked as such.

πρῶτά σε κεκλημένω, θύγατερ Διός, ἄμβροτ' Ἀθήνα,
γαιόσχον τ' ἀδελφιδὴν
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον ἐνκλία θέσσει,
καὶ Φοῖβον ἱκαβέλον, ἰὼ
τρισσοὶ ἀλεξίμοροι προφάνητί μοι

But this does not militate against my observation, and is to be explained upon the same principle, as the passage above from Aristophanes, *Pac.* v. 421. Again, we have in Aristophanes, *Nub.* v. 1375.

ὡς ἐκίνει
ἀδελφός, ὃν ἑξίκακε, τὴν ὁμομητρίαν ἀδελφὴν,

where the Schol. says, εἴτα εὐφρῶς ἐσχετρίασιν ἐπάγων τὸν ἀλεξίκακον, τοῦτόστιν, ἀποτροπαίει, καὶ ὡς τὰ θειὰ ἀπειργῶν, ἴδιον γὰρ Ἡρακλείους τὸ ἐπὶθετον. Hofmann in the *Lexicon Universale* Lug. Bat. 1698. says. *Dii depellentes* Persio *Sat.* vi. v. 167.—Harpocrat. ἀποτροπαίει τινὲς ἐκαλοῦντο θεοί, πρὸς ὧν Ἀπολλόδαμος ἐν ἑκτῇ περὶ θεῶν διελίσκεται—præter Herculem vero et Apollinem, Dioscuros etiam, et Jovem omnium principem, in hoc *averruncorum deorum censu* reperimus, unde natum verbum elegans ἀποδιοπομπεύσθαι, i. e. ἀποτρέπεσθαι διὰ τοῦ ἀποκομπαίου Διὸς, vidē Sam. Bochart. *Hieroz. seu de Animal.* N. S. Pt. I. Lib. II. c. liv.; et quidem Jovi huic ἀποτροπαίω, seu Φυζίῳ Græcos, post victoriam reportatam, simulachrum olim statuamque consecrasse habes infra, ubi *de Victore in Ludis Olympicis*, it. v. *Victoria*.” But Hofmann might have spared the last remark, as it relates to Jupiter Φυζίος, and not to Jupiter ἀποτροπαίος, i. e. ἀλεξίκακος.

V. 18. ὄτλος. “Ὀτλος,” says Mr. B., “*labor, μόχθος*, Hesych. unde ὀτλίω et ὀτλιύω, ita Grammatici, equidem suspicor ὄτλος ab ὀτλάω profluxisse, quod pro τλάω dicebant, prothesi τοῦ ὄ, de qua dixi ad *Prom.* v. 191. vid. Arnald. *L. G.* p. 158. Sophocl. *Trach.* 7. et Schol.” If Mr. B. had peeped into Eustathius, he might have been spared the trouble of suspecting. P. 218. l. 18. τοῦ δὲ μόργω καὶ μόργυνμι, κοινότερον ἐκ πλειονασμοῦ τοῦ ὁ παρὰ τοῖς μὲθ’ Ὀμηρον, τὸ ὁμόργω καὶ ὁμόργυνμι, ὡς δὲ πλεονάζει τὸ ὁ ἐν πολλοῖς, οὐκ ἄδελον, οὕτω γὰρ ἐκ τοῦ νύσσω νύξω, ὁ ἐνύξ, καὶ ἐκ τοῦ τλῶ, ὄτλος ἢ κακοπάθεια, καὶ ὁδύνη παρὰ τὸ δύνω εὐρίσκεται δὲ καὶ τὸ ἀδύρεσθαι δύρεσθαι, εὔρηται δὲ καὶ ὁ Ὀβριμάρως καθ’ ὁμοίον πλειονασμόν, δοκεῖ δὲ τισι τοιοῦτον εἶναι καὶ τὸ Ἰλιεύς Ὀϊλιεύς, καὶ τὸ ὀδάξ, ὁ ἐστὶ δηκτικῶς ἢ εἰ δὲ τῷ δόξει ταυτὸν εἶναι εἰπεῖν ὁμόργειν καὶ ὁμόργυν, ἔχεται λόγου καὶ αὐτό· οὕτω γὰρ τὰς ἀσταφίδας, καὶ ὀσταφίδας φασμέν, καὶ τὸν ἀστακὸν ὀστακόν, Again in p. 1148. l. 52. Διὸ ἀπὸ τοῦ θῶ, θός ὁ πάντα τιθεὶς καὶ ποιεὶν [so Herodotus too derives the word, as I have before shown] καὶ ἐνέσει τοῦ εἰ θεός, καὶ ἀπὸ τοῦ ῥηθέντος δὲ τλῶ τλός, καὶ προσθήκει τοῦ ὄ ὄτλος, ὁ δὲ τλῶσι καὶ κακοπάθειαν, Again in p. 1575 l. 53. ὥσπερ δηλαδὴ καὶ ἀπὸ τοῦ ῥῶ γίνεταί θεός καὶ πλειονασμῷ τοῦ εἰ διὰ τὴν αὐτὴν αἰτίαν θεός, οὕτω δὲ καὶ ἐκ τοῦ τλῶ τλός καὶ ὄτλος, ἥτοι πόνος, μόχθος. See Hesych. Phot. and Zonarzæ Lexica. (Tittmann says on Photius, “v. ὀτλίω non semel usus est Apollonius, item Lycophr. 819. ὀτλιύειν Apollon. II. 1010.”) Damm follows Eustathius (with whom Mr. Blomfield also accords, as we have seen),—consult him in pp. 634 b. 2290. b.

V. 32. θωρακίς. “Θωρακίον,” says Mr. Blomfield, “*propugnaculum ad altitudinem pectoris exstructum*, Anglice, *a breastwork*, perspicue, ut solent, interpretes, *thoracea*, Hesych. et. Etym. M. θώραξ, ὁ πύργος, unde alia nascitur explicatio.” Mr. B. might have spared his sneer at the “interpretes,” for 1. he has not told us how he could translate the Greek in one Latin word, and 2. the “interpretes”

themselves could have no doubt about the general meaning of the passage at least: the Schol. A. *θωρακία, τὰ τεῖχη, διὰ τὴν πόλιν ὅς θώρακα ἔχουσιν αὐτά*, Schol. B. *γυμίζεσι λαυτῶν τὰς ἐπάλξεις*, Schutz. "*Θωρακία hic sunt propugnacula, sc. loca in muris, ubi milites post pinnas stabant.*" But the following passages may make it doubtful whether Mr. B. be right in his notion. Zonaras, *θωρακίον, τὸ τεῖχος — θωρακίοις, προμαχώσι, δρυφάκτοις ἢ λαυρικόις, μέχρι μὲν τινος ὑποπτηχότις τοῖς θωρακίοις ἡρέμου*, where Tittmann says, "*Locus, quod non animadversum Kustero, desumptus est ex Josepho De B. J. L. v. c. vii. 4. ubi legitur ὑποπιπτηχότις, quæ loquendi ratio familiaris Josepho, θωράκια ibi eadem sunt, quæ Polybio viii. vi. 4. cf. Joseph. B. J. ii. xvii. 7. v. iv. 3.*" Tittmann also refers us to Wesseling's Diodorus Siculus, in Vol. i. p. 682. l. 29. Speaking of the *besieged*, Diodorus says, *τὸ μὲν πρῶτον ἐκ τῶν μεγίστων ἰσθμῶν περὶ αἰῶναις ἐβαστάζον ἄνδρας ἐν θωρακίοις, οὗτοι δ' ἀπ' ὑψηλῶν τόπων δάδας ἡμμένας ἠφίσταντο καὶ στυππία καίοντο μετὰ πίπτειν εἰς τὰς τῶν πολεμίων μηχανάς*: where Wesseling has these words: "*Vertitur milites loricated, credo tabulati fuisse genus, quod ex antennis suspensum milites, qui hostium machinas succenderent, contineret: pluteum vocat. Vitruvius, L. x. xxi. quæ enim ap. Athenæum de Machin. p. 6. ἐπὶ δὲ τοῦ ἐπικεφάλου καὶ τῆς κριοδόχης πηγνυται θωράκιον, ὥστε ἢ αὐτῷ ἀσφαλιστάτα δύνασθαι ἰστάναι τοὺς ἐποπτεύοντας, ea Latine expressit, Supra caput eorum, quæ continebant arietem, collocatum erat pluteum, turriculæ similitudine ornatum, ut sine periculo duo milites tuto stantes prospicere possent: simile quiddam spectavit Auctor L. xvii. xlv. de Tyriis, qui corvis ferreisque manibus ἀνέπαζον τοὺς τοῖς θωρακίοις ἐφιστῶτας, i. e. in pluteis aut propugnaculis stantes: aliud Ælianus de Anim. L. xiii. ix. elephantem ἐπὶ τοῦ καλουμένου θωρακίου tres bellatores ferre posse prodens: intelligit turriculæ id genus, e quo, belluæ tergo imposito, dextra sinistraque milites tela spargebant.*" H. Stephens says in the *Thes. L. G. T.* i. p. 1634. "*Quemadmodum lorica testacea Vitruvio dicitur id quod parietes ab aqua pluviali tuetur, ita θωράκιον etiam accipi tradit Budæus, idem significare scribens quod στήγασμα, προβολή, πρόβλημα, θειγρός: θωράκιον (inquit Turneb. Adv. L. xviii. c. xxxii.), pluteum, quod solent et Latini etiam loriculam ad verbum appellare.*" Thus Gesner in the *Thes. L. L.* "*Loricula in re militari significat munimentum quod obsessores urbium construunt; nam ultra jactum teli fossam faciunt, eamque vallo, sudibus, et turriculis instruant ut erumpentibus e civitate possint obsistere, quod opus loriculam vocant, et sæpe cum obsidio describitur, invenitur in historiis, lorica urbem esse circumdatam: hæc Vegetius de Re Milit. iv. 28. Cæs. B. G. viii. 9. Turres crebras excitari in altitudinem trium tabulatorum pontibus trajectis, constrictisque conjungi, quorum frontes viminea lorica munirentur, ut hostis a duplici propugnatorum ordine depelleretur.*" Under lorica Gesner says, "*Curt. ix. 4. Augusta muri corona erat, non pinnæ, ut alibi, fastigium ejus distinxerant, sed perpetua lorica obducta transitum sepserat, itaque rex hærebat magis, quam stabat in margine, clypeo undique incidentia tela propulsans, hic lorica videtur tenuis murus ad pectoris altitudinem in ipsis mœnibus, sc. crassioribus muris excitatus post quem tutius stant propugnatores [this*

observation throws very great light on the passage of Æschylus, and illustrates M. Blomfield's interpretation. Under *pinnæ* Gesner has further elucidated the passage of Curtius, "Quod negat pinnis distinctum fastigium muri, illud videtur docere *pinnas* sua sibi intervalla et lacunas habuisse, per quas vel tormentis, vel quacunque alia molitione in hostem dejicere tela quæcunque liceret, quale quid hodieque in antiquorum mœnium aut arcium coronis videmus." ;] de hoc Cæs. B. G. 5, 39. "*Turres contabulantur, pinnæ loricaeque ex cratibus attexuntur*, vid. Lips. *Poliorcet.* 2, 2. Stewech. ad Veget. p. 275." Photius also has, *θωρακίοις, προμαχοῖς, ἡ δρυφάκτοις λουρικίοις*, et *Θάραξ, πύργος*;—κ. τ. λ. also in Hesychius. From what has been said we may conclude with H. Stephens, "Sæpe loca aliqua, ceu thorace, sive lorica, muniuntur, et ab injuria, quæ extrinsecus accidere possit, defenduntur, ita ut *θωράκιον* generaliter pro quovis munimento accipiatur.".

Halton, Aug. 26, 1813.

EDMUND HENRY BARKER.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOUR able and pleasing Correspondent, M., in your last Number, has the following observations on "the celebrated verse, (1 John v. 7.) relating to the heavenly witnesses." "I think," says he, "it will be conceded, that the verse is spurious: that it was interpolated by some injudicious friend to the Trinitarian cause: and that it consequently should be expunged from all future editions both of the Greek text, and of our version: indeed, I have no doubt that, whenever our version shall be revised by authority, it will be done." He proceeds to argue, "If this be allowed, &c. &c." But "this I CANNOT allow." I cannot concede the verse to be so clearly "spurious," that we may venture on the "expunction of it." I say this, in some degree, on the authority of your own pages. I allude to a BIBLICAL CRITICISM ON THE THREE WITNESSES, p. 869, of your first Volume. Your Correspondent M., I am confident, will readily admit my referring him to this interesting paper. It is there well argued, that "if verse 7. did not precede, the first words of verse 8, instead of *καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες*, would have been *καὶ τρία εἰσὶ τὰ μαρτυροῦντα*." and the learned writer well observes, that "the turn of the language, as well as the nature of the witnesses, (i. e. in verse 8.) would require the use of the neuter gender, &c." But it is farther to be observed that the Apostle, in a preceding verse, has thus conformed to the requisite grammatical accuracy. At verse 6. he actually writes, (not, *καὶ τὸ πνεῦμα ἐστὶν ὁ μαρτυρῶν*, but) *καὶ τὸ πνεῦμα ἐστὶ ΤΟ ΜΑΡΤΥΡΟΝ*. Here, I think, is positive proof of something having preceded ver. 8, to justify the change of gender. This materially,

in my opinion, corroborates the Biblical Criticism of the respectable COUNTRY-PARISH-PRIEST; and goes near to furnish positive *internal* evidence of the authenticity of the questioned verse. But it has been said by a most acute, learned, and respectable writer, that the controverted verse is one, "which no ancient Greek manuscript contains, and which no ancient Greek Father ever saw." Marsh's LECTURES, Part II. L. IX. p. 55. I submit, however, to the learned Professor, and to your readers in general, the following extract from a letter in the GENTLEMAN'S MAGAZINE, for May, 1805. "As one strong argument against the authenticity of the verse, (1 John v. 7.) has always been the supposed total absence of all ancient Greek authority in support of it, the curiosity of some of your literary readers may, perhaps, be gratified by the production of two passages, which seem to have escaped observation. And first, for the latest of them! This is from Suidas, in voce Διδωρος, Vol. i. p. 593. Ed. Kust. Diodorus was a monk, and bishop of Tarsus in the times of Julian and Valens; and is spoken of by Socrates, Hist. Eccles. lib. vi. c. 8. as a considerable and respectable writer. He wrote commentaries upon several parts of Scripture; among others, "εἰς τὴν ἐπιστολὴν Ἰωαννοῦ τοῦ Εὐαγγελιστοῦ περὶ τοῦ, εἰς Θεὸς ἐν τριάδι." He may probably be referred to about the year 380.

The other is from the ἐκλόγαι of Clement of Alexandria, and at least as ancient as the close of the second century: and if, as I think there is some reason to suspect, but which I have not here the opportunity of tracing, this tract was written by Pantænus his preceptor, must be somewhat earlier. It will be found in the Leyden edition of 1616, which is the only one at hand, p. 575,² first volume: "πᾶν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ πατρὸς, καὶ υἱοῦ, καὶ ἁγίου πνεύματος ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν."

On all these grounds, I protest against the proposed "expunction of the verse;" and, with Mr. C. Butler (HOR. BIB. Vol. II. p. 288.) would plead for "further investigation;" not discarding the hope, which he seems to cherish, that, under patient examination, some MSS. may yet be found to ESTABLISH this important text; for the *authenticity* of which there is, even now, so much to offer.

Aug. 7. 1813.

A COUNTRY-CLERGYMAN.

¹ Lardner, (Vol. IV. 493,) in his account of Diodorus Bishop of Tarsus, from Suidas, has chosen to stop short after the word Εὐαγγελιστοῦ. It may be said, he considered the περὶ τοῦ, εἰς Θεὸς ἐν τριάδι, not as a description of St. John's Epistle, but as the subject of a separate commentary, or tract. This might be so. But in noticing his commentary on "the difference between theory and allegory," which is placed next after that on the Book of Proverbs, he well argues, it "might therefore have been a dissertation subjoined to it." Now the same supposition is no less obvious in this case; and it would involve the conclusion, above inferred, that Diodorus HAD SEEN a copy of St. John's first Epistle, which contained the 7th verse of Chapter v.

² Ed. Potter. Vol. II. p. 992. S. xiii.

INQUIRY
 INTO THE POWER
 OF
 THE HEBREW 'GNAIN.'

ΖΗΤΗΙ ΕΞΕΤΙΩ ΤΟΥΤΩΝ.

ISOCHRATES.

IN submitting the following pages to the consideration of those who are skilled in the Hebrew language, the author is sensible that he runs no small risk of being deemed presumptuous.

If, however, what he now, with great deference, offers, shall prompt others, better versed in the subject, to investigate again that which has not as yet been investigated as far as evidence seems to conduct the inquirer, or to bring forward that knowledge which hitherto has lain hid, he may perhaps be the cause of the good that others may do, though he himself may have been less successful.

The object is to ascertain the power of the sixteenth letter of the Hebrew alphabet, *Oin*, as it is called by some, and *Ain* or *Gnain* by others, by such evidence, if such may be found, as may afford some criterion how the Jews themselves pronounced it in the purer ages of Hebrew learning.

Concerning the pronunciation of the letter *y* there are two opinions. One calls it *Oin*,¹ and gives to it the power of *O*. The other calls it *Gnain*,² and says, 'the sound of *y* is various: some sound it in the beginning of a word like *gn*, *gnain*; *ngu* in the middle as *nangnar*, and *ng* at the end as *ruang*.'

The reader is thus early informed that the treatise now offered to his consideration does not enter into any argument respecting the origin of the Masoretic points. If he wishes for information respecting *them*, and the weapons by which they have been attacked and defended, he may find the controversy very fully stated in Dean Prideaux's *Connexion*.³ Without presuming to

¹ See Parkhurst's Hebrew Lexicon—Alphabet at the beginning. The reader will understand that the edition of 1792 is that quoted.

² See Terry's Grammar—Alphabet at the beginning. This Grammar was printed for Terry in Paternoster Row. It is particularly adapted to Bythner's 'Lyra Prophetica,' and, as it states at the beginning, has met with the approbation of some of the best Hebraians of the age. Who was the compiler of this Grammar does not appear, it is quoted as Terry's Grammar for the reason just now assigned.

³ Part VII. Book 5. Page 506.

decide any thing concerning them, it may, perhaps, be reasonable to say that, as Hebrew has hitherto been understood, it is now scarcely possible to reject them; for as many of the names of persons and of places, occurring in the Old Testament, words, from their own nature, not capable of being translated from one language into another, are formed by reading the original with the Masoretic points; and as the Hebrew of Selden and of Godwyn recognizes them, it seems necessary, until something more satisfactory can be devised and established as authentic, to follow the steps of such men as those now named, especially as Dean Prideaux has positively asserted, ¹ that the reading settled by the Masoretic points is the true reading: the reader will, however, follow his own judgment in retaining or rejecting them.

By the professed compilers of Hebrew grammars, who have arranged the letters of the alphabet under different classes, it is laid down that *y* is a guttural, and merely a guttural: and that as such it is to be found in the technical word "ahchang." If this arrangement, and the technical word formed from it, be unexceptionably correct, its power is almost ascertained by that assigned to it in the word "ahchang;" but from a consideration of the manner in which it is either applied or represented, and likewise from the inconsistency of those who give it that power, there seems so small ground for suspecting that it is not only a guttural, but likewise a quiescent; and that the sound given to it, as above stated, is not the true sound: or, in other words, that it is not the sound given to it when Hebrew was a living language, or in the ages immediately succeeding.

No one, surely, can cavil at the term 'inconsistency:'—for Parkhurst, who contends, as is before mentioned, that it is sounded *like O*, says also in the body of his Lexicon,² that there are some words where *y* has a *jingling* sound.

An argument of nearly the same import as Parkhurst's, is to be found in ערר. It is, however, observable that he quotes no authority for the nasal, or guttural, or 'jingling' sound, but leaves it 'to the reader's judgment'—surely a very insufficient criterion.

Terry, who in the beginning of his grammar had said that the letter in question was pronounced as *gn* or *ng*, says afterwards, in explaining the names of the different conjugations, Niphal, Pihel, Puhel, &c. as derived from על, that in this word *y*³ is *not* pronounced, *or only as h*. Hence, it appears that the system of the one and the other is so deficient, to support his own argument, that each is obliged to have recourse to that which is wholly inconsistent with the principle with which he first set out.

¹ Connection, Part 1. Book 5. Page 497.

² Article ערר.

³ Page 14.

The advocates for pronouncing the letter as *ph* are comparatively few; the more popular pronunciation is that which is given by Terry; but on what foundation that rests, it perhaps may not be easy to discover; nor does there exist any evidence,¹ as far as has hitherto been discovered, other than that which arises from its having been acquiesced in by some writers, that can prove it correct; and until that be done, surely it may be as fairly superseded, if a better can be found, as in philosophy the system of Copernicus may be admitted to supersede the system of Des Cartes, or the ethics of Zeno be preferred to those of Epicurus.

It has already been said, that grammarians have hitherto considered *y* as a guttural; but perhaps in the course of this inquiry it will be shown that, though from certain circumstances it may be a guttural,² yet that, as some of the other gutturals *h* and *g*, for instance, are likewise quiescents, as not being pronounced, unless they have a point beneath, so, for the same reason, the letter in question is a quiescent; as it is conceived that it may be shown that whatever power it has, is derived from the Masoretic point under it, unless it be more properly said that it is the Masoretic point that is sounded, and not the letter, an observation which may be extended to all the members of *chewi*. This, it is presumed, may be proved from examples, which will be given hereafter.

With respect to the sound to be ascribed to the letter in question, it is taken for granted, as being founded on the very nature of evidence, that the nearer the examples are to the period when Hebrew was a living language, the more probable it is that the right pronunciation will be found. The Septuagint therefore offers the best evidence, generally speaking, as being the earliest, of that

¹ It should not be suppressed that Parkhurst has said, that the method recommended by him, 'is the same as that proposed by Dr. Robertson in his True and ancient method of reading Hebrew, &c. in which ingenious treatise may be found an ample and satisfactory vindication of it from a comparison of the Hebrew with the ancient Greek alphabet.' Not having Dr. Robertson's book at hand, the author of this inquiry cannot avail himself of any of the arguments contained in it, nor learn how the pronunciation of Hebrew is to be inferred from the Greek alphabet. Some indeed, adverting to the place which *y* occupies in the Hebrew alphabet, consider it as answering to Omicron in the Greek; but this will be shown hereafter to be fallacious, as instances will be brought of as early a period to prove that the sound of the letter varied, if indeed it was sounded at all; and that in some cases it really was *not* sounded. If by instances equally early it can be shown that in some cases it was sounded as *a*, in others as *e*, and in others it was not sounded at all; is it too much to assume that there is no ground for supposing that the original sound was *O*?

² See Buxtorf in describing the gutturals, whose words are, "Literæ gutturis, sive gutturales, quia spiritum valent qui in gutture formatur," Epitome Heb. Gram. p. 3, edit. 1691. The book here alluded to is "Johannis Buxtorfii Epitome Grammaticæ Hebraicæ." And the edition quoted is described under the words: "Hanc editionem secundam sub ductu patris procuravit Rodolphus Leusdenus."

which may be supposed to have been the manner in which the Jews spoke their own language. From the names of persons and of places as there given, it may surely be allowed to infer the power of the letters of the original; and it may be here observed that in no instance of a proper name is the pronunciation gn recognized; but the word, as given in the Hebrew, in the Septuagint, and as pronounced by the moderns, in a great measure corresponds; or where there is a deviation, it is not such as to affect the present subject.

For, although the opinion of Dean Prideaux¹ has indeed destroyed all argument that might be drawn from the Septuagint, generally speaking, on the ground of its antiquity; and has shown by arguments, which it seems difficult to resist, that the story of Seventy-two interpreters is a fiction, and that this version was done at different periods, yet, as his system does not call in question the antiquity of the version of the law, the undermentioned specimens of *y* being taken from Genesis, which is recognized as part of the law, are not at all invalidated.

The reader may perhaps now assent to the above mentioned objections to the power at present assigned to *y*, and the preceding pages may have shown by what means it was proposed to correct what was wrong, and pointed out the sources whence help was expected, in support of the proposition that *y* is a quiescent, for the same reasons as Ehevi. A list of words taken from that part of the Old Testament denominated the Law, having the letter *y* in them, is subjoined: in all of which he will perceive that it is pronounced as variously as any of the letters of ehevi; and perhaps he will be induced to admit, on the evidence afforded by them, that if aleph and he are considered as quiescents, as well as gutturals, the same may be granted to *y*, as this last seems as much to depend on the points placed under it, as either of the two former; and unless some reason can be assigned why this should be excepted from the arrangement which comprehends the others, it seems reasonable, upon every principle of analogy, to consider them as similar.

In the following words *y* is pronounced long or short, according to the point beneath it,

<i>Σεννααρ,</i>	<i>Shinar,</i>	-	Gen. c. xi. v. 2.	-	-	-	-	שִׁנְעַר
<i>Χανααν,</i>	<i>Canaan,</i>	-	-	-	ix. 18.	-	-	כְּנַעַן
	<i>Raamah,</i> ²	-	-	-	x. 7.	-	-	רַעְמָה

¹ Prideaux's Connexion, Part II. Book 1. p. 38 et seq.

² In the Septuagint there seems some confusion in the verses in which these names occur, and consequently no inference can be drawn as to the manner in which the Seventy read them. But as in our English version of the Bible no difference is marked in the margin as is usual between the reading of the original He-

<i>Ananim</i> , - - -	12. - - -	} - עננים
<i>Ἀρούραιον, Arkite</i> , - - -	17. - - -	- ערק

In the following, it is not pronounced, no point being underneath it :

<i>Lasha</i> , of this word unfortunately the reference was lost - - - - -	לשע
Οὐζ, <i>Uz</i> , - - - - c. x. v. 23. - - - -	עוז
Εὐαλ, <i>Obal</i> , - - - - 28. - - - -	עובל .

In the following it is pronounced e, tzere being under it :

Ἐβερ, <i>Eber</i> , - - - c. x. v. 21. - - - -	עבר
Ἐλαμ, * <i>Elam</i> , - - - 22. - - - -	עלם

In the following we have it with the Pathach furtivum :

Γιλβουε, <i>Gilboa</i> , II. Sam. c. xxi. v. 12. - - - -	גלבוע
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Are the learned required to read this last name Gilboang, and פרענג Pharang!!! See Genesis, c. xli. v. 1. and innumerable other instances might be adduced.

The above Hebrew words, and the punctuation of them, are taken from the *Biblia Hebraica* of John Simon, Halæ, 1767, an edition, of which, perhaps, it is not too much to say, that it as correct as any that could be quoted.

In no one of the instances now selected, or indeed in any other that have occurred, is there any reason to suppose, that the pronunciation of *y* was ng, or any thing resembling it; but, as far as the Septuagint may be received as an authority for what was adopted at a period approaching nearly to that when Hebrew was a living language; tracing it thence through the modern languages of Europe, either English, French, Spanish, Italian, or German, no traces of *y* sounded as gn or ng are found; on the contrary, that it was as much modified by the point under it as ehevi.

According to Parkhurst's scheme,² Jacob would be Jocab, or Jokeb; and, according to Terry's Jagnacob; and in what language, or in what country, was either Jocab, or Jokeb, or Jagnacob ever met with?

The next author quoted shall be the learned Adam Lyttelton, the author of the *Latin Dictionary*, who says,³ speaking of this Hebrew letter, 'duplicem fuisse antiquitus potestatem evincit O,

brew and the reading in the English version, it is to be supposed that the Hebrew was read as printed.

¹ Ou is evidently the sound given to Van, having no respect to *y*, as is evident in the next name, Ουλ, and, as in other cases, Saul for instance, where Van is rendered by ου.

² See p. 3. of the Grammar prefixed to his Lexicon.

³ Introduction to O.

interpretum trahitio qui γ reddunt $\omega\gamma$ עמרה ' Gomorra et γ quæ illis est Gaza Syris olim, Stephano teste, 'Αζα dicta est. 'Causam assignat magnus Scaliger, viz. priscos Hebræos quod Arabes hodie factitant fecisse indurato γ , discriminis gratia puncto super imposito, cujus rei sexcenta exempla observare est, qua in propriis, qua in appellativis, e lingua Hebræa in alias ductis. Itaque meram illam gutturalem sive vocalem vim $\tau\omega\gamma$ γ hic agnoscimus, cujus sono g perperam a plerisque admiscetur.'

He does not, however, state any evidence to show that anciently the letter had a double power: Og and Omorra might as well be the effect of the Masoretic point, as of the pronunciation of γ . And here he plainly declares that the letter g 'perperam admiscetur.' Nevertheless in understanding this quotation, the reader will labor under no small difficulty. He is perhaps to be understood as considering the G introduced as the initial of Gomorrah and Gaza as improper; and if this interpretation be correct, may he not be supposed equally to condemn the introduction of it in Gnain? but what he would substitute in its room is not stated.

Having shown that the letter receives its power from the Masoretic point, as far as the Septuagint affords assistance to ascertain it, unless, as was before observed, it is the point that is pronounced and not the letter, the next author whom it is necessary to quote is the celebrated Buxtorf; and his opinion seems to do more to guide the student in his uncouth way, than that of any other person, whose labors have been directed to the subject. He describes it as 'SPIRITUS ASPERRIMUS,' a sound of which perhaps very little idea can be conveyed by any other, and which, if any adequate specimen of it could be given, might be found to approximate more to the old pronunciation of the Spanish X² than to any other, as 'debaxo,' &c. where the x is sounded with the highest aspirate that the organs could well express; debahio comes as near it, as we can well convey it; this will give the following words in the Hebrew; Nah-hiar instead of Nagnar,—Rashah-him instead of Rashagnim, &c.—this gives the high aspirate; the SPIRITUS ASPERRIMUS of Buxtorf; it gives likewise the aspirate in Pihel, Puhel, &c.; it rejects the G which Scaliger says, 'perperam admiscetur;' yet, at the same time, any one who utters the word two or three times will perceive, that in a *corrupt*

¹ How would the advocates for the power gu or ng sound γ in the instance of Omora or Aza?

² The above observation must be confined to the old pronunciation, as there is reason to believe that of late years a new pronunciation of the letter, more resembling that of S, has come into fashion; the change is thought to have been the effect of a more intimate connexion with the French, which has produced a change in their phraseology, as well as their fashions.

and *lax* way of pronouncing the aspirate, the letter G might intrude itself. It is not at variance with Buxtorf's definition of the Gutturals, 'Literæ gutturis sive gutturales quia spiritum valent qui in gutture formatur.' It is not an opinion resting solely on the authority of Buxtorf. Dr. Wilson in his *Elements of Hebrew Grammar*, published at Edinburgh 1802, speaking of this letter, says, 'Others maintain that it is a strong and deep guttural, equal to three h's.' Is not this recognizing the 'SPIRITUS ASPERRIMUS?' and though the author declares himself of the opinion that O is the proper power of the letter, yet as he assigns no better reason for rejecting the aspirated pronunciation than that he HOPES ON ACCOUNT OF THE DIFFICULTY OF THE SOUND, AND THE GREAT NUMBER OF GUTTURALS *already in the alphabet, that that is not the true sound*, the reader will perhaps be of opinion that there is not MUCH OF ARGUMENT to refute. If it be said that there is nothing in the Septuagint that authorizes this sound, the answer is that there is no reason to believe that the sound now spoken of was known to the Greeks, and, consequently, they had no character to express it; though it is certain that they had accents in their language, and what their power was, no one after the lapse of so many ages can tell.

Having therefore on the authority of Buxtorf declared our preference of the SPIRITUS ASPERRIMUS, which, it appears, the advocates for another system have not been entirely able to do without, as in Terry's account of Pihel, Puhel, &c. the reader will excuse the trespassing on his patience, if something be subjoined respecting the G, stated by Lyttelton, on the authority of Scaliger, to have been improperly admitted into the names Gomorrah and Gaza; and the assigning the reason of this, if at all possible, must be done by pursuing that track which has brought the reader to this point of the argument; for it will be recollected that it has been shown on the authority of those who have contended for the sound like gn, that gutturals may likewise be quiescents; that some of them, aleph and he, are admitted to be such; from proper names, as given in the Septuagint, it appears that the power given to Y either must be said to depend upon the Masoretic point placed beneath it, or that it is the point that is sounded, and not the letter; that in no instance sufficiently authenticated does the sound ng or gn occur, and that those who contend for that pronunciation, or for that of O, are driven to gross inconsistencies that may almost be said to annihilate their hypothesis. Buxtorf, a man inferior to none in Hebraic learning, has assigned a different power to the letter; a power which removes some of the difficulties of former schemes; and if more accurate descriptions of it do not occur, it may be attributed to the impossibility of giving the due sound perfectly; but

which, it is conceived, as far as it can be given, accords with that found in an European language deriving part of its language from Eastern nations, and not improbably some of its peculiarities of enunciation also. This, it is conceived, has been done.

The author of these pages, who rather seeks to draw forth the learning of others, than to create an exalted and erroneous opinion of his own, has not the arrogance to say that he defies all the learning of the kingdom to refute the system for which he contends, or the arguments by which he supports it. Some Hebraic FORSON may perhaps from sources unknown to HIM draw forth intelligence that shall consign these pages to oblivion. In this event he will at least have this consolation in his defeat, that he retires from the conflict wiser than he entered it. But to proceed: it has been already observed that the Spaniards gave a high aspirated sound to X; a sound nearly similar was also given to G; whence they gained this sound, it is now impossible to discover; but, however, it certainly existed in those words which are supposed to be of eastern origin. Now, as it is known that after the year 1040,¹ immense numbers of Jews, driven out of Mesopotamia, settled in Spain, would it be deemed too fanciful an hypothesis to say, that the SPIRITUS ASPERRIMUS of Y might resolve itself into G, and thus form Gomorrah and Gaza, and that the same SPIRITUS ASPERRIMUS is found in the language of Spain, into which country many Jews fled for refuge, carrying with them their learning and their customs, and perhaps some peculiarities of their language?

For the reader will, doubtless, recollect how many sources there were whence Oriental modes might find admittance into Spain, the origin of the people themselves: the invasion by the Moors who remained in the country from about the year 720, to the time of our Henry the Seventh; during whose stay there, it was occasionally the policy of the Calyphs to send large colonies of Jews into the country, who settled there: the vicinity of Spain to the African coast: and lastly, what was mentioned above, the persecutions of the Jews in Mesopotamia, which drove many of them into Spain. Whether they adopted the oriental part of the language from Phœnicians, Arabians, or Jews, it is needless to inquire; but incredulity itself will surely allow that it was scarcely possible that these languages, being thus

¹ See Prideaux's *Connexion*, Part 1. Vol. II. page 472. His words are these:

'For about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, (Sebraim and Gernim) being destroyed, and all their learned men thence expelled and driven out by the Mahometan princes, who then governed in those parts, they have since that, with the greatest number of their people, flocked into these western parts, especially into Spain, France, and

introduced, should not in some degree *insinuate* themselves, to say the least of the influence they would have, into the original or vernacular language of the country, whatever that might be.

To the above considerations may be added, that the high aspirated sound of X and G exist AT THIS MOMENT in some of the Eastern languages; and that those who have been conversant with the Eastern languages, have afterwards found the high aspirate used in the Spanish language familiar to them, from their being conversant with those of the East. To instance one: the language of Arabia may be selected from many to which the observation applies. Now as it is the opinion of many learned men that almost all the languages of the East are derived from the Hebrew, and that as early as the period when the Septuagint, or at least that part of it which was called the Law, was formed, the SPIRITUS ASPERRIMUS *Y* took the aspirate G as in Gomorrah and Gaza; does not this form a concatenation of evidence, corroborating the opinion of Buxtorf, that the true power of *Y* is the SPIRITUS ASPERRIMUS? and that the SPIRITUS ASPERRIMUS might resolve itself in some instances into a G, as in Gomorrah and Gaza, as it is found in some modern languages that G is sounded with a high aspirate? As the rough breathing of the Greeks in some instances became H, as in Hector, Hamadryad, &c. and in others S, as in semi, super, &c.

Thus then, to trace the argument from the beginning to the end, it amounts to this: that those who contend for the power of *Y* as O, or as ng or gn, are grossly inconsistent, and are obliged to depart from their system, in order to accommodate themselves to those impediments which they meet with in their own schemes.

That Buxtorf has given to this letter a power which UNDER NO CIRCUMSTANCES he is obliged to abandon.

That this power is found, as exactly as the nature of two languages admits, retained in the earliest mode of giving the proper names of the Old Testament, that is to say, in the Septuagint translation of 'The law.'

That this power accounts for any seeming difficulty in the orthography of words beginning with G, in the Septuagint, which in the Hebrew begin with *Y*.

That many eastern languages give to their corresponding letter the sound claimed for *Y*, and for G which represents it.

And that the same sound of G is found in a living language, notoriously derived, as to that part which respects the sound of G, from the languages of the east.

For the above reasons, the author of these pages conceives himself justified in declaring, that, as far as his judgment enables him to determine, the opinion of Buxtorf is the MOST likely TO BE

CORRECT ;¹ he has already said, that he addresses himself TO THE LEARNED. To the mass of mankind, his inquiry is as incomprehensible as some parts of Pindar :

Δὲ τὸ πᾶν Ἐρμηνέων^{ἔς}
Χαρίζεσθαι.

VINDICATION OF VIRGIL

*From the Charge of Puerility imputed to him by Dr. Pearce,
in his Notes on Longinus ;*

AN ESSAY

Read to a Literary Society in Glasgow, at their weekly Meetings within
the College,

BY JAMES MOOR, LL. D.

Professor of Greek in the University of Glasgow.

Fragili quærens illidere dentem
Offendet solido. —————

GLASGOW, 1766.

IN a passage of Longinus, where he is describing that fault in writing, which he calls a Puerility, Dr. Pearce, in his note to illustrate the definition, gives an example of one very palpable *puerility*, as he thinks, in Virgil.—“ Ni fallor, (says he) optimus ille Æneidos auctor semel hujus vitii arguendus est.” The passage in Virgil is to this purpose: the oracle had ordered Æneas to go and settle in the original mother-country of the Trojans ;

————— *Antiquam exquirite matrem.*

Anchises understood that to be Crete ; from whence their old king Teucer had come, with a colony, to Troy. Æneas sails to Crete,

¹ There seems good reason to suspect that the mode of pronunciation adopted by the modern Jews, is widely different from that of the early ages. But the modern method should no more be considered as the criterion by which to judge of the old, than modern Greek can be considered, as deciding any question respecting the Greek of Thucydides or of Aristotle ; either language has undergone such changes, as entirely to destroy the original character of it ; and even in living languages, in our own for instance, not only in the phraseology, but in the sound also, such change has occurred, that, perhaps, if Chaucer could have heard the language of Pope, it would have been unintelligible to him ; and, most probably, the same may be said of the difference between the Hebrew of David and that of the Rabbis of the present day.

and begins a settlement there; but being soon terrified by a pestilence and famine, resolves to consult the oracle again. Meantime, the *Penates*, or Tutelar Gods of Troy, explain to him, in a vision, that the oracle meant he should settle in Italy, the mother-country of Dardanus, who was their first, and original, ancestor.

——— *Genus a quo Principi nostrum;*

Teucer having come later than he, and united the two families by marriage. Upon this, Anchises acknowledges his mistake;

*Agnovit prolem ambiguum, geminosque Parentes;
Seque novo veterum deceptum errore locorum.*

On these two epithets, *novo veterum*, Dr. Pearce makes this remark: ‘Præ nimio studio proferendi Antitheti, scripsit *novo*, nullo, opinor, *sensu*; *novo* enim *veterum* respondet; sed nihil sententiæ addit; imo puerilibus illam ingeniis quam virilibus aptiorem efficit.’ Here, says he, Virgil joins the epithet *novo* to *errore*, without any meaning, (*nullo sensu*,) because, to wit, Anchises had made no second mistake, he had only *once* explained the oracle; and so, says the Doctor, *novo*, taken by itself, respondet, makes a see-saw with *veterum*; but, until you come to join it with its substantive, *errore*, it conveys no meaning at all: he might fairly have said, it conveys a false meaning, and probably would have said so, but that he is guided a little here, in his opinion, by Servius, who softens the matter thus; ‘sane aut per contrarietatem sermonis declaravit, aut *novo* pro *magno* posuit.’ This criticism, when the import of it is fully considered, amounts to as heavy a charge upon Virgil, as ever, perhaps, was brought against any, even the most contemptible, writer; for though the circumstances of the thing to be told here, had really in themselves contained any such opposition, as might present to the imagination of the poet some antithesis of expression, yet to have wrought that up, or even to have let it slip into such a see-saw as this, would have been a levity, utterly unworthy of Virgil, and altogether unbecoming the dignity and importance of the subject. But the case here is far worse; Virgil has not even the excuse of inadvertency, no circumstance could give occasion to this antithesis; for Anchises had made but *one* mistake. Yet right or wrong, it seems, the poet was determined to introduce it; and since it did not naturally grow out of the subject, he resolved to ingraft it upon it. Lastly, and to complete all, his genius is as barren as his taste is bad; he is not able to execute his intention, low as it is: he cannot even make out this same little small antithetical prettiness, which, as the Doctor says, he had set his heart upon, (*nimio studio proferendi antitheti*,) and it is, after all, but the embryo of an antithesis, no sooner conceived than dead. At the beginning of the verse, he makes you expect it, but before the end of it, he

fails; you are quite disappointed, and find it a mere abortion. The *novo veterum* turns out a poor collision, without one spark to follow from it. This, and nothing less than this, is implied in the Doctor's charge against the poet. Burman, in his edition of Virgil, mentions this remark of Doctor Pearce, and owns that Servius says nothing to the purpose on the difficulty.— '*Servius etiam laborat in hoc epitheto explicando.*'—Burman takes no notice, indeed, of one part of the criticism; the impropriety of using an antithesis of expression on such a subject, but he labors very hard to make out that the antithesis is a real one, and that Doctor Pearce is wrong in saying, that the epithet *novo* is *sine ullo sensu*; and endeavours to give a sense to it, by imputing several different mistakes to Anchises; and to make way for our believing so, he begins by telling us, that Anchises was but a doting sort of an old fellow, who had lost his memory; '*credo, Anchisen, obliviosum senem, voluisse dicere, se olim quidem de Hesperia ex monitu Cassandrae aliquid inaudivisse, sed nunc ex Apollinis oraculo obscuro et dubio, novo errore fuisse deceptum, quum Antiquam Matrem interpretatus esset de Teucro, qui ex Creta coloniam duxerat in Troada, quum debuisset de Dardano explicare, qui ante Teucrum eo adpulerat, et Dardaniam condiderat.*'—Anchises had heard something, he says, of Italy, from Cassandra; but, by a new, or a second mistake, he had misunderstood Apollo. But where is the first mistake? he had, indeed, never paid any regard at all to Cassandra's information; but how can that be called *error locorum*?—'*novo veterum deceptum errore locorum.*' But it is needless, indeed, to enter into the particulars of this kind of defence of Burman's; the whole passage in Virgil, when viewed together, plainly shows, that such a defence can have no place; for the *Penates* inform Æneas, that Apollo had meant he should settle in Italy, as his mother-country: they bid him rise, and tell his father this—

*Surge, age, et hæc lata longævo data parenti
Haud dubitanda refir.*

He does so:

Anchisem facio certum, remque ordine pando.

Upon which Anchises

*Agnovit patrem ambiguum, geminosque parentes,
Seque novo veterum deceptum errore locorum.*

It is plain, then, that what Anchises says here, refers solely to his mistake of the meaning of Apollo, and has nothing at all to do with what Cassandra had told him of old; nay, what is much more, when he was making this confession of his mistake, he had not so much as recollected yet Cassandra's former prophecy; he does not do that till afterwards, as is manifest from the words next following:

*Tum memorat : Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat ;
Nunc repeto ; hæc generi portendere debita nostro ;
Et sæpe Hesperiam, sæpe Itala regna vocare ;
Sed quis ad Hesperiae venturos littora Teucros
Crederet ; aut quem tum tales Cassandra moveret ?*

Where the *tum memorat*, and the *nunc repeto*, now I *recollect*, make it perfectly evident, that in what he had said before, Cassandra was not yet in his thoughts ; besides, from the last verse,

Quem tum tales Cassandra moveret ?

it is plain, that he paid no regard at all to what Cassandra told him, and so it cannot be said that she had led him into any mistake about the *place* destined for their settlement. Burman tries farther to make out another mistake of Anchises, but either I do not understand him, or he contradicts himself: his words, which follow immediately after what was already quoted from him, are these : ‘ Et quia etiam quidam Dardanum ex Cretâ deduxerunt, inde in errorem deductum. Nimirum, Anchises de Cretâ accipiebat, Dardano omisso, de Teucro cogitans ; et quia Trojani, et Teucrici et Dardanidæ dicuntur, proles erat ambigua, et geminus Parens.’ In the first of these two sentences, if I understand them, he means, some maintained that Dardanus had come from Crete ; and that led Anchises to take Crete for their mother country. In the next sentence, which is to explain the former, he says : Anchises took Crete for their mother country ; because he forgot Dardanus, and thought only of Teucer ; ‘ nimirum, Anchises de Cretâ accipiebat, Dardano omisso, de Teucro cogitans.’ But if he were ever so consistent with himself here, the whole makes nothing to the purpose, for still Anchises makes but *one* mistake of Crete for Italy ; were there ever so many concurring *causes* which had led him into that mistake, and though it were granted that one of these causes was this particular opinion, which some held, that Dardanus had come originally from Crete ; but there is not indeed any ground for the supposition, as Anchises makes no mention of it, when he interprets the oracle, and enumerates very fully the several causes which made him think that by their mother-country Apollo meant Crete, viz. mount Ida had its name from the Cretan Ida ; King Teucer their ancestor had come from thence ; and from thence they had got their religion, the rites of Cybele, the ceremonies of the Corybantes, the grove of Ida, the mysteries of the Magna Mater ; and the procession of her chariot drawn by Lions.

*Tum Genitor, veterum volvens monumenta virorum,
Audite, o proceres, aut, et spes discite vestras.
Creta, Jovis magni, medio, jacet insule, ponto ;
Mons Ideus ubi, et gentis cuicubula nostra.
Centum urbes habitant magnas, uberrima regna ;*

*Maximus unde Pater, si rite audita recordor,
Teucus Rhæteas primum est adiectus ad oras :
Ostavitque locum regno : nondum Ithum et Arces
Iargonea steterant ; habitabant collibus unis.
Hinc Mater Cultrix Cybele, Corymbantique ara,
Idæumque nemus : hinc fida silentia sacris,
Et juncti currum Dominae subire leones.*

Among all which circumstances of their origin from Crete, there is not the least mention of Dardanus. After what I have just observed, it is scarce worth while to take notice of the third and last way Burman takes, to find a meaning to the *novus error*, if it were not just to show how much he must have been graveled in this passage : ‘deinde,’ says he, ‘quia error *locorum*, non *virorum* dicitur, posset dici Anchises errasse de monte Idæ, qui quum æquè in *Crete* esset, atque in *Troade*, hinc cunabula gentis inde credebat repetenda,’ he means, I suppose, that Anchises had both made a mistake of *persons* and of *places*; he had thought of *Teucer* when he should have thought of *Dardanus*; and he had made a second mistake, a *novus error*, about the two mount Idas. This might give a sort of meaning to the epithet *novus*, which he is laboring for; but it would give a very sorry meaning to the passage in general; if, to wit, by the *veterum locorum* were meant the two mountains, but it is needless to enter into particulars here; as it is, I think, self-evident, that *veterum locorum* must undoubtedly be meant of *Crete* and *Italy*. For the sense is evidently this; that Anchises acknowledged the *Trojans* had two *several* Ancestors, who came from these two *different* mother countries. So that, notwithstanding all Burman’s well-meant pains to vindicate the poet from at least one part of the censure, Dr. Pearce, it would seem, has reason to think, that, his criticism, severe as it is, remains in its full force; and that Virgil is guilty of a *premeditated*, and yet a *meaningless*, puerility. But, can one really believe, that Virgil could be, deliberately, guilty, of affecting such a pitiful, still-born conceit? Is it not in writing as in life? there are, in both, some characters far beyond the imputation of being capable of a gross violation of the *Kalon*: such a character, if any, is Virgil; and such an imputation, surely, is this. Is it not far better for a critic, when he meets, in a first rate writer, a passage which suggests to him an apprehension of this kind, to distrust himself, and suspect he does not understand the passage; and much more so, in a work, where several difficulties confessedly occur; especially with respect to the uncommon turns of expression? For, though the general run of Virgil’s language is more easy, as well as it is more musical, than that of any other Roman poet, or, indeed, of any poet who has written in Latin; yet, at times, we find in him some very uncommon turns of expression, which have not been *always* equally well attended to by his commentators. And, there-

fore, when a passage, at first view, seems to imply a fault, so gross as to be altogether incompatible with the character of a poet the most admired of any for delicacy of taste and accuracy of judgment; I imagine, the best thing which a critic can do is, to distrust himself rather than suspect the poet; and examine well, whether there may not be some word, or some expression, which, in its most ordinary acceptation, conveys that sense gives occasion to his criticism, but yet is taken sometimes in another sense, which may clear the passage of all difficulty: and this, I imagine, is very remarkably the case in these two lines of Virgil. *Deceptum errore, deceived by a mistake*, appears, to be sure, very readily, to be the sense here. But yet, *error* does not always signify a mistake; in Virgil, it means sometimes a travelling by sea, or land; a voyage, or journey; as when Deiphobus asks Æneas how he came alive to the Shades.

Pelagum venis erroribus actus.

and, when Dido asks Æneas to relate his adventures;

*Immo age, et à primâ, dic, Hospes, origine, nobis
Insidias, inquit, Danaum, casusque tuorum,
Erroresque tuos.*

and so, in the passage I am upon, to me it seems beyond all doubt, that, by *novus error* is meant *errore Teucris*. Dardanus had made the first voyage, the first adventure, the *primus error*, in search of a settlement; Teucer made a second, a later, or a *novus error*; and this had deceived Anchises. And thus, the epithet *novus* is no way meant as an antithesis to *veterum locorum*; but, in distinction to the prior voyage of Dardanus. So far the sense appears, to me at least, clear, and just, and liable to no criticism. But this is not all; the remaining words of this verse make a further difficulty in the expression, by being in an uncommon construction—‘Anchises agnovit se deceptum veterum locorum,’ owned himself mistaken in these ancient countries—‘*novus Error Teucris*’—by that second voyage of Teucer. *Deceptum veterum locorum* is, I say, an uncommon expression; which has contributed to the difficulty of the passage, and to the mistake of Dr. Pearce: but yet, it is an expression, to which another exactly parallel is to be found in a poet of the same rank with Virgil, for elegance and taste. I mean in Horace, in the ode upon his escape from the fall of the tree; where he is giving a dignity to his own art, and insinuating his importance as a poet, by describing the veneration in which the Greek lyric poets were held among the shades. The charm, says he, of Alcæus’ poetry beguiles even the guilty of their tortures.

*Quin et Prometheus, et Pelopis parens
Dulci laborum decipitur sono.*

Here, I say, the expression, ‘*Prometheus decipitur laborum,*

dulci sono Alcæi, is exactly parallel to the expression, *Agnovit se deceptum locorum, novo errore Teuceri*. And thus, I think, the poet may fairly be vindicated from so positive, and, at the same time, so very severe a censure.¹

There is besides another kind of objection, which has likewise been made to this very passage of Virgil: and which I shall also endeavour to remove. Ruæus, and others, have taxed Virgil with want of judgment in the conduct of this part of his poem: for, say they, Anchises and Æneas ought to have been sensible of this mistake long before; and that, most especially, from the farewell words of Creüsa to Æneas, when her shade appeared to him, on the night of the destruction of Troy, and, not only told him of Hesperia by name, but marked out its particular situation, by the river Tiber; for, says she,

*Ad terram Hesperiam venies, ubi Lydius arva
Inter opima virum, leni fluit agmine Tiberis.*

Burman, who likewise mentions this objection, fairly owns that he does not well know what to say to it; he thinks less of Anchises, as an oblivious old man, but seems to wonder that Æneas should forget it, '*nescio quid dicam?*' says he, '*certe Æneas non debuerat oblitus esse,*' then, he, modestly enough, offers two solutions, by way of guess or conjecture. Shall we think, says he, that Æneas

¹ Deceptum Laborum.) Several other such uncommon expressions occur both in Virgil and Horace, as well as in other Roman poets: a number of which kind, collected by Nonius Marcellus, are cited by Torrentius, in a very sensible note he gives on the words of Horace B. 3. Ode last. 5. 2.

————— *Damnus agrarium
Regnavit Populorum;*

of which note, what follows is an extract.

'Regnavit Populorum) Sic prisci quoque interpreteslegerunt, nec primus hunc locum ex Servio restituit Lambinus. Libri tamen MS. omnes, quos videre contigit, *Regnator* habent: tantum potuit Grammaticorum audacia. Solent autem nobiles poetæ hujusmodi locutionibus hic illic aspersis excitare Lectorem, idque vel subaudiendo aliquid, vel imitatione Grecorum. Tale illud

Virgilii Æn. 11. 126.

Justitiæne prius mirer, belline laborum?

Horatii Od.

Desine querelarum, ...	2. 9. 17.
Abstineo irarum, ...	3. 27. 69.
Decipitur laborum, ...	2. 13. 37.
Damnatus laboris, ...	2. 14. 19.
Soluti operum, ...	3. 17. ult.

Plauti.

Desipiebam mentis, ...	Epid. 1. 2. 35.
Pendet animi, ...	Merc. 1. 18. 54.
et similia multa a Nonio congesta.	

A still more copious collection of such expressions is to be found in Raddiman's *Latin Grammar*. Vol. 2. p. 115. &c.

believed the oracle of Apollo was much more to be depended on than the words of Creüsa ‘*credens, certius Apollinis esse oraculum, Creüsæ dictis*,’ or, that Æneas really had no great faith in the ghost of Creüsa, and remained still at a loss where to go.—‘*An incertum Æneam non multum fidei habuisse Creüsæ umbræ ? num et post illam visam dicit,*

Incerti quo fata ferant, ubi sistere detur ?

this solution is almost ludicrous. I shall pass it, and return to the objection ; which is plainly one of those kind of arguments, which, if they prove any thing at all, prove a great deal too much. For according to it, Anchises and Æneas should not, properly, have sooner *acknowledged their* mistake, as Rureus states it ; ‘*errorem agnoscere antea debuerat*,’ are his words : they should never have fallen into that mistake at all, they should have sailed for Hesperia from the beginning ; whereas, they, first of all, attempted a settlement in Thrace. Here then is the proper objection ; how came Æneas, so soon after the appearance of Creüsa, even before he left the Coast of Troy, while his ships were yet building only, and his men assembling, to be entirely at a loss where to settle ? for, says he :

—*classemque sub ipso*

Antandro, et Phrygiæ molimur moëtibus Idæ ;

Incerti quo fata ferant, ubi sistere detur ;

Contrahimusque viros.

Now I think it is natural, from this passage, to conclude that Virgil meant here to show, that, from the words of Creüsa, Æneas had been able to make out nothing at all, which could be of any service to direct his voyage. Apollo gave him afterwards a response which was *obscure* ; but the prophecy of Creüsa had been utterly unintelligible to him, yet the question remains : if this really be Virgil’s intention here, is he uniform, throughout, in the whole conduct of this part of the poem ? has he put such words in the mouth of Creüsa, as must naturally to Æneas appear unintelligible ? yes ; even contradictory ; at least to me, the poet seems evidently, to have artfully managed her expressions with that very intention ; Let us examine them : she tells Æneas,

Longa tibi exilia, et vastum maris æquor arandum ;

Ad Terram Hesperiam venies, ubi Lydius arva

Inter opima virum leni fluit agmine Tiberis.

Illic, spes lætæ, regnumque, et regis conjux

Parta tibi.

Now, we must remember, that Æneas had never yet heard of the word *Hesperia*, as the proper name of a country ; he is not informed of that, till long afterwards ; when the *Penates* tel. him,

Est locus, Hesperiam Graii cognomine dicunt.

From Creüsa, then, he would naturally take it in its proper original

sense, as an adjective, the feminine of *Ἑσπέριος*; nay, he is even prevented, as it were, from any suspicion of her using it anew, as a proper name, or any otherwise than as an adjective, by her putting the substantive *Terram* before it. The expression, then, *Terram Hesperiam*, would convey to Æneas no other idea, than as if one should say, in English, a *western land*. Next, as to the other mark of Italy, *ubi Lydius Tiberis fluit*; as Æneas was wholly ignorant of Italy, and its inhabitants, he could not possibly know that by *Lydius Tiberis*, she meant the Tiber, where the *Lydian* Prince Tyrrhenus had settled some generations before: he must naturally understand it, then, in the common proper sense, as a river of Lydia; or at most, a river which ran from Lydia, through this *western land*; and this is what could not but quite confound him, and render the whole utterly unintelligible, for Lydia is a country lying far to the south *east* of Troy. And so the one part of her information must naturally appear to him to contradict the other. If one ask, why did not Creüsa speak more plainly? the answer is easy, she knew no more; or was forbidden by the gods to reveal farther. According to the mythology of the poets, this was often the case with those who foretold future events; thus the prophet Helenus tells Æneas, he will discover a few useful hints of what was to befall him; but must conceal the rest;—

Pauca tibi è multis———
———prohibent nam cetera Fata
Scire Helenum, furique vetat Saturnia Juno.

This is the light in which the poet's intention appears to me; and in this view, I think his conduct is perfectly consistent, and extremely judicious in the whole management of this part of the poem.

February 27th, 1761.

ON THE HEBREW BIBLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

If the Communication of the present Article shall merit an entry in the Classical Journal, it is respectfully at your service. You are not wanting in able Correspondents in *Oriental Literature*, and,

Sir, in particular, am I desirous to submit the present Article for admission, where so able and sound a critic corresponds as Mr. Hails of Newcastle, whose defences of the Hebrew Text of the Old Testament, and of our authorised English Translation, and whose valuable remarks on the genius and construction of the sacred Hebrew language, are irréfragable proofs of close reading, of an intimate knowledge of the subject, and superior attainment. Happy would it be for the cause of DIVINE TRUTH, had we a large increase of such learned advocates.

Having myself had a strong disposition to become closely acquainted with that language, reputed to have been spoken by the first generations of men; in which, as its votaries among the Hebrews say, *the World was created*; and wherein the Almighty revealed his will to mankind, I pursued the Hebrew first in the Bible, and at length in its more intimate dialects, especially the Chaldee, Syriac, and Ethiopic, making myself familiar also with the Hebrew and Chaldee Commentaries: this I attained without the aid of a Jew; being confident that whoever sets about so pious a study with exertion and humility will never fail of success through God.

My first difficulty was about the Hebrew points: not whether these additions to the letter of the sacred Text originated with the sacred Penmen in the first instance; but whether in any succeeding period of the Ancient Jewish Church, *Ezra* or any other authorised person applied them to the text for the uniformity and perpetuity of the reading and pronunciation; in which case, an absolute rejection of them would seem at least presumptuous and dangerous. I consulted Dr. Gill's book on the subject, also Whitfield on the Hebrew Vowel Points, and other treatises of the kind; but all to little purpose; for the question returned unresolved; whilst the Jews of all times, and in all countries, read the law in the original and unpointed Text. The argument for the divine authority of the Hebrew Punctuation seemed to me at best dubious and uncertain; I therefore studied the Hebrew according to the prevailing *Masoretical* Punctuation, without attaching to it the consequence due to a divinely inspired system.

For a short and clear discussion of the subject respecting the origin and use of the Hebrew points, I think it more judicious to state the question by a clear definition. First; The Hebrew Points are no original part of the letters, but additional; and are variously applied above, under, or in the body of the letters.—Secondly: The Points may be classed under *three denominations*. (1) The Reading or vowel points, with which the consonants are pronounced: (2) The Diacritical points, which direct in the powers and reading of the letters; such is the point called *Dagesh*, which has many offices in reading Hebrew grammatically;—and (3) The Accentual or Prosaical points, which mark the connexion and division

of words and sentences, and include also the direction to the tone in reading.

Now, Sir, from the foregoing considerations, allow me to presume that the whole obscurity, in which the history of the Masoretical punctuation is involved, consists in its progressive and systematic augmentation from a few first principles to its present refined and complicated form: that it was not all the work of one man, nor of one age or period, but of many: that the last and fullest additions to the sacred letters of the Hebrew Text were those called *Accents*: and that if any at all were applied to the text in the time of Ezra, by him or by any authorised person since, most probably it was the adoption of *one Point only*, and from which all others first originated.

It is known to every scholar, and every one who has had but a slight inspection of ancient writings and MSS. will readily acknowledge, that it has been the custom of Scribes in various nations and languages to contract their writing occasionally by the adoption of a dash over, under, or in, the line of writing: a custom which seems very ancient, if we admit that in the frequent arbitrary insertion or omission of the letters *Vau* and *Jod* by the Hebrew scribes, the substitution was a point under or over the line of writing, and the word or words technically pronounced *full* or *deficient* accordingly. This will probably lead to the first rise of the Hebrew Punctuation: (1) a point in the body of any letter supposes that letter to be pronounced *double* by the rule of *Dagesh forte*, thus, רַבִּי *Rabbi*, עֲמַנוּאֵל *Inmanuel*, שַׁמּוּחַ *Shammah* &c. (2) a Point over the line is the common substitute for the letter *Vau*: thus מֵאֹרוֹת *Meoroth*, lights or luminaries, Gen. ch. 1. 16. which written *full* is written thus, מֵאֹרוֹת and pronounced, as before, *Meoroth*. (3) a Point over *Vau* is the Point O. (4) a Point in the body of *Vau* is the point U. (5) a Point under a letter is the point I. Thus we have three *Vocalic* expressions for the three-fold position of a single point, and (6) the application of the single point serves also materially to mark the conjugations, and various accidents of Verbs and Participles, as may be seen in any grammar.

Having thus shown the several offices of the *Dagesh Point* as it is variously applied, I would consider it as the foundation of the system, and if any part of that system has a just claim to antiquity and importance, it is only from its extensive usefulness in reading Hebrew with propriety and accuracy. I could wish that an Edition of the Hebrew Bible was undertaken on this principle; namely, to print the Hebrew Text with the Diacritical Points only, and such an edition would be a happy *mean* between the two *extremes*, viz. the editions with the Points, or those altogether without them: in the former editions of the Hebrew Text, that

text is too much incumbered with points, of which the reader has little advantage ; and in the latter editions the text is so completely dismantled and stripped, as to exclude all punctuatory assistance whatever. I apprehend such an edition as is here proposed would prevent the objections and dangers of either extreme : a medium seems far preferable, and best designed for general use, especially among the Christians, who now begin to study the Hebrew on more liberal principles than formerly.

It is not my design to enlarge on the many advantages of such an edition of the Hebrew Scriptures, in which the diacritical points are exclusively adopted, as they at present stand in the printed editions. I shall only advert to one common and obvious advantage, in which, Sir, I apprehend my opinion will be consentaneous with that of most of your learned correspondents, namely, that the text thus printed would retain undisturbed all the essential and useful part of the punctuation, and be cleared of all the useless incumbrance with which it is now burthened, and present the Inspired Text in a far less innovatory form than hitherto, and much more lucid and intelligible.

1. This method proposes to retain the *Dagesh* point in all letters, in which it is found in the printed editions.

2. To retain the *holem* point over the line as it at present stands in the printed editions.

3. To retain the *hirek* point under the line, in all places where its *jod* letter is deficient, as in the name דָּוִד *David*, which is also written דָּוִד with *jod*.

4. To retain the *kibbutz* point under the line where the same is observed in the printed editions.

5. To adopt the reading stops *soph-pasuk* and *athnah*. Then the characters, with their accompanying diacritical points, will present the following arrangement :

- | | |
|--------------------|--|
| 1. | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 2. Dagesh, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 3. Holem, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 4. Dagesh holem, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 5. Hirek, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 6. Dagesh hirek, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 7. Kibbutz, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |
| 8. Dagesh kibbutz, | א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת , &c. |

In the next place it will be proper here to subjoin a few verses printed with the diacritical and other points, that nothing may be wanting to an explanation of the subject proposed for considera-

tion; and that the comparative superiority of the plan may be perfectly understood, I would recommend to the learned reader to take his Hebrew Bible with, and without, points, and compare them respectively.

Gen. ch. 1. vv. 1. &c.

1 בראשית ברא אלהים את השמים ואת הארץ: 2 והארץ
היתה תהו ובהו וחשך עליפני תהום ורוח אלהים מרחפת על-פני
המים: 3 ויאמר אלהים יהי אור ויהי-אור: 4 וירא אלהים את-
האור כי-טוב ויבדל אלהים בין האור ובין החשך: 5 ויקרא אלהים
לאור יום ולחשך קרא לילה ויהי-ערב ויהי-בקר יום אחד: 6 ויאמר
אלהים יהי רקיע בתוך המים ויהי כבדיל בין מים למים: 7 ויעש
אלהים את-הרקיע ויבדל בין המים אשר כיתחת לרקיע ובין
המים אשר מעל לרקיע ויהי-כן: 8 ויקרא אלהים לרקיע שמים ויהי-
ערב ויהי-בקר יום שני: 9 ויאמר אלהים יקוו המים כותחת השמים
אל מקום אחד ותראה היבשה ויהי-כן: 10 ויקרא אלהים ליבשה
ארץ ולמקוה המים קרא ימים וירא אלהים כי-טוב: 11 ויאמר אלהים
תדשא הארץ דשא עשב מוריע זרע עץ פרי עשה פרי למינו אשר
זרעו-בו על-הארץ ויהי-כן: 12 ותוצא הארץ דשא עשב מוריע זרע
למינהו ועץ פרי אשר זרעו-בו למינהו וירא אלהים כי-טוב:
13 ויהי-ערב ויהי-בקר יום שלישי: 14 ויאמר אלהים יהי מארת
ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתת ולמועדים
ולימים ושנים:

To read the Hebrew text of the Old Testament with ease and intelligibility requires long initiation in any form, but especially without the reading points. In the first ages of the Jewish church, it is presumed that the knowledge of reading the law of God was almost wholly the function of the priests and scribes, even whilst the Hebrew was a living language; but afterwards, as copies were multiplied, the reading of the Divine books became general: but now the Jews, having been dispersed over the world, and having their law in the dead letter, require laborious study to interpret it to the people. With us it seems easy enough to take up a Hebrew Bible without points, and read it with as much ease and facility as any Latin or other version; a supposition, in my opinion, alto-

gether imposing and delusive : it is certainly not for every novice to encounter so great a task, to which none but the greatest masters are equal. Every well-informed Hebrew scholar is aware, that to read the unpointed text of the Hebrew Bible with grammatical propriety, requires a previous knowledge of the elements of pronunciation and construction, and all the essential part of the punctuation. The text of Genesis here given is a specimen for retaining all that *essential part* of the punctuation subservient to a clear understanding of it with propriety and certainty. The diacritical point over ע distinguishes ע from ש, and שמים *carli* from עמים *ponentes*, also עשה *faciens*, from עשה *facit*; again עשה *faciens eam*: also עש *fac* from עשי *factores mei* and עשי *facientes*; עשו *fecerunt*, from עשו *compresserunt*; עשו *Esau*, &c. I might produce a volume of examples, in which the importance of the diacritical point is most clearly and convincingly taught, and its several offices in rightly distinguishing the accidence in verbs and participles, as well as other parts of speech. Who would know how to distinguish the *actives* from the *passives* at sight, and *vice versa*, without the presence, or absence, of the *Dagesh* point in example of ויקרא *et vocavit*, and ויקרא *et vocatus est*: ויאמר *et dixit*, and ויאמר *et dictum fuit*; יקוו *congregentur*, and יקוו *expectabunt*, &c.? In nouns, I might instance some examples *ex. gr.* ורוח *et spiritus, ventus*, ורוח *et respirabat*, מארת *luminaria, rad.* אור *lux*, מארת *maledictio, rad.* ארר *maledixit*: the points of מארת show that the word is read with two *taus* מארת. Thus I have produced a few examples for the consideration of the learned, on the usefulness and propriety of adopting the diacritical point in editions of the Hebrew text.

Two editions of the Hebrew Bible are now printing in England: one by Mr. Frey with points, marginal readings, and Latin notes, from the text of Vander Hooght, 1705. As this *new* edition is intended to be a *fac-simile* of the former, we are not a step forwarder as to any revision of the Hebrew text, *now*, than we were a *century* ago: strange, indeed, that, after all the laborious and expensive collations by Dr. Kennicott, and other learned men for the last fifty years, the same text continues to be *reprinted* without that *revision* due to the sacred and venerable book. The writings of Dr. Kennicott show the necessity for *collating* the printed text in all the editions extant, which has never yet been done, or, perhaps, never will be done. It is asserted by that eminent collator, that the various readings of the first printed text of the whole Hebrew Bible in the year 1488, and that by Van. Hooght in 1705, amount to *twelve thousand*:¹ there is a copy of that very early edition in

¹ For. An. 1768. p. 150.

the library of Exeter College, Oxford, of which some particular account is given in the Annual Report; it would certainly be important to know how far succeeding editions have, or have not, improved, and whether the Hebrew text has, or has not, been gradually and progressively *revised* in the long period of 325 years! Celebrated as Vander Hooght's edition may be, it is obstinately deficient in the omission of two whole verses in Joshua, ch. xxi and this *omission* is also adhered to in Mr. Frey's edition, notwithstanding the remonstrances of the learned in support of those verses, as they are extant in some editions, in particular Leusden's Bible, printed in the year 1661, and confirmed by MSS. The translators of the English Bible retain those verses, being ver. 36. 37. Mr. Bothroyd's edition, now printing, is without points, and accompanied with a selection of various readings subjoined to the text.

To conclude, Sir, I must apologise for the length of my paper, by observing, that what is here offered to the consideration of the learned is, to promote such an edition of the Hebrew Scriptures as may faithfully preserve all the authorised text in its present form, and with the diacritical points; being all that are necessary and essential to the reading of the Sacred Text with propriety, and securing the interpretation against error and misconstruction.

June, 1813.

T. Y.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE often thought, that the ingenuity of the Hebrew critic might be usefully employed in developing the true reading of those *two Hebrew formulæ of baptism*, which have been recorded by Irenæus, as being practised among the Valentinian heretics.

His testimony respecting the *first* of them is to the following effect. Alii autem et Hebraica nomina superfantur, ut stupori sint, vel perterreant eos qui sacrantur, sic: Basyma eacabasa *omni* irruirista dyarbada' taeotaba fobor camelanthi. Horum autem interpretatio est talis. Hoc quod est super omnem virtutem invoco, quod vocatur lumen, et spiritus, et vita, quoniam in corpore regnasti. In the Greek of Epiphanius the account is somewhat varied. Ἄλλοι δὲ ἐβρῶνικὰ τινὰ ὀνόματα ἐπιλέγουσι, πρὸς τὸ

μᾶλλον καταπληξᾶσθαι τοὺς τελειομένους οὕτως· Βασιμα χαμωσση
 βαιανορα μισταδια ρουαδα κουστα βαβυφρ καλαχθει· τούτων δὲ ἡ
 ἑρμηνεία ἐστὶ τοιούτη, Ἐπεὶ πᾶσαν ὁμολογίαν τοῦ πατρὸς ἐπικαλοῦμαι
 ὡς ὀνομαζόμενον, καὶ πνεῦμα ἀγαθόν, καὶ ζωὴ, ὅτι ἐν σάρματι ἐβασίλευ-
 σας. In the quotation from Nicetas by Feuardent, in his notes on
 this part of the author, it is still different. Quo majorem ei, qui
 baptizatur stuporem injiciant, hæc Hebraica nomina superaddunt :
 Camosi, bae, anoora, mystadia, rhuda, custaba, phogor, calathi.
 Quorum interpretatio hæc est. O qui es super omnem virtutem
 patris, te invocamus, qui lumen, et spiritus bonus, et vita nomi-
 naris : quoniam in corpore regnasti.

The *second* formula, Irenæus has narrated thus. Nomen quod
 est restaurationis, messiau formagno in seenchaldia mosomeda
 eaacha faronepseha Jesu Nazarene. Et horum interpretatio est
 talis : Christi non divido spiritum, cor, et supercœlestem virtutem
 misericordem ; fruar nomine tuo salvator veritatis.

In Epiphanius, though the interpretation of the formula
 remains the same, the Hebrew seems widely different : Μεσσια,
 ουβαρεγ, ναμεμφαιμαν, χαλδαιαν, μισημηδαα, ικζηραναι, ψαυα, ιησου
 ναζαρια.

Feuardent, in his annotations, has remarked on them both as
 follows : Difficillimum est verborum istorum fontes indicare, ac-
 cipe tamen, quid de his nobis verisimilius videtur. Impostores is-
 tos magicis artibus delectatos, hisdemque multa prodigiosa et por-
 tentosa effecisse ex Justino, Irenæo, Tertull. Epiph. Theod. et
 August. certissimum est. Vero igitur simile est, astutos istos
 præstigiatores isthæc magica et barbara magis portenta quàm no-
 mina finxisse, et magno supercilio inculcasse ad concitandos sim-
 plicium animos, ut cum magno stupore augustiora putarent quæ
 non intelligerent ; et dæmones istis pactis adsistentes ad horum
 vocabulorum pronunciationes, quæ postulabant magi præstarent ;
 ut superiùs de Marci cœnâ habes c. q. Quod si quæ hic habes
 Hebraica vocari ab Irenæo urgeas, responderim non ex suo sed
 Valentinianorum sensu esse intelligendum ; cùm id unum confi-
 denter et verè possim affirmare, ea nempe nec à Græcâ, nec ab
 Hebræâ, Chaldaicâ, Syrâ, aut Arabicâ linguâ petita esse. Vid.
 Iren. lib. c. 18.

Such is the tone of confidence, in which this learned annotator
 has asserted the impossibility of making any sense out of these
 barbarous sounds ; and, though I have been able to inspect no
 other edition of Irenæus, I do not imagine, that much more
 light has been thrown upon this part of the author, by succeeding
 correctors. Notwithstanding, however, the boldness of his asser-
 tion, I am inclined to believe, that both these sentences are really
 Hebrew ; only so much disfigured by the ignorance of the
 Fathers, that it will require no small degree of consideration to

restore their true reading. The former I shall now, with your permission, endeavour to reduce to the Hebrew idiom; the latter I leave for some other of your learned correspondents, who may be kind enough, perhaps, at the same time, to honor me with his remarks on the present attempt.

First of all then I would observe, that the Hebrew, as given in the Latin Text of Irenæus, appears to me to be the least corrupt; only instead of *caca*, after *basyma*, I would adopt *chamosse*, from Epiphanius; and instead of *jabor*, *jogor*, from Nicetas. The *rbada*, in *dyarbada*, is evidently the same with the *rhuada* or *rhudo*, of Epiphanius and Nicetas; the Hellenists being naturally prone to turn *r* into *b* in the middle of words: saying, *Dabid* instead of *David*, &c. which is the cause of the difference in the case before us.

Thus much being premised; the sounds or syllables may be thus distributed into words. *Basymacha mosse basaca naciirra urist adya ruada cue ota basogorra melanthi*. These invested in their native characters may be written thus. "That is:

בשמך משה בשדיה נהרה וראשית החיה רוח כי אתה בפנך מלכת
In nomen tuum, exaltatissime, in id quod est lumen, et, principium vite, spiritus; quoniam tu in corpore tuo regnasti.

The reader will not fail to observe, that, though the Latin translations agree in the main, it is that of Nicetas only, which makes the speech a perfect address from beginning to end; and in this it ought certainly to be preferred. Doubtless the formula was assimilated, as much as it might be, to that of the Evangelists, and substituted instead of it; this being the degree of excellency, unto which the adepts aspired.

Most of my Hebrew constructions must appear self-evident; a few, however, demand elucidation. The word, משה, is derived from נשא, to exalt, and is the *Part. Paul* of *Hiphil* or *Hophal*, signifying, *now exalted*, or, *now highly exalted*. I rather incline to interpret it in the vocative case than to subjoin it as an epithet to the preceding term.

The construction, בשדיה, has caused me the most uneasiness. I can find no authority for it exactly as it stands. The Rabbinical writers abound with the prefix ש before verbs in the sense of the conjunction *that*, as also with the compound כש, *when*: but never once use בש, that I remember to have seen. The ש being derived from the pronoun, אשר, may certainly include both the relative and the antecedent; and is often so used in the book of Ecclesiastes, particularly on the following occasion. עם שיהיו לאחרונה *Among those who shall be hereafter. ch. 1. v. 11.* This indeed, not to be the same, approaches as near to the construction

in question as is possible; the only difference between them being that of the preposition. On the whole then I am disposed to conclude, that the sense which I have given to the word was really what the heretics meant to express; connecting it, by way of apposition, with *בשכך* *unto thy name*, and insinuating thereby that what their adepts were baptised unto was light and spirit, the principle of all life. Hence though the term *רוח*, *spirit*, succeeds the term *חיה*, *life*, in point of order, it does not in point of sense, but accords with the tenor of the Latin translations. That the Valentinians regarded the spirit as the cause and principle of life, is apparent from the testimony of Irenæus, or rather of Epiphanius; for the text of the former, as it stands in my copy, is repugnant to syntax. Alii autem rursus redemptionem profantur sic: Nomen quod absconditum est ab universâ Deitate, et dominatione, et veritate; quod induit Jesus Nazareus in zonis luminis, Christi domini viventis per spiritum sanctum in redemptionem angelicam. Lib. i. c. 18.

It is necessary only to add, that the term *פגר* in old Hebrew denotes a *dead body*; but in the Syriac dialect, which was much better known in the first ages of the Christian church, it is used for an *animated body*, and that is the meaning which I would affix to it here.

Thus, Sir, I have attempted, what, as far as I know, was never attempted before, to turn some of the strange jargon of the Fathers into tolerable Hebrew; and glad shall I be, if it meet with the approbation of those, who may be competent to judge.

P.S. I cannot forbear testifying the great satisfaction, which I have derived from the communications of your biblical correspondent, Mr. Hails; who, possessed, as it should seem, of a fair portion of Hebraic learning, is likely to benefit christianity by the justness of his criticisms. I beg, however, to correct an error or two, into which he has fallen respecting the Jewish expositors. The author asserts, that the construction in Hebrew, *כלאך יהוה*, *Angel of Jehovah*, is commonly rendered by Onkelos, *יקאר ד'*, *Glory of Jehovah*. This is not true. So far from being *commonly*, it is *never* so rendered by Onkelos. God forbid that it should. Moreover, speaking of the famous prophecy concerning the coming of Shiloh, he affirms, that *Moses Gerundensis* has endeavoured to apply it to other times than that of the Messiah. Now R. Moses Gerundensis has actually expounded this prophecy, in all its parts, of the Messiah only; and of no other person or thing whatsoever. His remarks in a former Number, on the erroneous interpretation of the term, *נחש*, by Dr. Adam Clarke, are much to the purpose. There is one thing, however, which has excited my admiration. Is it really true, that the Doctor, by way of sup-

porting his hypothesis, has been affirming all along, that the Devil is often named *ox, dog, pig, ass, goat, and raven*, in the Jewish authors? I am astonished at the *simplicity* of his critical opponents. Let him refer us, if he can, to a Jewish writer, in whom any of the foregoing appellations of the Devil may actually be found.

O.

LITTÉRATURE GRECQUE.

Ἰσοκράτους λόγος περὶ Ἀντιδόσεως, etc.; c'est-à-dire, Discours d'Isocrates sur l'Echange, rétabli dans son ancien état, d'après un fragment de près de 80 pages, par M. Andréas MUSTOXYDI, membre correspondant de la troisième Classe de l'Institut, historiographe des Iles Ioniennes, etc. Un volume in 8.° de 180 pages. A Milan, 1812.: de l'imprimerie de J. J. De Stephano.

PARMI les jeunes Grecs, qui font honneur à leur patrie par leurs connoissances, leur zèle et leurs travaux, M. Mustoxydi occupe justement une place distinguée. Il a rendu un service très important à ses compatriotes et à tous les Hellénistes de l'Europe, en mettant au jour, ce fameux fragment d'Isocrates, attendu depuis longtemps avec la plus vive impatience. M. Mustoxydi a jugé à propos de publier le discours tout entier, tel qu'il l'a trouvé dans un manuscrit du treizième siècle, conservé dans la bibliothèque *Laurentine*, et dans un autre de l'*Ambrosienne*, un peu postérieur, et qui avoit appartenu au célèbre Michel Sophianus. Mais il n'a pas songé à séparer, par des *guillemets* ou du moins par des caractères différens, le précieux fragment, qu'il a découvert. Il nous semble que cela auroit été bien plus commode pour les lecteurs.

La préface, en forme de lettre, est adressée à M. Coray, si justement célèbre parmi les littérateurs Grecs. L'auteur rend un compte-détailé de sa découverte et de l'authenticité du fragment, avec autant d'érudition que de goût. Après avoir rapporté plusieurs témoignages de la plus grande autorité, il ajoute : "Aristote, dans le Livre III de sa *Rhétorique*, conseille, pour adoucir l'odieux et le ridicule qu'il peut y avoir à dire du bien de soi même et du mal des autres, de suivre l'exemple d'Isocrates, qui, dans son discours sur l'*Echange* fait parler d'autres personnes. Or, cet artifice ne se trouve employé par l'orateur que dans le fragment que j'ai dé-

couvert. On y voit enfin le verbe Ἀγωνίζην, pour Ἀγωνίζεσθαι; le nom d'Ἴων, philosophe et poète tragique; et cette phrase: θαυμαστοποιήκας ταῖς οὐδέν μὲν ὠφελοῦσας, ὑπο δὲ τῶν ἀνοήτων περιστά-
ταις γινόμεναις: et tous ces mots sont cités par Harpocratio (*in*
hoc. Ἀγωνίζην Ἰων-περιστάτοις) comme appartenant au discours
d'Isocrates sur l'*Echange*, etc."

Ces preuves, dont nous venons de transcrire une partie, nous paroissent évidentes; leur réunion prouve en même temps le jugement et les lumières de notre savant compatriote, et réfute suffisamment l'opinion de Bandini qui attribue ces passages à d'autres auteurs, et les regarde comme intercalés.

Le style du fragment, qui commence à la page 53, l. 16, et finit à la page 131, l. 17, est plein de douceur, d'harmonie et de grâce; qualités qui distinguent particulièrement les ouvrages d'Isocrates. Cet orateur y parle de sa vie, de ses habitudes, de sa doctrine, de ses élèves, de ses amis, et combat, avec un courage au dessus de son âge alors très avancé, les envieux de son bonheur et de sa gloire. Il donne à sa patrie, et particulièrement à la jeunesse, les conseils les plus sages et les plus touchans. Il prend, avec un zèle ardent, la défense de Timothée, fils de Conon, accusé en même temps que notre orateur; il saisit l'occasion de faire de cet illustre capitaine un éloge magnifique, et fait voir en même temps quels sont les devoirs d'un vrai général: c'est une des plus belles parties du fragment et du discours tout entier. Ramenant ensuite sur lui-même l'attention des auditeurs, Isocrates oppose aux services qu'il a rendus l'ingratitude dont il a été payé par ses concitoyens, et s'écrie: "Quoi! nos ancêtres ont tellement honoré le poète Pindare, qu'ils l'ont nommé leur *Proxène*,¹ et lui ont fait un don de dix mille drachmes, pour avoir dit seulement, en parlant de notre ville, qu'elle étoit l'appui de la Grèce. (ἔρισμα τῆς Ἑλλάδος;) et moi, qui ai loué beaucoup plus et mieux notre ville, et nos ancêtres, je ne pourrois y passer avec sûreté le reste de mes jours!"

En général, notre orateur, en développant son sujet, parle avec une dignité et une sensibilité dignes du vrai citoyen. Il y a, dans son discours, des passages qu'on ne sauroit lire sans se sentir profondément ému.

M. Mustoxydi a dédié son travail à M. l'archevêque Ignatios, cet illustre bienfaiteur de la Grèce, ce savant protecteur des Muses, qui vient de fonder une excellente Société littéraire, établie à Bucharest en Valachie, et à la munificence duquel nous devons l'intéressant Journal Grec qu'on imprime à Vienne, depuis plus de deux ans, sous le titre de *Mercur littéraire* (Ἑρμῆς ὁ λόγιος.)

¹ Hôte public, chargé par sa ville de donner l'hospitalité aux citoyens d'une autre ville, ou aux ambassadeurs étrangers.

L'épître dédicatoire est très-courte ; mais elle est généralement bien écrite ; le style est élégant ; les idées sont nobles ; elles décèlent un jugement sain, un goût pur, une ame candide et élevée.

A la fin du discours, M. Mostoxydi a fait imprimer un petit nombre de scholies qu'il avoit trouvées sur les marges de trois exemplaires des Aldes, conservés aujourd'hui dans la bibliothèque Ambrosienne. Viennent ensuite de précieuses variantes du manuscrit *Laurentin* et de l'édition de M. Coray.

L'examen de ces variantes nous meneroit trop loin ; mais nous nous flattons que le savant éditeur soignera davantage, dans une seconde édition, le texte du discours qui, dans celle-ci, a été trop souvent défiguré par l'imprimeur. Tous ceux qui ont du goût pour la langue d'Homère et d'Isocrates, ont droit d'exiger de la correction dans un texte Grec, révu par un homme qui a bien mérité de sa patrie, par la profonde connoissance de la langue de ses ancêtres, par ses rares qualités, et surtout par les services nombreux et importans qu'il a rendus à ses compatriotes.

CONSTANTIN NICOLOPOULO, de Smyrne,
Professeur de Littérature Grecque.

NOTICE OF

PHERECYDIS FRAGMENTA e variis Scriptoribus collegit, emendavit, illustravit, Commentationem de Pherecyde utroque et Philosopho et Historico præmisit, denique Fragmenta Acusilai, et Indices adjecit FR. GUIL. STURZ. Ed. 2a. Geræ 1798. 8vo. pp. 238.

FR. Guil. Sturz. had previously published the *Hellanici Fragmenta*: We extract the following passage from the preface to this later work :

“ Scilicet sicubi lectionem corruptam aliquam detexisse mihi viderer, etiamsi plane persuasum haberem, meliora et certiora a me substitui posse, nolui tamen aliorum judicium occupare atque præcipere, sed servata lectione vulgari in textis, emendationem loci proposui tantum ea qua decet modestia in subiectis notis, ita ut cuilibet suo permitterem gaudere sensu. Deinde res ipsas a Pherecyde narratas eo modo tractavi, ut vel eas cum aliorum narrationibus compararem, vel ex aliis scriptoribus illustrarem et confirmarem, vel etiam, ubi quædam

obscuritas inesset, adhibitis conjecturis, maxime ex historia vel analogia petitis, magis explanarem, monstrans simul modum, quo hic vel ille mythus oriri probabiliter potuerit. Quibus in rebus, nisi omnibus, certe multis, si non prorsus me prospero successu caruisse judicaverint idonei harum rerum iudices atque arbitri, magnum laboris molestissimi præmiū tulisse mihi videbor. Adjeci etiam *Acusilai Fragmenta*; sed fere semper annotationibus destituta, idque eam ob causam, quia et pauca sunt, certe a me pauca inventa, et pleraque vel cum Hesiodo consentiunt, vel jam in explicandis Pherecydeis obiter tractata fuerant. Eadem illa causa, quod pauca omnino novimus de Acusilai vita, movit me, ut nec iis, quæ de ea dici potuissent, repetendis tempus chartasque vellem perdere. De Pherecyde vero, tam philosopho, quam historico, qui plura dici poterant, quam in præstantissimorum virorum scriptis dicta inveneram, omnia quæ quidem eo pertinere viderentur, quanta potuit maxima diligentia collegi, quo quidem in loco multa mihi repetenda fuisse, quæ jam alii bene docuerant, res ipsa luculenter declarat."

The preface also contains—*Indiculus Scriptorum veterum, e quibus vel ea, quæ ad Vitam utriusque Pherecydis pertinent, vel ipsius Operis Pherecydei Reliquiæ haustæ sunt.* Fr Guil. Sturz says that he had not had any access to the following work, *Liber Scipionis Aquiliani De Placitis Philosophorum, qui ante Aristotelis tempora floruerunt*, and adds in a note, "Qui liber non solum Venet. 1620. 4. sed etiam, ni fallor, cum *Bruckeri Notis* editus est." We know not whether Brucker ever *did* edit this work, but we should be glad to be informed of the fact.

Scholiast of Sophocles corrected.

Sturz has made a very fortunate conjecture, (inserted in the *Index Scriptorum in Notis emendatorum*) upon the following passage of Pherecydes quoted in the Scholia upon the *Trachiniae* of Sophocles 354. Φερικύδης φησὶν οὕτω μετὰ δὲ τὸν ἀγῶνα Ἰρακλῆς ἀφικνεῖται πρὸς Εὐρύτον τὸν Μέλανος τοῦ Ἀρκασιλάου εἰς τὴν Οἰχαλίαν ὥκειτο δὲ αὕτη ἐν Θούλῃ τῆς Ἀρκαδίας: "fortassis Θούρη legendum est, ut intelligatur oppidum illud Messeniæ prope Pheras, quod frequentius Θουρία vocatur. v. *Cellar. Notit. Orb. Antiq.* T. I. p. 766." P. 189.

Herodotus corrected.

"Clemens Alexandrinus *Stromm.* 5. p. 567. C. D. φασὶ, inquit, καὶ Ἰδανθούραν τὸν Σκυθῶν βασιλέα, ὡς ἱστορεῖ Φερικύδης ὁ Σύριος, Herodotus 4, 126. sq. hunc regem vocat Ἰνδάθυρσον, Justinus 2, 5, 8. Jancyrum, sed fortassis apud Herodotum vera scriptura fuit Ἰδάνθυρος, apud Justinum *Idantyrus* vel *Idanthyrus*, v. *Salmas. ad Solin.* p. 846. A." P. 63.

NOTICE OF

J. AL. MARTYNI LAGUNÆ *Epistola ad Virum inclytum C. G. HEYNE, Professorem Gottinganum sub Tempus Feriarum semi-secularium Almae Georgiæ scripta. Ed. 2a. passim correctæ et aucta. Lipsiæ, 1795. 12mo. pp. 100.*

THIS work relates to what the author is pleased to call in his preface *Pharsaliæ perpoliendæ negotium*. It abounds with bibliographical, and is occasionally interspersed with critical, information on the subject of Lucan; and the admirers of this declamatory poet, who are interested in knowing the various early editions, through which the poem has passed, will do well to add to their library the little volume before us; our limits will not allow us at present to take a large view of its contents, but we shall feel ourselves much indebted to any of our learned correspondents, who will favor us with a more regular notice of it. We shall content ourselves at present, with making the following extract from the preface:

“Quæ in repetita Epistolæ editione correctæ vel auctæ sunt, ea videbantur correctione vel augmento egere: in ceteris parum vel nihil immutandum censui—animus erat Epistolæ huic subjicere, *Silvæ Observationum criticarum*, sed ut ‘simplex’ illud et ‘unum’ Horatii in his quoque servaremus, repudiato consilio Specimen futuræ Editionis integrum elaborare constitui-
mus.”

Recondite Meaning of Ruere in its active and proper sense, and Passages in VIRGIL, HORACE, and LUCRETIVS, explained by it.

LUCRETIVS VI. 724. has the following passage,

*Est quoque, uti possit magnus congestus arenæ
Fluctibus adversis oppellare ostia contra,
Cum mure permotum ventis ruit intus arenam,*

where Creech, Oxonii 1695. p. 343. has the following note: “Sic L. i. v. 293.

Quamlibet in partem trudent res ante ruuntque,

Virgil.

Cumulos arenæ ruere, et Spumas salis ære ruebunt.”

“Ruere active, veluti apud Virg. *Æn.* i. 39.

Iclo dabant lati, et spumas salis ære ruebant,

ac Terent. *Ceteros raperem, ruerem*, Grammatici et Lexicogr. jam satis adnotarunt, nisi tamen juvat paucis audire Serv. ad Virg. *Georg.* i. 105.

Cumulosque ruit male pinguis arena,
ad quæ ille, "*Ruit, evertit, dissipat* ; nam modo agentis^e est, ut
Una Eurisque, Notusque ruunt ;
nam aliter dictum est .

Ruit alto a culmine Troja :
immo quod magis oppositum videtur, etiam de motu qui fit sursum invenitur, Virg. 2. *Æn.* 308. (ignis)

Ruit atram
Ad Cælum picea crassus caligine nubem."
J. F. Reitzii *De Ambiguis, Mediis, et Contrariis*, Trajecti ad Rhenum, 1736. p. 530. "Active ponitur pro *impellere, sternere* : Terent. *Adelph.* 3, 2, 21. *Cæteros ruerem, aggerem, raperem*, ubi Donatus, Ruere, activam vim habet, est enim toto corpore uti ad impellendum, quod faciunt, qui ipsi præcipientes alios prosternunt ; unde proprie sues ruere dicuntur, &c. Ovid. *Met.* xii. 134.

Cedentemque sequens instat, turbatque, ruitque,
Attonitoque negat requiem :
Apul. in *Floridis* p. 341. : quod etiam in composito observatur : ita Ter. *Eun.* 3, 5, 51. *Foras omnes proruunt se* : active et pro affligere, prosternere, sive obruere usus Lucretius, quod in *Indice Lucretiano* observavit Giphanius : Virg. *Georg.* i. 105. : item *Æn.* i. 35. Silius 6, 319.

Luxabat ferro, campoque pericula ruebat :
Claud. *De Laud. Stilic.* i. 128.

Curratas glacie silvas umbone ruebat :
plura Cort. ad Sall. *Jug.* 85, 26." B. Fabri *Thes. Scholast. Frudit.* Gesner in the *Thes. Ling. Lat.* refers to Plautus *Trin.* 4, 1, 18. Lucret. i. 173. et Plin. 11, 37. : he observes too that the compounds *derno, diruo, eruo, obruo*, (to which he might have added *irruo*, with J. Mursius in the *Criticus Arnobianus*) are used in an active sense. Gesner also quotes Horace *Serm.* ii. 5, 22.

Tu protinus, unde
Dicitur ærisque ruam dic, augur, acervos,
and adds : "*eruam* : nam unde est ex quo, ut Virg. *Æn.* ii. 211.

Mærentes altum cinerem, et confusa ruebant
Ossa focis,
quod per *eruere, levare*, interpretatur Servius." In the *Variorum Horace*, commonly called Dr. Combe's Edition of Horace, we have only this short annotation of Baxter, "*Ruam, eruam*, Vet. Schol." Dr. Bentley is silent : so is also Lævinus Torrentius in his *Commentary*. Lambin, however, observes : "*Ruam, eruam, effodiam, comparem, vel dic ruam acervos. i. e. corruam, colligam, construam* : tale illud est Sat. i. L. i. *Dives, Ut metiretur nummos* : eodem pertinet illud ex ead. Sat.

At ni id fit, quid habet pulchri constructus acervus?

tralatio est." We shall see, as we proceed, that Lambin had correct views of the meaning, but knew not how to explain the use of the word in this sense. In the valuable edition of Horace, published at Venice in 1559, p. 193. we have nothing but the scanty observation of Badius Ascensius, "unde ruam, i. eruam divitias, et acervos æris, i. pecuniæ, quæ tunc ærea fuit." In Petrus Gualterius Chabotius's edition of Horace, published at Basil 1591, we have the following note in p. 672.: "*Unde ruam*, sumendum est pro conjuncto, *eruam et effodiam* ingentem pecuniam, sicut in illo *Æn.* ii.

Et confusa ruebant

Ossa focis,

pro *eruebant e focis*: in h. autem v. est allusio quædam ad mores senum avarorum, qui suos nummos vel humi defodere, vel in foraminibus parietum, vel in arcis et scriniis recondere sine arbitro solent." In the very valuable edition of Horace, published at Basil in 1580, containing the remarks of 40 grammarians, we have these notes: Acron, "*ruam*, eruam, congregem;" Theodorus Pulmanus, "*ruam* pro *eruam*." B. Faber in the *Thes. Scholast. Erudit.*, has the following remark, "*Ruere*, inquit, in *Conjectan.* Scaliger p. 58., est modio cumulum adæquare, *obstreichen*, Cic. *Att.* 16, 11, *De laudibus Dolabellæ deruam cumulum*, Plaut. *Trin.* 4, 1, 18. *Æris acervos ruit*, *ἐπιστρέφει* scilicet." As to the passage of Cicero, some unnecessarily, and perhaps erroneously, read *diruam*: Gesner in the *Thes. Ling. Lat.* well explains it by "quod nimium est, et modum tanquam mensuram excedit, de libro auferam ac delebo." Now this is the sense of the word, illustrated by B. Faber, (though it has not been noticed by the commentators,) which Horace meant in the phrase *ruam æris acervos*, and Forcellinus in the *Lex. totius Latinitatis* most properly refers the passage of Virgil cited above to the same sense: "*Ruere*, diruendo complanare, *Georg.* i. v. 105.

Cumulosquæ ruit male pinguis arene:

hinc Scalig. in *Conjectan. ad Varron.* putat *ruere* esse, modio cumulum adæquare, unde *rutrum* et *rutellum*: non tamen satis probat, et quæ affert Plauti verba, invenire non potui." Whether the passage really occurs in Plautus, I know not: B. Faber refers to *Trin.* 4, 1, 18., (though Scaliger gives no reference whatever,) but here we find *ruere* *antennas*. It is a possible circumstance that Scaliger may have confounded in his memory Horace's with Plautus's words. At all events, I am inclined to think that Forcellinus would have been very well satisfied with this meaning of the word, as it is applicable to the passage of Virgil, if he had had the good luck to recollect this passage of Horace. In the Edition of Virgil, published at Amsterdam in 1746, by Petrullus Burmannulus, (as Klotzius in his *Notes upon Tyrtæus* facetiously calls Burmannus Secundus,) we have only Servius's remark, as to the active sense of *ruere*, upon this passage, and nothing more in De La Cerda's *Commentary*. Gesner interprets it by *diruit*, *mouet*. Heyne is silent, and it should seem that Forcellinus has alone entered into the spirit of the passage. Joseph Scaliger's own words are these: "*Rutrum* hic significat quod Græce *ῥυτίον*, Varro apud

Nonium, *Rutro caput displanavit*, imitatus est Pherecydem, qui dixerat, τῷ κρωπίῳ παλῶς ἀπικτίνε: significat et hostorium, quod Gr. ῥοχάνδν, Lucillius,

Frumentarius est, modium secum atque rutellum.
Unum adfert:

ruere enim est modio cumulum adæquare, Cic. *Att. L. 16. De laudibus Dolabellæ deruam cumulum*, Plautus, *Æris acervos ruit*, ἐπιμετρεῖ sc.: Horatius idem intellexit, *Ut metiretur nummos*, i. e. *etiamsi modis metiretur et rueret acervos nummorum*; est enim proverbium, ἀγύρεον μεδίμνῳ ἀπρωμετρεῖν, Xenoph. Ἑλλήν. γ.' *Conjectanea in Varr. De L. L.*, Amst. 1623, p. 58.

E. H. BARKER.

Hutton, July 10, 1813.

NOTICE OF

NISSENI "*CURÆ NOVISSIMÆ IN CICERONIS TUSC. QUÆST.*" containing *Remarks on the Use of an Indic. and Subjunct. Mood after SUNT-QUI, and in SECONDARY ENUNCIATIONS.*

H. F. Nisseni *Curæ Novissimæ in M. T. Ciceronis Tusculanas Questiones*, Altonæ, 1792. 12mo. pp. 120.

We shall cite the opening of the preface to this excellent little book of verbal criticism, which acquaints us with another publication by H. F. Nissenus, which we have not yet seen:

"Quæ anno superiori *Animadversiones in Ciceronis De Finibus Bonorum et Malorum Libros* a me editæ sunt, illæ si cui non omnino displicuerint, ei spero, ut etiam hæc, quibus ejusdem *Tusculanæ Quæstiones* illustrantur, non nimis improbentur, fore; in his enim scribendis, quod inprimis in illis reprehendi videbam, diligentissime prospexi, ne committerem: nam primum, quantum per ætatem et ingenium licebat, cavi, ne, quæ facilia essent ad intelligendum, mihi potius, quam aliis exposuisse viderer; deinde, præter Ernestii notas, viri cujusdam longe celeberrimi humanitate, alia nactus interpretationis subsidia, eo majorem curam adhibui, ut ea, quæ a vv. dd. satis explicata viderentur, ne frustra repeterem: quippe Davisium, Bentleium, Buherium, Ernestium, Schellerum duces ita secutus sum, ut, si, quod illis probatum esset, verum videretur, id omnino omitterem; sin prior aliquis interpres recti quid attulisse videretur, a sequentibus tamen desertus esset, id laudarem et defenderem."

The following perspicuous rules and sensible remarks upon the use of a *conjunctive*, or *indicative mood* after *sunt—qui*, and

what *mood* is to be assigned to the *verb* in *secondary enunciations*, which also form a part of the preface, deserve the attention of the student, and will, as we hope, be some guide to him in the structure of his *Latinity*:

"Hoc loco quædam e re grammatica linguæ latinæ adjicere haud alienum videtur. Tirones, cum ad Latine scribendum accederent, in re nulla vidi anxiores, quam quod dubitarent, ubi conjunctivus modus adhibendus esset: ipsos etiam doctos in ea re vidi dissentientes: imprimis duo in disceptationem venire solent, quorum alterum est, utrum post *sunt* cet. *qui*, conjunctivus modus poni debeat, an indicativus admitti possit; altero loco quæritur, quam legem in *enunciationibus secundariis* modus verbi sequatur: ac de primo quidem cum præ ceteris Ernestius conjunctivum ponendum docuisset, ad eamque legem multa priscorum scriptorum loca correxisset, acerrimus ei adversarius Schellerus exortus est, qui et aliis locis, et in *Obs. ad priscos Scriptores quosdam*, non proprio solum loco p. 9., sed multis aliis hujus libri locis Ernestio oblocutus est. Cogitanti mihi quidem de ea re verisimillima hæc videbantur: 1. Lex ea, e qua vel conjunctivus, vel indicativus poni debeat, non petenda est a vi aliqua, quæ illi formulæ, *sunt* cet. *qui*, inhæreat, sed ab usu loquendi; ut enim tale quid Romanis ei formulæ inesse visum sit, id tractus tamen temporis sic delevit, ut jam erui nequeat: 2. Quod si itaque usus loquendi eam rem decernere debet, omnino patet, apud optimos quosvis scriptores in iis libris, in quibus præter res tractatas ipsius orationis magnam rationem habuerint, post *sunt* cet. *qui* longe sæpiissime conjunctivum legi: 3. Nam ipsorum scriptorum, si elegantiam orationis spectes, magnum discrimen est: Ernestius, cum poetas post eam formulam indicativum sæpenumero posuisse vidisset, *quod iis*, inquit, *licuit, non idem aliis in sermone*; neque id injuria: nam uti in sermone, sic in poematis licentia major minorve est; præsertim odis, epistolis poeticis non invidemus paulo majorem licentiam: nostratibus quidem poetis et distractiones vocum et contractiones, et inversiones orationis condonantur: aliquid etiam regulis prosodicis concedendum videtur: in Ciceronis autem libris rhetoricis elegantia orationis eminent, in quibus ut eloquentiæ præcepta traduntur, ita summam orationi curam adhibitam esse, probabile est: sequuntur orationes, in quibus ferventi dicentis animo aliquid impertiendum: longo eas intervallo sequuntur scripta philosophica, quæ propter rerum tractatarum gravitatem et ipsorum formam, non tantam verborum diligentiam experiebantur: postremo loco epistolæ sunt: 4. Fabularum scriptores v. c. Plautus, Terentius, sæpe indicativo in tali causa utuntur: sed horum sponte patet, nullam hic vim esse, qui et negligentiam quotidiani sermonis ament, et homines plebeios colloquutes faciant: si fabularum scriptores regularum grammaticarum exceptiones darent, quot et quam certæ regulæ vacillarent! 5. Regula, post *sunt* cet. *qui* conjunctivum ponendum esse, Romanis non tam defuncta fuisse videtur, quam aliæ, v. c. *ut, dass*, secum habere conjunctivum: neque id mirum in lingua videtur, dum ea in ore hominum versatur: nam, quemadmodum anacolutha sermo-

nis, qui linguam aliquam didicerunt, ut qui acriori animo regulas sermonis observant, ii facilius cavent, quam qui a pueris ei linguæ assuefacti sunt, sic etiam hoc loco judicandum est: 6. Jam vero, cum lingua Latina e vita communi in scripta sola migraverit, regula certa esse videtur, post *sunt* cet. *qui* conjunctivum ponendum esse, nisi exceptio iis casibus detur, quos supra nominavi: 7. Certe quam Schellerus legem proposuit, indicativum poni debere, ubi affirmative loquantur, conjunctivum, ubi dubitanter, *die da glauben* cet. *möchten, könnten*, ea non satis firma videtur: nimis multa priscorum scriptorum loca obloquuntur, e quibus instar omnium Cic. *De Nat. Deor.* 1, 2, 3. *Sunt enim philosophi, et fuerunt, qui omnino nullam habere censerent humanarum rerum procurationem deos.* De altero, quod proposui, vulgo præcipiunt, in *secundariis enunciationibus*, si oratio obliqua sit, conjunctivum ponendum esse: sed pressius et subtilius hoc dicendum est; tota enim res pendet ab animo scribentis: etsi vero secundariæ enunciationes cum primariis cohererent, sejungi tamen ab iis animo possunt: ideo, si secundarias enunciationes arcte cum primariis conjunctas animus cogitet, conjunctivus adhiberi debet, sin sejunctas ab iis, indicativus recte ponitur: atque cum hoc ab animo scribentis pendeat, facile intelligitur, caute versandum esse in aliorum verbis recensendis; etenim et is, qui dicit, *homines, qui moriuntur, summis laboribus defunctos esse putant*, et, qui dicit, *homines, qui moriuntur* cet. ambo recte loquuntur: ut hanc legem ad eos, quos tractamus, libros transferamus, loca quædam ex iis electa recensebo: nempe indicativus legitur, 1, 3, 5. *Ut proximus etiam, si possumus, otiosi*, 7, 14. *Jam concedo, non esse miseros, qui mortui sunt*, 17, 39. *Platonem ferunt sensisse idem, quod Pythagoras*, ubi recentiores legunt *Pythagoram*, 40, 95. *Ut si ante mors adventet, quam Chaldaeorum promissa consecuti sumus, illusi videamur*, 44, 106. *Difficile est, non eos, qui inhumati sunt, miseros judicare*, ubi Ernestius *sint* scripsit, 11, 3, 7. *Cur legendi sint, nisi ipsis inter se, qui idem sentiunt, non intelligo*, 4, 12. *Ut enim, si grammaticum se professus quispiam, barbare loquatur, hoc turpior fit, quod in eo ipso peccet, cujus proficitur scientiam*, ubi Ernestius *profiteatur* scripsit, 21, 47. *Hæc ut imperet illi parti animi, quæ obedire debet, id videndum est viro*, III. 14, 30. *Ergo id quidem non dubium, quin omnia, quæ mala putantur* (Ernest. *putentur*) *sint improvisa graviora*, IV, 30, 64. *Alii autem metum, præmolestiam appellabant, quod est* (alii *esset*) *quasi dux consequentis molestiæ*, V, 30, 85. *Nec enim licet iis, qui laudem cum dolore petendam esse dicunt, negare* cet.: contra modus conjunctivus legitur I. 13, 29. *Sed qui nondum ea, quæ multis post annis tractari cœpissent, physica didicissent*, 16, 37. *Ut ea fieri apud inferos fingerent, quæ sine corporibus nec fieri possent, nec intelligi.* Loca ea selegi, in quibus docti in diversas partes abeunt, et quæ in iis sana veraque lectio sit, e superioribus facile intelligitur."

We can find room only to add the proposed metrical arrangements of the verses, which are quoted by Cicero from the old poets, as in p. 37.:

I. c. 43. *Semiassi regis, quomodo semiassus? putem legendum semiesi: hæc ubi scripseram, Bentleium vidi conjecisse semiesas, post, hoc relicto, versus, qui manifeste corrupti sunt, ingeniose rescripsisse: lenior, etsi non tanta ingenii vi efficta, hæc correctio sit,*

*Heu reliquias, semiesi
Regis, denudatis ossibus,
Supra terram delibutus
Sanic fæde divexurier:*

infinitivus post *heu* non mirus videri debet: sic II. 8. 21.

Heu virginalem me ore ploratum edere."

Page 53. II. c. 15. Hos versus sine licentia sic putem rescribendos:

O Patrocle,

*Ad vos adveniens, auxilium et vestras manus peto.
Prius quam oppetam malam pestem, mandatam hostis manu.
Neque sanguis ullo potius pacto profluens consistere,
Si qua sententia vestra evitari mors potest.
Namque Æsculapi liberum saucii opplent porticus.
Non potis accedi.—Certe Eurypylus hic quidem est homo."*

Page 54. "II. c. 17. *Qui alteri exitium parat, nec hi versus sani sunt, vide an legendum sit,*

*Eum, qui alteri exitium parat,
Scire oportet, sibi paratum, pestem ut participet parem,*

quæ ex parte Bentleii ingenio debentur."

Page 58. "II. 21. *Pedetentim (inquit) ite: hos versus ita mihi legam, cujus tamen meliora afferenti facile cessurus,*

*Pedetentim incedite,
Et sedate, ne succussu me arripiat major dolor.
Tu quoque Ulysses, quamquam graviter cernimus te saucium,
Nimis es pæne unimo molli, qui consuetum armis ævum agis:*

Retinete, tenete, opprimite, i. e. humum me demittite: versuum hæc ratio videtur,

*Retinete, tenete, opprimite, ulcus
Nudate: Heu miserum me! excrucior.—
Operite, absceute, jam jam me
Mittite. Nam attrectatus et quassu
Sævum amplificatis dolorem."*

Page 73. "III. 12. *Nolite hospites: hos versus, conjectura ductus nisi certa, probabili tamen, sic rescribendos existimem,*

*Nolite, o hospites, adire; ite illico,
Ne contagio mea bonis umbræ obsiet,
Cum tanta vis sceleris in corpore hæreat."*

Page 78. "III. 19. *Quid petam præsidii, hos versus sic restitui velim,*

*Quid petam præsidii, aut exsequar, ut nunc auxilio aut fuga
Freta sum? arce et urbe orbata sum: quo accedam, quo applicem?
Cui ne aræ cet.*

nam *præsidii* et *orbata* metri leges jubent; *quove* natum puto ex ultima antecedentis, syllaba, legendum *ut*; in *cui ne* intellige *quidem*, quod sæpe abest: denique *parjetes* trisyllabum est."

Page 99. "IV. 23. *Perfecit manus, prælium restituit insaniens*: si versus sanus, efferendum *manu*, *prælium*, sed nec bene *manu* correctum a Bipp. quamquam auctore Bentleio, qui tamen *prælium* in *rem* mutabat, nec omnino *manus* placet: equidem non dubito, quin legendum sit,

Summam rem perfecit. Nam is prælium restituit insaniens."

Page 102. "IV. 31. *Pater, laudato viro*: versus iambicus octonarius videtur, legerim, *Pater, ter laudato viro*: alii aliter. Mihi hæc correctio facillima videbatur."

NOTICE OF

Books Illustrative of the BIBLE and the CLASSICS, from Eastern Travellers.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE following enumeration of works, which profess to illustrate the Scriptures by the means of Travels into the East, was made for my own use, and perhaps may not be without its use to some of your readers.

" E. H. BARKER.

Hatton. July 10, 1813.

Dissertatio De Itinerariorum orientalium Usu in Philologia sacra, Antiquitatibus biblicis, et Historia ecclesiastica—by J. Simon, subjoined to his *Onomasticon Novi Testamenti et librorum V. & Apocryphorum*, Halæ Magdeburgicæ 1762. "Non desunt quidem, qui per itinera, in orientem facta, plurima annotarunt, unde multa S. S. loca lucem accipiant: primus, qui data opera animum huc attendit, quantum quidem memini, fuit Chardin., nobilis Gallus, qui sæculo superiore in terræ orientales profectus, *Obs. in varia S. S. Loca* collegit, prout ipse in præfatione *Itinerarii sui Persici* testatur, ~~quæ~~ *quæ* verba, ex Gallico Latine reddita, quia ad scopum nostrum apprime faciunt, in medium proferre haud incommodum fuerit: *Hæ notæ*, inquit ille, *sunt species observationum in plurima loca, quorum sensus præcipue a cognitione morum rituumque orientalium dependet*; constat enim orientem scenam quasi

esse omnium historiarum biblicarum : lingua divini hujus libri, imprimis V. T., cum sit orientalis, sæpissime hyperbolica est, totaque figurata, etiam in sermonibus maxime vulgaribus, et in locis metricis, et propheticis omnis generis tropis referta, unde necessario sequitur, scripta sacra intelligi non posse absque cognitione illarum rerum, unde hæ figuræ desumptæ sunt, ut sunt qualitates naturales, et mores regioni alicui peculiare : et paulo post sic pergit : Aliter scæpe habet res in Asia, ac in Europa nostra, ubi mores vel magis, vel minus mutantur, sive id fiat in vestimentis, sive in ædificiis, sive in alia re quacunque : in oriente secus se res habet : ibi in omnibus fere, et ubique constantes esse solent : vestimenta ibi hodiernum talia sunt ; qualia ante plurima fuerunt secula : id, quod fidem nobis facit, in hac orbis terrarum parte externas rerum formas, mores, habitus, loquendi formas, per annos bis mille eadem fuisse, qualia adhuc apparent : sed dolendum est has Chardini Observationes in perditis haberi, cum publicam lucem nunquam viderint."

If my memory does not fail me (for I cannot at the present moment ascertain the point,) the MSS. of Chardin were put into the hands of Mr. Harmer, who has made much use of them in his excellent work, of which the fourth Edition (London 1808) has been greatly improved by Dr. A. CLARKE. Simon then mentions Maundrell's *Description of the Holy Land* (1696,) the Work of the Missionary Sicard (*Nouveaux Mémoires des Missions* Pt. VI.) whose residence in Egypt enabled him to throw much light upon the history of the departure of the Israelites, and their passage through the *Red Sea*, the Travels of Dr. T. Shaw, and the work of Stephen Schulzius, *Archæologia S. variis Disquisitionibus ex itinere orientali illustranda*. Simon subjoins the following remarks, which I add for the use of those who wish to pursue such studies : "Aliud vero est, si quis Itineraria, ab aliis consignata, ita in usus suos convertit, ut res memoratu digniores, quotquot ad litterarum et antiquitatum sacrarum illustrationem facere quodammodo videntur, sedulo annotet, atque colligat : hac ratione theologiæ cultores maximam utilitatem ex libris hodiernis haurire posse, cum multorum S. S. locorum sensus atque explicatio ex cognitione rerum orientalium dependeat, jam Godofr. Gottschling. (*in Dissert. de Libris hodiernis* hab. Lips. 1703, Sect. 9.) quibus consensanea habet J. Kahlen. (*in Dissert. de Ling. et Scientiis Theologiæ ancillantibus* hab. Rintel. 1720, p. 34.) : Muhammedanorum hodiernorum vitæ rationem et linguam optimum V. T. esse commentarium, Simon Okley, Ling. Arab. in Academia Cantab. quondam Professor, asserere haud dubitavit (*In Præfat. ad Descript. Barbariæ meridionalis* :) in antiquitatibus s. quæ recentiores periegetæ de consuetudinibus popu-

lorum orientalium subinde referunt, non sine fructu conferri, Conr. Ikenius graviter admodum judicat (in *Prolegom. Compendii Antiquit. Judaic.* §. 12. et in *Dissert. de Perforatione Aurium Messiae* ad Ps. 40, 7. quæ exstat in ejus *Dissertatt. philol. Thcol.* p. 221.) et jamdudum G. G. Zeltnerus in *Prælectt. Antiquitt. Hebr.* auditoribus suis idem inculcavit (vid. *Acta Histgr. Eccles.* V. v. p. 87.): defectus historiæ naturalis et philologiæ s. itinere, in Palæstinam Arabiamque suscepto, sarciri posse, celeberr. Goettingensium Philologus I. D. Michaelis pluribus docuit (in *Commentar. Societ. Reg. Scient. Goetting.* T. III.): paucissimi tamen hujus rei specimina nobis dederunt, quos inter Anonymus quidam, qui in *Observationum Sylloge*, per partes ab anno 1736. edita, *specimen observationum in S. S. ex Dampicrio* cum orbe erudito communicavit (P. I. p. 103 seq.) et Ven. E. L. Rathlefius in *Epist. de Sacris Literis ex Institutis Arabum Scenitarum illustrandis*, ad II. P. Gudenum data an. 1736. (quam ex Latino Germanice redditam exhibet B. L. Eskuche loco statim citando *Tentam.* XI.) qui et ejus rei specimina dedit tum passim in *Collectione Eskuchiana*, statim citanda, tum in *Collectione Scriptorum*, sub nomine *Thcologi* per partes edita, de anno 1755. P. XLVI. p. 720. seq.: luculentius autem, et ex instituto idem argumentum tractare cœperat F. M. Luffius, Diaconus Furthensis, qui in *Illustrationibus biblicis ex variis Orientalibus, aliisque Itinerariis* congestis, et Germanice editis, (Norimbergæ an. 1735.) plurima Scripturæ loca illustravit, cujus elegantissimi pariter atque utilissimi opusculi optata fuit continuatio: continuationis tamen vicem quodammodo præstant B. L. Eskuchii *Tentamina Illustrationis S. S. ex Itinerariis orientalibus* ab anno 1745. edi cœpta, qui et *Tentam.* VII. quædam ex scriptis Lufftii posthumis inservit: illis jungimus A. B. L. Carstenii Opus, edit. 1746." The student will also find some useful matter of the same kind, not only in Burder's *Oriental Customs*, (of which a fourth edition has just been advertised,) but in the *Hebrew and the Greek Dictionaries of Parkhurst*, scattered throughout the work, and in Dr. Harwood's *Introduction to the Study and Knowledge of the New Testament*. Simon adds in a Note (p. 194.) that there is a publication by J. W. Muncker intended to illustrate the profane Authors by the means of Itineraries. Mr. Harmer also prefixes to his *Illustrations of Scripture* a specimen of the manner, in which the classical writers may be illustrated by books of Travels.

Derivation of the word MOSAIC, as applied to PAVEMENT.

“*Musiva* quidem, ut docuit Salmasius ad *Historiam Augustam*, proprie de hoc opere in parietibus, et cameris dicebantur, ut lithostrota et tessellata de pavimentis, sed quia eadem ars erat ipsomet favente, nos, ut et alii solent autores, promiscue sumere non dubitabimus: *musiva*, *musea* et *musia* vocabantur: Spartianus in *Vita Pescennii Nigri*, Hunc, antequam ad imperium perveniret, in *Commodianis hortis*, in porticu *curra*, pictum de musivo fuisse ait, inter *Commodi amicissimos*, sacra *Isidis ferentem*. Trebellius Pollio in *Tetrico Juniore*, *Tetricorum domus* hodieque exstat, in monte *Calio* inter duos lucos contra *Isium Metellinum*, pulcherrima, in qua *Aurelianus* pictus est, utrique *Tetrico prætectam* tribuens senatoriam dignitatem, accipiens ab his sceptrum, coronam civicam, picta omnia de museo. Anastasius Bibliothecarius passim basilicarum Romæ meminit musivo decoratarum: in Leone IV. *Apsidemque ejus ex musivo aureo superinducto colore gloriifice decoravit*: *Apsides* Græcis idem ac Latinis *fornice*s: dabimusque alibi, si deo placet, Leonis III. et Caroli Magni effigies, ex musivo apsidis S. *Susanæ*, quod adhuc Romæ inter alia superest: cameræ opere museo exornatæ sequens Inscriptio meminit:—*musiva* autem, *museave* hoc nomen sortita erant, sive quod essent veluti *Musarum* manibus elaborata, sive quod sæpe exornarent *Musea*, ædes videlicet illas celebres, in quas eruditi conveniebant, qualis erat Museum illud Alexandrinum, cujus mentionem faciunt Philostratus et Dio Chrysostomus, ubi multi vv. dd. publicis alebantur impensis; talia enim ædificia aliquando templa erant, quæ *musivis* decorata sæpe fuisse certum est: sic Træzenis in Peloponneso templum erat *Musis* dedicatum, *Museumque* ideo cognominatum, in quo plurimi celebres viri scientias docebant: non ergo *Mosaici* vox, quæ nunc in usu est, a *Mose*, Judæisque derivanda, sed a *Musaico*, sive *Musivo*, corrupte in *Mosaicum* mutato: pavimenta operis *Musivi* a Græcis, *psiphologimata*, et *psiphologica* vocabantur, a *psiphos* quod est lapillus, item et *chondobolia* a *chondos*, id est granum, eo quod essent quandoque ex minutissimis granis composita: Latinis etiam *pavimenta sectilia*, opus quadratarium *tesselatum*, et *vermiculatum*, quæ jam aliquot brevibus authorum testimoniis illustrabimus.” Jacobi Sponii *Miscellanea eruditæ Antiquitatis*, Lugduni, 1685, Sect. II. Articulus VIII. p. 38.

LATIN INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

PERCEIVING that you admit Latin Epitaphs into your Journal, I request your acceptance of the following: it was written by the illustrious Dr. Johnson, and consequently will be most interesting to the literary world: it is as follows:

Hic conditur quod reliquum est
HENRICI THRALE
Qui res seu civiles, seu domesticas ita egit,
Ut vitam illi longiorem multi optarent;
Ita sacras,
Ut quam brevem esset habiturus prescire videretur;
Simplex, apertus, sibi que semper similis,
Nihil ostentavit, aut arte fictum, aut curâ
Elaboratum.
In senatu, regi, patriæque,
Fideliter studuit;
Vulgi obstrepentis contemptor animosus:
Domi inter mille mercaturæ negotia,
Literarum elegantiam minimè neglexit,
Amicis, quocunque modo laborantibus,
Consiliis, auctoritate, muneribus adfuit.
Inter familiares, comites, convivas, hospites,
Tam facili fuit morum suavitate,
Ut omnium animos ad se alliceret;
Tam felici sermonis libertate,
Ut nulli adulatus, omnibus placeret.
Natus 1724. Ob. 1781.
Consortes tumuli habet Rodolphum patrem,
Strenuum fortemque virum, et Henricum
Filiū unicum, quem spei parentum
Mors inopina decennem
Præripuit.
Ita
Domus felix et opulenta, quam erexit
Avus, auxitque pater, cum nepote decidit.
Abi viator,
Et vicibus rerum humanarum perspectis,
Eternitatem cogita.

Although the subject of this memorial was not eminent in the literary world, there is so much beauty in the thoughts, and elegance in the expression, that it is worthy of being made better

known to the world, than it at present is : it is indeed lost, by being printed only in the Life of Johnson by Sir John Hawkins.

H. A. M.

In Tragicorum Græcorum Carmina Monostropha Commentarius.
Auctore G. B.

VIDE NO. ULT. p. 369.

IN Cantu Chorico disponendo Orest. 1363 et sqq. id monui observatu esse dignum, quod versus Epodi ea lege ordinantur, ut eadem sit mensura versus primi et secundi, eadem quoque tertii et quarti, et deinceps per reliqua versuum paria similes. Monui quoque epodum generis ejusdem exstare in Ione, memor scilicet v. 1229 et sqq. quibus tamen nunc video adduci septem posse exempla. Horum duo exstant in Iph. T. et Helena; tertium in Ione cujus fabulæ v. 763. et sqq. e numero Carminum Monostrophorum exemit Seidlerus De Vers. Dochm. p. 229. Quanquam in illius partes non omnis accedo, meum tamen consensum V. D. eatenus secum habet, ut credam carmen illud non sine arte elaboratum esse; sed meliorem arbitror ordinem proferri posse, quam quem Seidlerus voluit. Ipse enim sic lego

ΠΡ. Διαιχόμεθα, τέκνον·	763
ΚΡ. διανταῖος ἔτυπ- ἐν ἰδύνα με πνευ- μόνων τῶνδ' ἔσω.	
ΠΡ. μή πω στυαῖξῃς.	ΚΡ. ἀλλὰ πάρεισι γόοι·
ΠΡ. πρὶν ἂν μάθωμι-	ΚΡ. ἀγγελίαν τίνα μοι ;
ΠΡ. Εἰ ταῦτα κ. τ. λ. usque ad ἄχος ἡμεῖς στένειν·	768
ΚΡ. τό δ' ἐπὶ ταῦδε κακὸν ἔλακας ἄκρον ταύτης δίχα. συμφορὰς ἔλαβον ἵπαθον ἄχος ἀβίωτον, φίλαι.	773
ΠΡ. πότις κ. τ. λ. usque ad ἡγῶ.	
ΚΡ. πῶς φῆς ; ἄφατον ἄ- φατον ἀναύδητον λόγον ἡμεῖς θροῖς·	779
ΠΡ. καὶ μοι γὰρ πῶς δ' ὁ κ. τ. λ. usque ad θεός.	782
ΚΡ. ὁτόττοτος ἡμῶν ἄττικόν ἄττικον ἔλαβον ἀρὰ βίωτον ἔρη- μία δ' ὀρεφάνους δόμους οἰκήσω.	787
ΠΡ. τίς οὖν κ. τ. λ. usque ad ὁ παῖς.	
ΚΡ. εἰδ' αὖ ὕγρη ἀμπυαία αἰθίρα πρέσω γαίης	792
	797

τᾶς Ἑλλανίδος εἰς
ἄστρας ἰσπερίους·
εἶον οἶον
ἄλλος ἔπαθον.

802

In his vix quidquam mutavi. V. 774. Vulgo legitur h. v. cantūs initio. V. 781, 782. Trochæus et Iambus et in 791, 2. Iambus et Spondæus sibi invicem respondent; quod leges Dochmiacorum æque ferunt. V. 797. Hic vulgo abest εἶθ' et mox τᾶς et εἰς: denique Ἑλλανίας in Ἑλλανίδος mutatur: a quibus tamen mutationibus abstinere possumus, modo verba ultima Crensz pro Epodo capienda sint. Alter locus exstat in v. 1229 et sqq.

ΧΟ. οὐκ ἔστι θανάτου παρατροπὰ μελῖα μοι·
φάνερα τὰδ' ἤδιν φάνερα θύματ' Ἑρινύων
σπονδὰς ἐκ Διούσου βοτρυάν βοᾶς
Ἐχιδνας σταγόνιν μινυμένους φόνος·
συμφορὰ μὲν ἡμῶν βίῃ
λύσιμοι δὲ καταφθοραί·
τίνα φύγαν πτερόεσσαι ἢ
χθονὸς ὑπὸ σκοτίῃν μυχῶν
θανάτου λύσιμον ἄταν
ἀποφύγουσα, τερτίππων
ἀκίσταται χαλὰν ἢ πρύμνας
ἐπὶ κῶν ἐπιβαῖσα περιυθῶ;

5

10

Plura hoc in loco quam in præcedenti fuere mutanda: tamen pauca magni momenti sunt. V. 1. Reduplicantur initio οὐκ ἔστι: mox vulgo φάνερα γὰρ φάνερα τὰδ' ἤδη et post φόνος inseruntur φάνερα θύματα νετέραν. Ipse voces inutiles reseui et pro θύματα νετέραν dedi θύματ' Ἑρινύων: adeo ut Ἑρινύων esset trisyllabon: vid Porson. Phoen. 1327. et nos ad Troad. 465. V. 7. Δίοποινα hîc male adhærentem revelli, et περιυθῶ, quod μυχῶν sequitur, transposui. Hos versus excipit Anapæstorum systema legitimum ubi lege τί ποτ', ὃ μελῖας Δίοποινα παθεῖν ψυχῆς μύλλεις. Ultimam Ionis carmen Monostrophicum sic legendum est.

1437 et sqq.

ΙΩ. Ἄγ', ὃ φίλη μοι, μήτηρ, ἐν χερσὶν σῖθιν
ὃ κατθανῶν τι κοῦ θανῶν φαντάζομαι.
ΚΡ. ὦ τέκνον ὃ φῶς μητρὶ κρεῖττον ἡλίου,
συγγνώσεται γὰρ ὃ Θεὸς, ἐν χερσὶν ἔχω,
τόνδ', ἐν κατὰ γᾶς ἐνέων χθόνιον
μετὰ Περσιφόνος τ' ἰδοῦναι κῆρην·
ΙΩ. Τούμην λέγουσα καὶ τὸ σὸν καίως λίγεις.

στε. α.

ἀντιστρ. α.

ΚΡ. ἔτι φέβω τρέμω·

8

ΚΡ. τίνα δ' ἔχει τύραν-

23

ΙΩ. κῶν οὐκ ἔχειν μ' ἔχουσα;

ΚΡ. τὰς γὰρ ἐλπίδας ἀπίβαλον πρὸ σού·

ΙΩ. ἰὼ, γύναι,

πόθιν ἀπίβαλεις; ΚΡ. ἐμῶν βρε-

φος ἀγκαλῶν,

τί' ἀνὰ χεῖρα δόμους ἔβας Λοξίου;

τος οὐδ' ἀπαίδης ἴσμεν·

δῶμ' ἀκίσταται ἀπὸ βᾶ δ' Ἐριχ-

θὺς, γηγενῆς

τι δῆμος οὐκέτι νύκτας δέρεται,

ἡλίου δ' ἀναβλέπει λαμπράσι. 29

- ΙΩ. θύον τόδ'· ἀλλὰ τὰπίλοιπα τῆς
τύχης
εὐδαίμονοίμιν, ὡς τὰ πρόσθε δυστυχῆ.
- ΚΡ. τέκνον οὐκ ἀδάκρυτος ἐκδοχύν-
ῃ γόοις ματρός, ἐκ 17
χειρῶν δ' ὀρίζη·
νῦν δὲ γυνιάσιν παρὰ σῖθιν πρίω,
μακαριωτάτας τυχοῦσ' ἡδοιάς·
- ΙΩ. ὦ φίλτατῃ μοι μήτιρ ἄσμενος σ'
ιδὼν
πρὸς ἄσμενας πέπτακα σὰς παρητ-
δας. 22
- στρ. β'.
- ΚΡ. ὦ τέκνον αἶον οἶον ἀνελίγχομαι·
- ΙΩ. πῶς ἔπας; ΚΡ. ἄλλοθεν
γίγονας γὰρ ἀπ' ἄλλοθεν· 41
- ΙΩ. οἴμοι νόθον μοι παρθέτιυμ' ἔτικτε
σὸν;
- στρ. γ'.
- ΚΡ. τὸν ἱλαιοφυῆ πάγον θάσσω·
- ΙΩ. τί τοῦτ' ἐλεῖας; 48
- ΚΡ. ἴστω Γοργοφόνα, σχετλίοις
πόνους· δόλι' ἢ σφῆ τάθι;
- ΙΩ. λέγ', ὡς ἐρεῖς, τὸ κεδνόν, εἰ τάχ'
ἔστι μοι.
- στρ. δ'.
- ΚΡ. κρύφιον ὦδιν' ἔτικον Φοῖβῳ· 57
παρθενίᾳ δ' ἐμὰ ματίρος
σπάρσγαι· ἀμφίβολά σοι τὰδ' ἐν-
ῆψα κερκίδος ἐμαῖς πλάτους·
ἐκτινα δ' ἐγὼ σ' ἄκουσ', 61
οὐδὲ μαστοῦ, τροφεῖα ματρός,
γάλακτ' ἐπισχον, οὐδὲ
λουτρὰ χειρῶν· ἀνὰ δ' ἄντρον ἔρημον
οἰωνῶν γαμφηλαῖσ-
ιν θοῖναμα φόνιμά τ'
ἔς τὸν ἄδαν ἐκβάλλη.
- ΙΩ. Ἐμοὶ γινίσθαι πάντα μᾶλλον ἄν
ποτι,
μήτιρ, παρῆσθαι τῶνδ', ὅπως σὸς }
εἴμ' ἐγώ. }
- ΚΡ. συνέκυσ' ἀδόκητος ἡδοιά·
πόθεν ἱλάβομαι χαρὰν;
ἄλκτον εὐρημ- 34
α'· τιν' αὐδᾶν αὖσω βοᾶς πόθεν;
ἰὼ λαμπρῆς αἰθέρος ἀναπτυχαι·
- ΙΩ. μήτιρ, παρῶν μοι καὶ πατὴρ με-
τασχέτω
τῆς ἡδοῆς τῆσδ' ἥς ἔδωχ' ὑμῖν ἐγώ.
- ἀντιστρ. β'.
- ΚΡ. οὐχ ὑπὸ λαμπάδων οὐδὲ χορεῖν-
ματρὶν }
ἔτικτε σὸν κάρα
ὑμῖναιος ἐμὸς, τέκνον· 45
- ΙΩ. αἰ· αἰ· πέφυκα δυσγενῆς, μήτιρ,
πόθεν;
- ἀντιστρ. γ'.
- ΚΡ. παρ' ἀηδόνιον πέτραν Φοῖβῳ
- ΙΩ. τί Φοῖβον αὐδᾶς; 53
- ΚΡ. κρυπτόμενον λέχος ἠνιάσθη·
δεκάτῃ δὲ σὲ μηνὸς ἐν κύκλω-
- ΙΩ. ὦ φίλτατ' εἰπουσ', εἰ λέγεις ἐτή-
τυμα,
- ἀντιστρ. δ'.
- ΙΩ. ἰὼ δεινὰ τότ' ἔμοι τύχαι· 68
- ΚΡ. ἐν φόβῳ καταδιθῆσα τὰν
σὰν ψυχὰν ἀπέβαλον, τέκνον,
ἐξ ἐμοῦ τ' ἀνόσι' ἔθησκας·
τὰ πάροιθεν ἄλῃς κακὰ· νῦν
ἐγένετό τις αὔρος ἐκ κακῶν, παῖ.
- ΙΩ. ὦ δεινὰ τλᾶσα μήτιρ. 74
- ΚΡ. δινὰ δὲ καὶ τὰδ'· ἐκείθεν ἱλισσά-
μεθ' ἐνθάδε δυστυχίαις·
εὐτυχία δὲ πάλιν μεθ-
ίσταται· πνῦμα δὲ μέντω.

In hoc loco valde luxantur et versus et versuum membra. Metro tamen et sensu indicantibus omnia facile et bene sunt composita. V. 1. Vulgo Ἄλλ' ὦ φίλη: et rectius ἀλλὰ orationem claudit quam inchoat. Σαπε ἀλλ' et ἄγ'. in libris permutantur. Vid. Valck. ad Hippol. 288. V. 7. Putabat scilicet Ion matrem suam e vivis excessisse. V. 10. Friget istud πρόσω: dedi πρὸ σοῦ de te. Eadem var. lect. in S. C. Th. 999. juxta conjecturam, V. D. teste Burneio. V. 12. Con- sulto Créusa Ioni nil responsum dat. verum illa ipsa quoque filium in- terrogat de adventu. quæ tamen res spectantibus cognita non fuit cur denuo narraretur. hinc Ion quæstionem leviter attingit. V. 23.

Vulgo "Απαιδεις οὐκέτ' ἔσμεν οὐδ' ἄτινοι Δῶμα δ' ἑστιοῦται τάδε δ' ἔχει τύραν-
νος. Ex his quæ nemo intellexit erui quæ vides, metro jubente. Alii
fortasse meliora eruent. V. 34. Huc retuli αἰλπτον εὔρημα quod legi-
tur in v. 4. αἰλπτον εὔρημ' ὃν κατὰ, omisso τόνδ': Mox vice βοᾶς πόθιν
dedi βοᾶς πόθιν ut βοᾶς de αὐδᾶν penderet. V. 41. Vulgo deest ἀπ':
sed cf. Hom. Il. Θ. 19. ἀπ' οὐράνοθεν Troad. 263. ἀπ' ἑσθιν. V. 47.
Versuum malus ordo vocibus pravas scripturas dedit: viz. θάσσει
mox ἂ σκοπέλοις ἐπ' ἑμοῖς—λίγεις μοι δόλια κοῦ σαφῇ τάδε. Sed nemo
probe definire poterit istas rupes Creusæ in quibus Pallas insidebat.
Post τὰδε subaudi λίξω. V. 51. Vulgo τί κιδνὸν εὐτυχές τέ μοι. At
nondum Ion pro certo sciverat utrum fausta et felicia, necne, Creusa
esset locutura. V. 61. Deest pes: reposui δ' ἐγώ. V. 71. οὐχ' ὅσι':
at sæpe negativa particula οὐκ et α privativum permutantur. In
Chœph. 643. οὐ θεμίστως restituit Porsonus via ἀθεμίστως. Erunt for-
tasse qui nimiam emendandi licentiam mihi vitio vertant, quod voces
et versus trajecerim ~~ob~~ eam unam rem, ut metra metris aptius con-
gruerent. Quibus satis mihi videor respondere, cum dixero locum,
ne unum quidem, obduci posse, quin transpositiones metri causâ factas
nexus quoque sententiæ adfirmet, vel saltem non oppugnet. Nihil
igitur argumenta homuncionum moratus, qui Criticos, si Diis placeat,
se jactare solent, ad cantum Iphigeniæ in Tauride disponendum per-
gam. Rem eandem via dissimili persecutus est Seidlerus de Versib.
Dochm. p. 215. meliori, necne, successu, non meum est dijudicare.
Sic lego v. 827 et sqq.

ΙΦ. ὦ φίλτατ', οὐδ' ἔτ' ἄλλο, φιλτάτων πάρεμ'

ἔχω χθόνος σε τηλύγετον ἀπ' Ἀργόθεν.

ΟΡ. καγὼ σε τὴν θανοῦσαν, ὡς δαξάξεται,

ὦ κρείσσον ἢ λόγισιν εὐτυχῶν ἐγώ.

4

στερ. α.

ἀντιστερ. α.

ΙΦ. κατὰ δάκρυ' ἀδάκρυα γόος ἀμ' ἐν } ἄτοπον ἡδονὰν ἔλαβον, ὦ φίλος,

χαρᾶ.

ΟΡ. τὸ σὸν νενίξαι βλίφωρον ὡσαύτως δ' } δίδοικα δ' ἐκ χειρῶν με μὴ πρὸς αἰθέρα

ἑμὸν.

ΙΦ. τόδ' ἔτι βρέφος ἔλιπον τροφῷ 7 φροῦδος ἀμπτάμενος φυγῆς. 11

νῆαρον ἀγκαλαῖς νῆαρον ἐν δόμοις. χάρειν ἔχω ζοᾶ χάρειν ἔχω τροφᾶς,

στερ. β'.

ἀντιστερ. β'.

ὅτι μοι ξυνοκείμενα τόνδε δόμοις,

ΙΦ. κλισίαν νεκρῶν δολίαν ἀγόμεν 20

ὦ πατεῖς ὦ Μυκήναι φάος ἐξιβρέψ-

ἀνυμνέαιος, ὦ ξύγγον', Ἀχιλλέως.

ατε φίλαι τε κυκλωπίδες ἐστίαι.

παρὰ δὲ βαμὸν ἢ δάκρυα καὶ γόοι.

ἰὼ τύχα θαυμάτων πέρα 16

ἐγὼ μέλειος οἶδ' ὅτε φάσγανον

καὶ λόγου πρόσω τὰδ' ἐπίβη· τί

θῆκε μοι δῖρα μελιόφρων πατήρ.

φῶ;

ΟΡ. τύχοιμιν ὦν τύχοιμιν· εἰς δὲ συμ-

ΟΡ. οἴμοι· δοκῶ γὰρ οὐ παρὲν ὀρεῖν σ'

φορᾶς

· ἐκεί·

ὦ ξύγγον' ἡμῶν δυστυχὴς ἔφυ βιός·

τὸ λοῖπον εὐτύχοιμιν ἀλλήλων μέτα.

στερ. γ'.

ἀντιστερ. γ'.

ΙΦ. φῦ φῦ χερνίβων τῶν ἐκεί· 27

πατέρ' ἀπάτορα τὸν ἡμὸν ἔλαχον·

ΟΡ. ἤμοξα καγὼ τόλμας ἢν ἔτλην πα-

ΟΡ. καὶ σὸν γ' ἀδελφον, ὦ πάλαι,

τήρ.

ἀπώλει·

ΙΦ. ὦ μέλ' ἐκ θεινᾶς τόλμας.

ΙΦ. δαίματος τύχη τιδὸς

32

στρ. δ'. δαί' ἔτλαν δαί' ἔτλαν, ἰώ μοι ξύγγον· ἀλλὰ δ' ἐξ ἄλλων κυ- ραῖ· παρ' ἔλιγον ἀπίφυγες ἔλιθρον ἀνάσιον ἱμῶν δαίχθεις χερσῶν. 36	ἀντιστρ. δ'. ἀλλ' ἐπ' ἀκροισι τίς τελευτὰ 37 τις τύχα μοι ξυγχαρήσι- ται· τίνα πόρον εὐρομένα σοί πάλιν ἀποπλόους ἀπὸ φόνου πέμψω.
στρ. ε'. πατρὶδ' ἐς Ἀργεῖαν, πρὶν ἐπὶ ξίφος 41 αἵματι σὺ παλαῶσαι· τὸ σὺν, μελὶα ψυχῆ, χρεὸς ἀνιυρίσκειν, πότερον κατὰ χέρσον ἢ κέλευθα ναί, 46	ἀντιστρ. ε'. Φῶλα ποδῶν ῥιπαῖ θανάτω πελά- σις ἀνὰ βάρεβαρ' ἡ δὲ 48 ὁδοὺς ἀνδρῶν στεινῶν Κυανιᾶν, πίτρες Συμπληγάδας, ἀκράν ναῖοισι δρασμοῖς.
τάλαινα τάλαινα, τίς οὖν τὰδ' αἶν ἡ θι- δς ἡ βροτὸς ἡ τί τῶν ἀδοκή- των πόρον ἀπερον ἱκανύσας διδοῖ τοῖν γόνειν Ἀτρεΐ- δα λύσιν ἐκ κακῶν.	ἐπωδός. 53 58

V. 1. Vulgo ὦ φίλτατ' οὐδὲν ἄλλο φίλτατος γὰρ εἶ. Hæc nemo expedit. Iphigeniæ parentibus orbatæ fuit Orestes e carissimis unicus. De phrasi φίλτατος φιλτάτων cf Soph. Phil. 65. CEd. T. 465. El. 849. CEd. C. 1238. Hec. 684. V. 2. In ἔχω σ' Ὁρέστα τηλύγετος χθονὸς ἀπὸ πατρίδος Ἀργεῖος ὦ φίλος ex Interpolatione sunt Ὁρέστα et πατρίδος: et e var. lect ὦ φίλος: quæ referri debet ad v. 9. vice ὦ φίλαι scripturæ eo nomine vitiosæ, quod Choro nullus est locus inter hujusmodi dialogos. Quod ad Homericum illud ἀπ' Ἀργεῖος cf. Ἰλ. Θ. 19. ἀπ' οὐρανὸθεν: cf. et Nostri Troad. 263. ἀπ' ἱμεθιν. V. 4. Pro ἡ λόγοισιν dedi ἡ' (i. e. ἡ ἐν) λόγοισιν. Redde quam in verbo potius i. e. ipsa re. cf. supr. 794. Τὴν ἡδονὴν πρῶτ' οὐ λόγοις (i. e. ἔργοις) αἰρήσομαι. Heracl. 5. οἶδα δ' οὐ λόγῳ (i. e. ἔργῳ) μαθάν. Ubi similia dat Elmsleius, et similia corrigere poterat Tragicorum loca quam plurima. V. 5. Musgraviū sequor: collato Helen. 660. ἰμὰ δὲ δάκρυα πλῖον ἔχει χάριτος ἢ λύπας. V. 8. Ante ἀγκαλαῖς subaudi in quod cum δόμοις jungitur vid. Elmsl ad Heracl. 131. Addend. V. 11. Φροῦδος inserui de meo vocem Euripides amat vid. Beck. Ind. Jure Nostro adju- dicat Seidlerus De Versib. Dochm. p. 393. Φροῦδος ἀμπτάμειος ἔβα, quibus usus est Aristophanes Lysistr. 106. cf. Andr. 1220. ἀμπτά- μεια πάντα Φροῦδα καίται. V. 18 Vulgo Γινι μὲν εὐτύχουμεν. Quæ nemo intellexit. Jacobs vult Ἐκὶ, collato Electr. 8. Κἀκὶ μὲν εὐτύχουσι. Ipse prætuli formam loquendi Græcis scriptoribus usitatam. Cf. supr. 692. Orest. 79 Troad. 639. Helen. 724. Ion. 1484. Electr. 85, 289. Æschyl. Agam. 67, 983, 1295. Choeph. 779, 1007. Soph. CEd. T. 1+72. CEd. C. 277, 349, 1704. Antig. 1387. Aristoph. Acharn. 560. Herodot. i. 206. Æschriō apud Athen. vii. p. 335. D. Heliodor. iii. p. 2+2. Quod ad ὦν τύχουμεν omisso ὦν vid. Porson. Orest. 141. V. 20. Ald. κλισίαν λύκων, MSS. λίκτρων. Ipse dedi κλύων cf. supr. 369.

Ἄδης δ' Ἀχιλλεύς ἦν ἄρ' οὐχ ὁ Πηλῖος. V. 27. Restituit Marklandus τῶν quod excidit ab βων: nam articulus efflagitur: cf. supr. 156. Φῦ φῦ τῶν Ἀργεῖ μόχθων et 186. οἶμοι τῶν Ἀτρεΐδων οἶκον. V. 30. Vulgo Ἀπατόρ ἀπάτορα πότμον ἔλαχον: hæc sunt intellectu difficilia: dedi πατήρ ἀπάτορα quod tuetur Soph. Electr. 1154. Μήτηρ ἀμήτωρ: mox τὸν ἑμὸν ubivis obvium est cum πατέρα junctum. V. 31. Pro εἰ—ἀπάλειας dedi καὶ—ἀπάλει. Perdidit Orestem Agamemnon; quem patris cædem cæde matris rependentem Apollo jussit ad Scythas ire sanguinis lustrandi causa, et simulacrum Dianæ auferre: inter quæ ausa Orestes jam moriturus erat. V. 36. ἐξ ἑμῶν: irrepsit præpositio quod sæpe fit. V. 38. Pro συγχωρήσει Hermannus, teste Seidler, συγκαρῆσει. Ipse mediam formam futuri, neque aliam habet χωρῖω, reposui. V. 40. Jure Marklando ἀπὸ πόλεως displicuit. Facilis est emendatio ἀποπλόους. V. 50. In Κυανίας μὴν στενοπόρους πέτρας μακρὰ latent, ni failor, Κυανιᾶν συμπληγάδας πέτρας ἀκρῶν: cf. supr. 241. Κυανιᾶν Συμπληγάδων. 355. πέτρας Συμπληγάδας et Med. 1263. Κυανιᾶν Συμπληγάδων πέτραν. V. 58. Εὐνοίῃν eruī διδοί cujus gl. est Φανεί: sed prava gl. nam solæcum est εὐνοίῃ. Mox γίνωιν est conjectura Marklandi vice μένοι: eadem. var. lect. in Philoct. 426. teste Scholiaste. Duo tantum restant ex Helena Carmina Monostropha, quæ sagacitati aliorum commendaveram in^o Append. ad Troad. p. 146. Et tamen utrumque ad Antistrophorum formam redigi potest, quanquam non sine mutationibus tam ob metrum quam sententiam proponendis. Sic lege v. 397 et sqq.

ΕΛ. φίλαι, λόγους ἰδεῖσθαι, βαῖτι, βαῖτι δ' εἰς δόμους, ἀγῶνας ἐντὸς ἀκοῶν ὡς πύθησθαι τοῖσδ' ἑμούς. 3	στρ. α.	ΧΟ. θέλουσαν οὐ μόλις καλῶς ΕΛ. μίλειος ἁμέρα τιν' αἶρα, τιν' ἀλάλαινα, δακρυοῖντ' ἀκούσομαι λόγοι; 8	ἀντιστρ. α.
ΧΟ. μὴ πρόμαντις ἀλγῖαν πρόλαμβαν', ὦ φίλα, γόους. ΕΛ. οἶμοι· τί μίλειος ἔτλα πόσις; 11 πότρεα δέρεται Φάος τίθειππὰ θ' ἀλίου κίλευθ' ἄστριων ἦν ἱέκυσε τὰν κατὰ χθονὸς ἔχει λάχαν. *	στρ. β.	ΧΟ. εἰς τὸ φέρτερον τίθει τὸ μίλλον, οἷ τι γιγνίσται ΕΛ. σὲ γὰρ ἐκάλεσα, σὲ δὲ κατώμοσα τὸν ὑδρεῖντ' ἀναποχλαρὸν Εὐρώ- ταν, θανόντος εἴ γε βᾶξις ἀνδρὸς } ἔτυμος ἤλθ' μοι, (τί τιδ' ἄσημ' ἔτι;) 20	ἀντιστρ. β.
Φόνιον αἰώρημα διὰ δε- ρης ὀρέξομαι ἢ ξιφοκτόν- ον διωγμ' αἰμορρύτου σφα- γᾶς ἔσω, τελίσσω τ' αὐτοσίδαρον 25	στρ. γ.	Θῦμα τριζύγοις θῆσιν, αἶτε τὸν συριγγαοῖδαν Πριαμίδα ποτ' ἀμφιβουστάθυ- ους σέβιζ- ον ἀμιλλὰς διὰ σαρκός. 30	ἀντιστρ. γ.
ΧΟ. ἄλλος' ἀποτρέπα κακῶν γί- νοιτο τό γε σὺν εὐτυχίῃ ΕΛ. Τροίη, μίλει' ἔργα δι' ἀνεργ' ἔλλυσαι ταλαινά τ' ἔτλας τάμ' ἀδ' ἀρ', ὦ Κύπρις ἔδωκε, 35	στρ. δ.	ἀπὸ δὲ παρθέωι πόμας ἔ- θιντο σύγγονοι νεκρῶν 40 Σκαμάδριον ἀμφιφρέγγιον οἶδμα· φοινίαν βόαν' Ἑλ- λὰς κελαιδῆσι κἀνολόλυσεν	ἀντιστρ. δ.

πολὺ μὲν αἶμα πολὺ δὲ δάκρυον
ἄχι' ἐπ' ἄχιστον ἔβαλ'.
ὥλισαν ματῖρες τι παῖδας,

στρ. ε.

ὦ μάκαρ Ἀρκαδίας ποτὶ παρθένε
Καλλιστοῖ (Διὸς αὖ λεχέων ἐπί-
βας) τετραβάμοσι γυίοις, ὅμματι
λάβρα, σχῆμα λαΐνης 50
ὥς πολὺ ματῖρες ἡμᾶς ἔλα-
χες πλείον ἑξαλλάξας.
ἐπαθες ἄχι' ἄλυπος.

ἐπὶ δὲ κρατὶ χεῖρας ἔθηκεν
ἄνχι δ' ἀπαλόχροα 45
γένυν ἔδυνσε φοβίαις τι πλῆγαῖς.

ἀντιστρ. ε.

ἄντι ποτ' Ἀρτιμῖς ἐξεχορεύσατο
χρυσοκίρῳτ' ἔλαφον κούραν Μίρο-
πος Τιτανίδα καλλοσύνας ἵνεκ'
ἐν μέρεφ' ἀλαχνηγυί- 57
ων θέρων, τὸ δ' ἐμὸν δέμας
ὥλισε Περσάμα Δαρδάνι
ὀλομένους τ' Ἀχαιοῦς.

V. 4. Δόμων displicet, ne quid gravius dicam, iterata vox. Reposui ἀκοῶν: dicitur ἀκοῶν ἐντὸς ut ἀπ' οὐατος in sensu contrario apud Homerum Ἰλ. X. 154. quod exponit Hesych. per μακρὰν τῆς ἀκοῆς. V. 13. Vulgo ἡ νύκτωρ: addidi ὕν et deleui gl. χθονίαν: mox reposui λάχα vice τύχαν: cf. S. C. Th. 920. τάφω—λάχαι. V. 18. Ald. δόνακι χῶρον. MSS. χλῶρον. Ipse syllabas conjunxi: cf. Iph. A. 179. Εὐρώτα δονακοτρίφου et Iph. T. 400. δονακόχλοα Εὐρώταν. V. 19. Vulgo βάζεις ἦδε: at de quo rumore hic loquitur Helena, nihil pro certo adhuc de Menelao audiverat. Pro ΗΔΕ dedi ΗΔΘΕ: cf. supr. 229. ἔρχεται βάζεις: et Soph. Aj. 998. Βάζεις—διήλθε. Ibid. τί τὰδ' ἀσύντα. Hæc neque metrum nec sententia patitur. V. 23. Reiskio debetur αἰμορ- ρύτου vice λαίμορρύτου. V. 25. Vulgatum πελάσω nemo intellexit. Scaliger. ἐλάσω, Musgravius περάτω. Ipse τελέσω. Dicitur quis θυμα vel θυσιάν τελεῖν. V. 27. Ita MS. E. mox edit. Basil. αἰοιδόν: unde, viam præmonente Scaligero, reposui συριγγαοιδόν: Similis fere composita vox apud Hesychium Φιλίδα—ύριγγα olim fortasse scripta Φιλω- δασύριγγα quod Panis est cognomen vel pastoris cuiusvis. Ald. τῷ τε συρίγγ' αἰοιδάι. V. 35. Vice ἔτεκε metrum poscit ἔδωκε. V. 37. Vulgo ἄχισ τ' ἄχισιν δάκρυα δάκρυσιν. Voces ultimas resecui; abundant enim tam ob metrum tam ob δάκρυ modo dictum: mox ἔβαλ' est Jacobsii emendatio vice ἔλαβ'. : dein πάβια huc male adhærens retraxi ad v. 53. et e πάβια ἄχισ λύπης erui ἐπαθες ἄχι' ἄλυπος. Ad locum ultimum accedo, nempe v. 633 et sqq.

στρ. α.

ΕΛ. ἔλαβον ἀσμίνα πόσιν ἔμεν φίλιον
περιπετάσμεν χεῖρα
Φίλιον ἐν μακρῷ φλογὶ φασφόρον.
ΜΕ. κἀγὼ σὶ πολλοὺς δ' ἐν μέτρῳ λό-
γους ἔχων,
οὐκ αἰδ' ὁποίου πρῶτον ἀρξομαι
τὰ νῦν.

στρ. β.

ΕΛ. γέγηθα· κρατὶ δ' 11
ὀρθίους ἐθίρας ἀναπτέρω-
κα καὶ δάκρυ σταλάσσω.

στρ. γ.

ΜΕ. οὐδ' ἐμὲ μὲν ἔχω
τὰ τοῦ Διὸς τι λείπεται καὶ Λιδίας·

ἀντιστρ. α.

ΕΛ. τὰ πάρος οὐκ ἐστὶν ἐννοηθέν οὐδ' ἀλέγω,
• πόσιν ἔχομεν ὃν ἔμενον 7
ἔμενον ἐκ Τροίας πολυετὴ μελεῖν-
ΜΕ. ἔχεις· ἔχω σὶ τ'. ἡλίους δὲ μυρίους
μόγισ διελθὼν ἡσθόμεν τὰδ' ἐκ θεοῦ.

ἀντιστρ. β.

περὶ γυνῆ χεῖρας
ἔβαλον, ἡδὼν ὡς λάβω, πόσις
ὦ φίλτατη πρόσοψις. 16

ἀντιστρ. γ.

ἐκ δόμων νόσφισαν
θεοῖς ἡμῶν πρὸς συμφορὰν δ' ἄλλαν

Carmina Monostropa Commentarius.

ἐν ὑπὸ λαμπάδων κόροι λύκιπποι συνομαίμονες 21 ἄλβισαν, ἄλβισαν τὸ πρόσθεν.	θεὸς ἐλαύνει τῶσδε κρίσι- 24 σιν· τὸ κακὸν δ', ἄγαθον χρεόν- ον, σέ τε καμὲ πάλιν συνῆγιν·
ΕΛ. τί φῶ, τίς ἂν τὰδ' ἤλπισεν βροτῶν ποτε; 27	στρ. δ. ἀντιστρ. δ.
ἀλλ' ὅμως οὐαίμαν τύχας· 28	ἀδόκητόν σ' ἔχω πρὸς στήθεσιν· 31
ΜΕ. ὄναιο δῆτα· ταῦτά δ' ἔνυνύχομαι·	ΜΕ. καὶ γὰρ σὲ τὴν δοκοῦσαν Ἰθαίαν πόλιν
ΕΛ. ἐμὰ δάκρυα χάρι' ἔχει πλείον ἢ 32 λύπας.	μολαῖν Ἰλίου τ' οὐλομένους πύρ- λους.
στρ. ε. ἀντιστρ. ε.	
πρὸς θεῶν, δόμων πῶς τῶν ἐμῶν ἀπιστάλης;	ΜΕ. ὅμως δὲ λέξον· ἡδύ τοι μόχθων κλύειν·
ΕΛ. ἔ, ἔ, πικρὰς ἐς ἀρχὰς βαίνεις·	ΕΛ. πιτομέναις κώπας, γάμων
ἔ, ἔ, πικρὰν δ' ἐρευνᾷς φάτιν· 36	πιτομένου δ' ἔρωτος ἀδόκων· 41
ΜΕ. λέγ', ὡς ἀκουστά πάντα δῶρα δαι- μονων·	ΜΕ. τίς γὰρ σὲ δαίμων ἢ πότμος συλῆ πάτρός·
ΕΛ. λόγον ἀπέπτυσ' οἷον οἷον ἄσομαι·	ΕΛ. οὐκ ἐπὶ λίκτρα βαρβαύρου νεανίας.
στρ. ς. ἀντιστρ. ς.	
ὦ Διός, ὦ πόσι, παῖς μ' ἐπέλασε Νείλῳ· 45	κατεδάκρυσ' ἐγὼ καὶ βλέφαρον ἱγραίῳ·
ΜΕ. θυμικῶς τοῦ πέμψαντος εἶδα νῦν δούλους.	ΜΕ. θυοῖν γὰρ ὄντοιν οὐχ ὁ μὲν τλή- μων δ' ὁ δ' οὔ.
ΕΛ. ἄλοχος ἂ Διὸς ἄλυσεν μ'·	ΕΛ. δάκρυσιν· ὥμοι ἐμῶν δεινῶν· 55
ΜΕ. Ἦρα τί μοι χεῖρ' ἔχουσα προσθεῖναι κακόν;	ΜΕ. τί δ' εἰς κρίσιν βούτα σ' ἔθιχ' Ἦρα κακῶς.
ΕΛ. φεῦ λούτρων καὶ κρητῶν ἵνα θεαί, μορφᾶς ἐνθ' ἔμολεν	ΕΛ. ὡς τλάμων ἀφείλοτο Πάρις μ', ὦ γ' ἐπένευσεν Κύπρις, ἐπέλασ' ὡδ' Αἰγύπτῳ·
κρίσεις, ἐφαιδρύναντο. 51	
στρ. ζ. ἀντιστρ. ζ.	
ΜΕ. εἴτ' ἀντίδωκ' εἶδ' αὖλον, ὡς σέθεν κλύω;	ΜΕ. οἴμοι θυγάτηρ δ' ἐστὶν Ἑρμιόνης βίος·
ΕΛ. τὰ δὲ κατὰ μέλαθρα 61	ΕΛ. ἄγαμος ἄτεκνος, πόσι, καταστένει· 68
παθεῖ ἰώ· ΜΕ. τί φής;	ΜΕ. ὦ πᾶν κατ' ἄκρας δῶμ' ἐμὸν πίε- σας Πάρις, τάδε καὶ σὲ διαώλεις, μυρτιάδας καὶ χαλκείων Δαναῶν.
ΕΛ. οὐκ ἐστὶ μήτηρ· ἀγχόνιον γὰρ βρόχον δι' ἐμὴν κατιδήσατο δύσλογον αἰσχ- ύναν ἄγαμόν τε γάμον.	
ΕΛ. ἐμὰ δὲ πα- τρίδος ἀπὸ κακότητος ἀρῶν· ἔβαλεν ὁ θεός, ἀπὸ πόλλος ἀπὸ τῆς σίθης ὅτε μέλα- θρα λήχια τ' ἔλιπον οὐ λιποῦσ' ἐπ' αἰσχροῖς γάμοις.	ἱππιδός. 74

In Tragicorum Græcorum

V. 1. Pro φίλῃ dedi φίλιον; alioqui Helena Chorum allocuta esset, cui nullus esse debet locus in dialogis hujusmodi. V. 10. Vulgo τὰ τῆς θεοῦ: Reddit Musgravius *Deæ fraudes sensi*. At nondum Menelaus quidquam de Junonis fraude suspicatus est. V. 15. Ε πόσις ἄ' ἐρui πόσιως. V. 27. Hic versus poni debuisset ad initium strophæ γ', modo extitisset versus antitheticus. Mihi quidem suppositus esse videtur. V. 30. Vulgo χαρμόναν πλῖον ἔχει χάριτος. At gl. χαρμόναν indicat χάριτος in χάριν esse mutandum: quod metrum adfirmat. V. 33. Ε τιμειέους ἐρui τ' οὐλομένους: quod perpetuum est Trojæ epitheton cf. Troad. 1083. τὰς πλείους οὐλομένας. V. 38. In ἰσοίσομαι præpositio ex οἷς oritur: at οἷς est prava scriptura pro αἷς: vid. Porson. ad Med. 44. V. 41. Ald. ἀθλίαν MS. ἀδίκων: Ipse ἀδοκων. Eadem var. lect. in Troas. 800. V. 46. Ex ὧ δεινοὶ λόγοι ἐρui αἰδᾶ' νυν δόλους: mox τινῶν—κακῶν in τί μοι—κακὸν mutavi. V. 50 Vulgo ὦ μοι ἐμῶν δεινῶν λούτρων καὶ κρηνῶν ἵνα θεαὶ μορφὰν ἐφαιδρυναν ἔνθεν ἔμολε κρίσις. Nobiscum stat ipse Noster in Androm. 283 Ταὶ δ' (scil. θεαὶ) ἐπεὶ ὑλοκόμον νάπος ἦλθον Οὐρανὸν πιδάκων ἐνέψαντ Ἀγγλᾶντα σώματ' ἐν ῥοαῖς (ubi MSS. duo ἐνέψαν.) et in Iph. A. 177. Ὅτ' ἐπὶ κρηναίαισι δρόσοις Ἥρα Παλλάδι τ' ἔριν ἔκρινεν Μορφᾶ: ἂν Κύπρις ἔσχην. Quod ad voces ὦ μοι ἐμῶν δεινῶν illas rejeci ad v infr. 55. V. 56. Ε σοι τῶνδ' ἐρui βούτου σ': Sæpe audit Paris ab Euripide βούτης. vid. Beck. Ind.: mox κακῶς dedi pro κακῶν. V. 57. Redde ἀφέλοιτο ἀμύττετ: et cf. Troad. 494. V. 63. Abundat δυσγάμον ob proximum illud γάμον ἄγαμον: dedi δύσλογον. V. 74 Ἄραν restitui vice ἀραίαν. Audit Helena ἀρὰ vel ἱρινύς vel ἄτα. locis ad Troad 902. citatis adde Æschyl. Agam. 758. Virgil. Æn. II 573. Orest. 19. τὴν θεοῖς στυγνομένην—Ἑλένην.

Duo jam brevissima restant Carmina numeris suis in præsentī restituenda. Nam Hippolyti carmina proferentur in censura nostrā editionis, quam Monkius denuo procuravit. Alterum exstat in Suppl. 834.

	στρ. γ'.		ἀντιστρ. γ'.
ΑΔ. πικροὺς ἔγνημας γάμους·		ΑΔ. κατὰ με πίδον γᾶς ἔλοι·	
ΧΟ. πικρὰν δὲ Φοίβην φάτιν		ΧΟ. διὰ με θύελλα σπάσαι	
ἰσιθὺς ἦλθ' Οἶδι· ὁ-		πυρὸς τε φλογμὸς Διὸς	
δα πολύπονος Ἑριννύς·	- 4	ἐν κάρῃ πίσσοιτο.	8
	στρ. δ'.		ἀντιστρ. δ'.
ΑΔ. ἴδατε κακῶν πέλαγος ἰὼ		κατὰ μὲν ἄνυξιν ἰλοκίσ-	
τέκνου τάλαιναί ματέρης·		μεθ' ἀμφὶ δὲ σποδὸν κάρῃ	
ΧΟ. βαρύνει τέκνους αἰὲν λέγεις.	11	σῶμά τε δικοῦσαι κεχύμεθα.	

V. 4. Vulgo πολύστονος. Dedi πολύπονος. Eadem var. lect. in Orest. 1009 V. 11. Voces βαρύνει τέκνους αἰὲν λέγεις effinxi e βάρος τοῖς τέκνοισι δ' οὐ λέγεις quæ Æscum non suum habent in Antistrophe β'. ubi legi debet. ΑΔ. ἔχεις ἔχεις πημάτων ἄλῃς. ΧΟ. αἰ αἰ. ΑΔ. αἰτᾶ μου quibus respondent ΑΔ. ἰὼ ἰὼ τῶν ἐμῶν κακῶν. ΧΟ. αἰ αἰ ἐπάθομαι ὦ. Postremum denique Carmen est Electr. 585 et sqq.

	στρ.		ἀντιστρ.
Ἑμολες ἔμολες ἢ χροῖος ἀμέρῃ.		ἄνχε χίρας ἱεὶ λόγον, ἰὼ φίλα,	
Ἑλαμφ' ἐμφανῆ πόλιν πυρσὸν, δε		λατὰς τ' εἰς θεοὺς τύχῃ σὺν τύχῃ	

παλαιὰ φύγα πατρῶν ἀπὸ
δαμάτων τάλας ἀλαίαν ἔβα·

κασίγνητον ἱμβατιῦσαι πόλιν·
ἀμετταν ἄγει νικάν τις θεός.

V. 2. Vulgo κατέλαμψας ἰδεῖξας. Sed gl. est κατέδειξας.

Omnibus tandem Monostrophis, quotquot reperiri possunt inter reliquias Æschyli, Sophoclis et Euripidis, in Antistrophorum formam redactis, eant nunc homines ἄμειτροι, et, per me quidem licet, si possint, tenebras obducere; luce etenim veritatis, quam inepta sit eorum ratio, patet evidentissime.

Etonæ, Dabam Jun. Kalend. A. D. 1813.

Manuscripts

CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. II.

* * *We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.*

BRITISH MUSEUM. No. II.

BIBLIOTHECA MSS. REGIA.

Codices Manuscripti Biblici Latini.

The Latin Biblical MSS. in the Royal Collection are very numerous, but as the larger portion of them are of no older date than the 14th or 15th Century, and these interlineated with the miserable theological glosses of the times, and of no authority for critical purposes, a few only of the more ancient or curious of these MSS. will be here considered worthy of notice.

7. *SANCTI Pauli Epistolæ. Sec. XI. [1 A. XVI.]*

8. *Codex Evangeliorum. Sec. IX. [1 A. XVIII.]*

Obs. The following note written in ancient Saxon characters appears at the beginning of this MS. "Hunc Codicem Athelstan Rex devota mente Dorobernensi tribuit Ecclesiæ." And at the end there is written in a hand about 500 years old, "De clauistro Cantuario." The word *cata* instead of *secundum* is herein frequently used. E. g. "explicit Evangelium cata Marcum."

9. *Solomonis Proverbia, Ecclesiastes, Cantica, cum Prologis et Sapiencia. Sec. XIII. [1 B. IV.]*

Obs. This Anathema, not uncommon in ancient MSS. is inscribed in the beginning, "Liber De Claustro Roffensi per Johannem Priorem; quem qui inde alienaverit, alienatum celaverit, vel hunc titulum fraudulenter deleverit, Anathema sit. Amen."

10. *Quatuor Evangelia cum Præfationibus et Eusebii Canonibus. Sec. XIII. [1 B. VII.]*

Obs. Written in Saxon characters.

11. *Biblia Latina. Sec. XIII. [1 B. VIII.]*12. *Biblia Latina. Sec. XIII. [1 B. X.]*13. *Evangelia IV. Sec. XII. [1 B. XI.]*14. *Biblia Latina; cum interpretatione Nominum Hebraicorum alphabetica. Sec. XIII. [1 B. XII.]*

Obs. The name of the transcriber and the date of the transcript is thus noticed at the end of the volume. "Hunc librum scripsit Willielmus de Hales, Magistro Thome de la Wile, quem vocavit Magister Radulphus de Hehham tunc Cancellarius Sarum: quibus Deus in hoc Sæculo et in futuro propicietur. Amen. Factus fuit Liber anno 1254. ab incarnatione Domini."

15. *Quatuor Evangelia, cum Eusebii Canonibus et præfationibus usitatis. Sec. XI. [1 D. III.]*16. *Evangelia IV. cum Prologis usitatis et sine Canonibus. Sec. XI. [1 D. IX.]*

Obs. This MS. is remarkable for having in it the signature of King Canute; With a Charter, in Saxon, confirming the Privileges of the Church. The last leaf of St. John's Gospel is wanting.

17. *S. Lucæ et S. Johannis Evangelia. S. Pauli et Catholicæ Epistolæ. Sec. XVI. [1 E. V.]*

Obs. This MS. contains the versions of St. Jerome and Erasmus in parallel columns. It is a very tall volume exquisitely written by Peter Meghen (an eminent scribe of the XVIth Century) for the celebrated Dean Colet, as appears by the following inscription in the transcriber's hand at the end of the Gospel of St. John. "Summe et individue Trinitati, Patri et Filio et Spiritui Sancto, sit Laus et Gratiarum actio: Dulcissime quoque Virgini Marie Dei Filii Genetrici, cum totius celestis Curie exercitu: quorum adjutorio opus hoc duorum Evangeliorum, Luce videlicet et Johannis, conscriptum est; jussu et impensis reverendi domini et venerabilis viri D. Johannis Colett, Ecclesiæ Cathedralis Divi Pauli Londini Decani, sacre quoque Theologie Professoris, pie memorie egregii Viri Henrici Colett militis, opulentissime civitatis Londini quondam Senatoris, ejusdemque Læ Consulis, filii; arte vero ac industria Petri Meghen Monaculi, Theutonici,

nationi Brabantini, Oppidi Buschiducensis, Leodiensis Dioceseos; 7^o die Mensis Septembris A^o Domnice Incarnationis 1509; Regni vero illustrissimi Regis Henrici octavi anno primo. P. M."

At the end of the Epistles which were written in 1506, this record appears; "Kal. Novembris 22 H. 7. Eodem anno, nobilissimus Princeps, illustrissimusque Philippus Rex Castilie, Arragonie, &c. Archi-dux Austrie, Dux Burgundie, Brabantie, &c. tempestate compellente, in Angliam applicuit: quem serenissimus Rex Henricus 7^{us} supradictus, ut Pater Filium, recepit, summa humanitate tractavit, maximis honoribus decoravit, plurimis muneribus dotavit: qui K. Octobris viam universe carnis ingressus est: cujus Anime et omnium fidelium defunctorum misereri dignetur Altissimus. Amen."

18. *Quatuor Evangelia.* Sec. VII. [1 E. VI.]

Obs. This ancient copy of the Gospels once belonged to the Augustine Monastery at Canterbury. It is to be lamented that there are in it the following deficiencies, viz. the first 13 Verses of the 1st Chap. of St. Matthew. The 3 first Verses of St. Mark. From Chapter III. v. 32. to Chapter V. ver. 14, and from Chap. XV. ver. 39. to the end. The four first verses of St. Luke. The five first Verses of St. John. And from Chap. XI. ver. 37. to the end.

19. *Biblia Latina.* Sec. IX. [1 E. VII. VIII.]

Obs. This is one of the most ancient MSS. of the whole Bible in Latin extant in this country. It was written near 900 years ago by an Italian Scribe. The following Lacunæ have been supplied by a more recent hand, viz. the 3 first leaves of the Pentateuch. The whole of the 12 Minor Prophets with the prologue of St. Jerome, except the four first leaves. The first leaf of the Book of Job. From Psalm 110 to 143. The whole of the Book of Revelations except the first leaf. This venerable MS. has been materially corrected, and has frequent interpolations.

20. *Psalterium.* Sec. XVI. [2 A. XVI.]

Obs. This elegant little MS. was written by John Mallard for the use of King Henry VIII. Amongst the other illuminations it is adorned with two Portraits in miniature of King Henry, and is still farther an object of interest and curiosity, as it possesses in the margin a few notes in this monarch's hand writing.

21. *Psalterium.* Sec. XIII. [2 B. III.]

Obs. This MS. belonged formerly to the Church of St. Botolph, and having been taken from thence was presented to Queen Mary by Ralph Pryne a Grocer of London: as appears by the following lines written in the first leaf.

God saue the most vertuous and nobill Quene Marys gras:
And send her to in Joye the crowne of Eyngland long tyme and spas.
Her enimys to confunde, and hutterly to defacer
And to fole her godly proceydynges God giue us gras:
As every subyegte ys bounde for her gras to praye
That God may preserve her body from all dangers both nyght and daye:
God save the Quene.

Be me hambull and poor Orytur Rafe Pryne, Grocer of Londoun, wysshynge
your gras prosperus helthe.

22. *Psalterium.* Sec. XIII. [2 B. VI.]

Obs. This MS. belonged to the Church of St. Alban's, being a present from John De Dalling.

23. *Psalterium.* Sec. XIV. [2 B. VIII.]

Obs. This book is remarkable for having belonged to Joan the mother of Richard II. for whose use it was written in 1380.

24. *Psalterium cum Canticis ecclesiasticis.* Sec. XVI.
[2 B. IX.]

Obs. Beautifully written upon paper, and richly illuminated by Petruccio Ubaldini, a Florentine, for his Patron Henry, Earl of Arundel.

Codices Manuscripti Classici Latini.¹

25. *Cuii Julii Casaris Commentarii.* Sec. XV. [15 C. XV.]
26. *Cicero De Officiis.* Sec. XII. [15 A. VI.]
Obs. This book originally belonged to the Augustine Monastery at Canterbury. After the dissolution of that religious house, Linacre bought it for 8d.
27. *Cicero. De Amicitia. De Senectute. Paradoxa. De Officiis. Orationes Philippicae* 14. Sec. XI.
[15 A. VIII.]
28. ——— *De Amicitia.* Sec. XII. [15 A. X.]
29. ——— *Philippicarum lib. 13 priores.* Sec. X. [15 A. XIV.]
30. ——— *De Officiis. Paradoxa. De Amicitia. De Senectute. Rhetoricorum Lib. 2.* Sec. XII.
[15 A. XX.]
31. ——— *Rhetoricorum, seu de inventione Rhetorica, Lib. 2.* Sec. XIII. [15 A. XXVI.]
32. ——— *Tusculanarum Quæstionum Lib. 5.* Sec. XV.
[15 B. XV.]
33. ——— *De Divinatione.* Sec. XV. [15 C. IX.]
Very imperfect.
34. ——— *Tusculanarum Quæstionum Lib. 5. Rhetoricorum, seu de inventione Rhetorica, Lib. 2. Rhetoricorum ad Herennium Lib. 4.* Sec. X. [15 C. XI.]
35. *Horatius. De Arte Poetica. Sermones. Epistolæ.* Sec. X.
[15 B. VII.]
36. *Juvenalis Satyræ cum Glossa.* Sec. X. [15 B. XII.]
37. ——— *Satyræ.* Sec. XI. [15 B. XVII.]
38. *Lucani Pharsalia.* Sec. XII. [15 A. XXIII.]
39. *Plautus. Comædiæ.* Sec. XV. [15 A. XVIII.]
40. ——— *Comædiæ.* Sec. X. [15 C. XI.]
41. *Plinius Secundus junior. De laudibus Trajani Panegyricus.* Sec. XV. [15 B. V.]

Written on Paper in 1478.

¹ There are no Greek Classical MSS. in the Bibliotheca MSS. Regia.

42. *Plinius senior. Naturalis Historia. Sec. XIV.* [15 C. XVII.]
 43. *Seneca. De Institutione Morum. Sec. XIV.* [8 B. I.]
 44. *Statius. Achilleidos Lib. 5. Sec. XIII.* [15 A. VII.]
 45. ——— *Thebaidos Lib. XXII. Sec. XIII.* [15 A. XXI.]
 46. ——— *Thebaidos Lib. 12. Sec. IX.* [15 C. X.]
 47. *Suetonius. Vitæ Caesarum. Sec. X.* [15 C. III.]
 48. ——— *Vitæ Caesarum. Sec. XII.* [15 C. IV.]

The last leaf wanting.

49. *Achilles Tatius. De Clitophontis et Leucippes Amoribus Lib. 8. Sec. XVI.* [16 D. XVIII.]

In the Margin are the various readings of a Roman and a Florence MS.

50. *Terentius. Comædiæ. Sec. XI.* [15 A. VIII.]
 51. ——— *Comædiæ. Sec. XV.* [15 A. XI.]

A MS. on Paper.

52. ——— *Comædiæ. Sec. X.* [15 A. XII.]
 53. ——— *Comædiæ. Sec. X.* [15 B. VIII.]
 54. *Virgilius. Æneidos Libri XII. Sec. XIII.* [15 B. VI.]
 55. ——— *Opera. Sec. XV.* [15 B. XXI.]

Obs. This MS. was collated by Professor Martyn, and its various readings inserted in his Annotations upon the Georgics.

*** This concludes the catalogue of the Biblical and Classical MSS. in the ROYAL LIBRARY. The collections which remain to be examined, are the *Cotton*, the *Harleian*, the *Lansdowne*, and a miscellaneous Collection of MSS. presented to or purchased by the Museum at various times.

THE PANTHEON.

A Prize Poem, recited in the Theatre, Oxford, 1813.

PALACE of Heaven! of every God the fane!
 Where rapt devotion holds her silent reign!
 At once each bosom feels thy strong control,
 Thy grandeur awes, thy beauty wins the soul.
 Thee, Gothic rage and warrior pride rever'd,
 The spoiler trembled, and the victor fear'd;
 Each in thy dome his nation's God ador'd,
 Here rais'd the suppliant hand, and dropp'd the sword.

Proud, o'er the wreck of empire swells the dome,
 As, o'er the prostrate world, victorious Rome.
 Sublime the scene—yet softer feelings rise,
 Where martyrs sleep, and parted genius lies;
 Ye radiant beams, the sacred spot illumine,¹
 And sport, in mingled tints, o'er Raphael's tomb.

In full proportion stands the solid fauce,
 Fair as sublime, majestically plain:
 Mark the bold porch on stately columns borne,
 Whose lofty brows light leafy wreaths adorn;
 Now sketch the view, (the brazen gates expand,)
 Pillars around, and light pilasters stand:
 How teem the niches with celestial life,
 Where art exults, and nature yields the strife!
 Soft o'er the pavement blends each varied hue:
 Light springs the dome, and circling fills the view.
 Lo! Fancy, kindling at the sight, decries
 A mimic world, and emblem of the skies:²
 Heav'n's image here the Persian might adore.
 Wont on some mountain's brow his vows to pour,
 Who deems his God no narrow fane can own,
 The world his temple, highest Heav'n his throne.

Here once, in marble, frown'd th' avenging Jove.
 Here stood the synod of the realms above;
 Bright heroes there, enshrin'd amongst the Gods;
 Last the dread powers that rul'd the dark abodes.
 Vain phantoms!—chas'd by truth's all-piercing ray,
 Ye fled, like spectres, from the face of day:
 Now through the vaulted roof Hosannas rise,
 And lift the soul in rapture to the skies.

Thus shall the world, as holy-bards foretel,
 To one true God the general chorus swell;
 And when at last your orbs their course have run,
 When earth shall melt, and darkness shroud the sun,
 Its crystal gates Heaven's temple shall display,
 And light's sole fountain scatter endless day.
 Oh! lead my steps, firm Hope, thou ne'er canst tire,
 Ev'n to that temple's gates, and there expire,
 As thro' the desert led the Prophet guide,
 Just look'd, just saw the promis'd land, and died.
 There white-rob'd saints before the throne shall fall,
 One heav'nly Dome, one vast Pantheon all.

FRANCIS HAWKINS, St. John's College.

¹ Raphael lies buried in the Pantheon.

² Dion supposes, that the round form of the Pantheon was designed to represent the world.

HERMOGENIS PROGYMNASMATA.

NO. IV.

IN No. X. p. 381. our readers will discover by what means this hitherto, unpublished work of *Hermogenes* was rescued from the oblivious dust of the late Regal, now Imperial, Library at Paris: and in No. XII. p. 396. they will find the Greek text transcribed from a faulty, and imperfect MS.: but many of whose errors and deficiencies are corrected and supplied from two other MSS. of the same library, whose various readings are placed at the foot of the page: and of the remaining corruptions and lacunæ, a part have been abolished and restored by the notes of Professor Ward subjoined to the Greek text, and part still remain to be amended from the following Notes of the same learned person, which were by accident omitted in their proper places. We have likewise reprinted in No. XIV. Priscian's translation of the Greek Rhetorician's work. From a diligent collation of this with the original treatise, most of the conjectures of Professor Ward are derived, and by this they are supported. To the supplementary notes of that scholar, we have added some observations supplied by a scholar whose name, though in the present instance concealed, is not, however, unknown to the literary world, chiefly written with a view to explain the meaning of the technical terms used by the rhetorician.

But, besides the above-mentioned notes, we have thought proper to gratify the curiosity of the readers of *Hermogenes* by subjoining collations of four MSS. containing other treatises of the same rhetorician. Of these collations, and the means by which they were attained—an extract from a letter of Mr. Sam. Rolleston, a nephew of the celebrated Mead, to whom it is addressed, will give all the information we possess respecting the Oxford MSS. and of the Parisian copies, all that Professor Ward in his MSS. papers states, is, that he obtained the collations of them from Sallicr, (a scholar of some repute, as may be seen from his notes on *Moeris*, published in the edition of Pierson) at the same time that he received the collations of the MSS. of the *Progyrnasmata*. In a subsequent number we may give extracts of the most useful parts of a MS. commentary of Ezechie Spanheim (preserved in the Bodleian) on another Rhetorician, Aphthonius; a transcript of which commentary was communicated to Professor Ward by Rolleston.

¹ Since writing the above, we have met with Liebel's Edition of the *Fragmen of Archilochns*, and we find that in p. 168. he quotes from some foreign Literary Journal, the *Progyrnasmata of Hermogenes*, which we had formerly considered as unpublished.

Amongst the papers of Professor Ward was found a duplicate collation of the MS. of the Progymnasmata marked A., whose various readings do not always coincide: the differences, though few and unimportant, may nevertheless be noticed. These discrepancies of collation we shall mark *Aa.* to denote *alter MS. A.*

Notulae auctore J. WARDO in HERMOGENIS PROGYMNASMATA.

Meminerit lector additamenta, lineis curvatis interclusa, a nobis esse profecta.

No. XII. P. 396. lin. 2. δύναται. lege δυνατόν.

————— 7. υπογραφήν δέ τινα τιαύτην ἀποδεδώκασιν (a Prisciano verba omissa) redde *descriptionem autem talem quendam dant ejus.*

————— 8. πρὸς τί τῶν ἀναγκαίων. Priscian. *ad vitæ utilitatem* (unde patet veritas lectionis quam exhibet MS. A. τῶν ἐν τῷ βίῳ ἀναγκαιῶν).

— 397. l. 30. κεκλειμένον.] Caperonnier κεκλημένον quod perinde est. lege ἐγκεκλειμένον vel ἐγκλινόμενον ut supr. l. 26, quemadmodum vertit Priscianus sed infra l. 31. legitur ἐγκεκλειμένον.

— 398. l. 27. πλατύνεις ἡρέμα leg. ἐρμηνείαν.

————— 28. εἶπε τὸ lege ἰσπέτω. Priscianus *sequatur.*

— 399. l. 22. Ita digerendi sunt versus. Euripidis (Phœnic. Fragm. IX.) Ὅστις δ' ὁμιλῶν ἤδεται κακοῖς ξυνῶν Οὐ πώπῃτ' ἡρώτησα· γινώσκων ὅτι τοιοῦτος ἔστιν οἷσπερ ἤδεται ξυνῶν.

P. 401. l. 2. διαβάλλεις. lege διαβαλεῖς.

————— l. 25. παρόργησε. lege παρὰ νόμῳ ἤθε (volutuit παρὰ νόμῳ ἤθε nam MS. A. παρώνησεν).

P. 402. l. 11. Κοίνως. Hic desiderari videtur exemplum quod ex Aphthonio explere possis: vid. p. 50.

————— l. penult. lege vel ποῖος vel ποῖον ἐπιτήδευμα βίου.

P. 403. l. 20. lege εἶρεν καὶ Ἀπόλλων ἀπὸ τῶν χρησαμένων. Priscian. *invenit et Apollo et ab his qui ea usi sunt.* (Vulgo deest καὶ et legitur mox χρησμάτων. sed MS. A. χρησμένων: i. e. fortasse χρησμένων: vid. Porson. Hec. 1169.)

P. 404. l. 1. περὶ θεωρυῆς. lege cum Caperonnier τροφείας. Priscian. *de victu.* (MS. A. rectius τροφῆς.)

P. 405. l. 26. ὑπ' ὅψιν Aphthonius ἀπ' ὅψιν.

P. 406. l. 4. νοκτομαχία (addit) Aphthonius ἐν Σικελίᾳ.

————— penult. δειν. lege. δεῖ.

P. 407. l. 19. ἐπὶ δὲ τὸ. lege ἐπὶ τὸ δὲ.

————— 22. ἐκ τῶν ὁμοίων: ita locum supple ὅτι δυνατόν· ἐκ γὰρ τῶν. Priscian. *Quod possibile: a similibus enim.*

P. 408. l. 9. ὅταν λέγωμεν καὶ. supple εἶναι ante καὶ.

Variae lectiones ex altero apographo in Hermogenis Progymnasmata, quæ

aut dissident aut exulant ab iis quæ exhibentur ad calcem Græci textus. Numeri Arabici spectant ad paginas in quibus varr. lectt. signantur.

P. 396. l. 15. πίληκοι. Aa.

P. 397. l. 11. ἔνιοι δὲ μέντοι. Aa.

—— l. 18. ἀποφάντικόν. Aa.

———, ἡ Μήδεια ἢ Αἰήτου. Aa.

P. 399. l. 5. οὕτω καὶ ὁ περὶ τοὺς λόγους absunt ab Aa.

——— 11. ἀποφάνσει. Aa.

P. 400. l. 23. τὸ λῦσαι. inter var. lect. omittitur καταλῦσαι quam exhibet. Aa.

P. 402. l. 10. ἀγαθῶν τινὶ κοίνως. Aa. Hæc var. lect. omittitur. Vulgo abest τινί.

P. 404. l. 3. ἀνθρώπου. Aa. Hæc var. lect. omittitur.

——— 8. πρόεσι μὲν τοίνυν κατὰ τοὺς. Operarum errore excidit μὲν in var. lect.

Of the English Annotations, the Author shall speak himself. They were subjoined to the following letter.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOU have highly gratified the learned world by the insertion of 'Hermogenes's *Progymnasmata*, in No. XII. The text, however, is not absolutely correct; and, as the ancient commentator Jonas Eleutherius observes, the punctuation and accents are in some instances faulty; see p. 411. The subjoined corrections and explanations of difficult passages, and technical terms, which were noted down by me on an attentive perusal of this treatise, are at your service, if you deem them worthy publication.

P. 396. Τεχνόγραφος—A didactic author or public lecturer.

Προγύμνασμα. *Præ-exercitatio*. Suid. *Prælectio*, or lecture, written, or spoken.

Διὸ τοῖς. read διότι - - - ἐχρήσαντο.

Συνουσίαι. This refers to the custom of reciting compositions to an assembly of auditors previously to publication.

Ὑπογραφή. A definition subjoined.

Πρόσωποις. The Actors or Dramatis Personæ, who always wore πρόσωπα Phav. or προσωπεῖα, masks.

Οἷον περὶ κάλλους - - - This very corrupted passage may be thus restored, (see Not. p. 409) Οἷον εἰ περὶ κάλλους τις ἀγὼν ἐστὶ ὑποκείσθω τὸ τοῦ Ταῶνος (πρόσωπον)· εἰ δὲ σοφὸν τι δεῖ περιτεθεῖναι Ἀλκιπέκῃς· εἰ δὲ τι μιμούμενον τὰ τῶν ἀνθρώπων πράγματα· Πιθήκου.

Τῶν δεδομένων προσώπων. The characters introduced.

P. 397. Οἱ ἄνθρωποι. In the MS. it was written thus, οἱ ἄνθρωποι; a known contraction for ἀνθρώποι. See Theophr. Ed. Ald.

Θαύμασι. read θεάμασι opp. to ἀκούσμασι.

Τὴν ἀπαγγελίαν - - - - This is very obscure, if not corrupted; ἀπαγγελία may mean the conclusion or moral, which should be ἀλλότρια different from the language of the fable; or the remaining part γλυκυτήτος ἔγγυς may refer to the pleasure arising from the application.

Διήγημα, As one of the προγυμνάσματα, is described as the narrative of the fact, nicely distinguished from διήγησις; as ποίημα from ποίησις.

Πολιτικός is here opposed to ἰδιωτικός. So history records the actions of communities, or bodies, and those of individuals.

P. 397. Γυμνάσια. read γύμνασμα - - - - the divisions are 1. ὁρθὸν ἀποφαντικόν, a charge direct. 2. ὁρθ. ἐγκληνόμενον, charge by implication. 3. γύμν. ἐλεγχτικόν, charge by reproof, or apostrophe. 4. γύμν. συγκριτικόν charge by comparison of the fact with other facts. 5. γύμν. ἀσύνδετον!

P. 398. Τὶ δὲ ἀσύνδετον. This is not enumerated in its proper place; and, as its name implies, is unconnected with the others, being only introduced (ἐν τοῖς ἐπιλόγοις) after the oration is finished; as an after-charge resembling the *Peroratio* of the Romans.

Ὅρος χρείας. The definition of χρεία. The use or application (χρεία) is divided into 1. χρ.λογικὴ—proved from some maxim, or wise saying (λόγος)—2. χρ.πρακτικὴ, practical; evidenced by some action. 3. χρ.μικτὴ compounded of both.

Τῷ μέτρῳ. The commentator supposes this passage corrupted, as conceiving μέτρος to refer to the measure of syllables, as in prosody; but the subsequent lines show that it refers to the length of the discourse.

Εἰσωθηματικά, αἱ δὲ πυσματικά. read ἡ πυσματικά.

Ἐργασίαι This is described as the τὸ σύνολον τῆς χρείας, viz. the whole conduct or management of the χρεία.

Καὶ πλατυνεῖς ἡμέμα τὸ χωρίον. This is evidently a corruption of the text; arising from a marginal explanation of what follows, πλατυνεῖς τὴν ἐμνήμειαν. This must be omitted, and with some transposition the passage will run thus, ἔπαινος· εἴτα ἡ χρεία (omitting these words εἴτα ἡ αἰτία as they appear above l. 25.) οἷον Ἰσωκράτης σοφὸς ἦν, ὃς εἶπεν τὸ δὲ καὶ οὐ θέσεις αὐτὴν ψίλην, ἀλλὰ πλατυνεῖς τὴν ἐμνήμειαν (N.B. ἡμέμα above l. 26. is corrupted from hence) εἴτα ἡ αἰτία· τὰ γὰρ μέγιστα.

P. 399. Ἐστὶ δ' ἐκ κρίσεως—read συγκρίσεως, see p. 397. l. 25.

Γνωμὴ—an apophthegm, or axiom; the same as ἀπόφανσις.

Ἡ Ἐργασία παραπλήσια—read ἡ ἐργ—τῆς γνωμῆς—παραπλ.

Προεῖσι τὰ δ' ἐγκώμια. read προεῖσε δὲ τὰ ἐγκώμια it sets forth first, or begins with.

Ἐπὶ τὸ ἀπλῶν. MS. B reads κατὰ τὸ ἀπ. it is synonymous with ἀπλῶς.

Κατὰ τὸ ἐνθύμημα. Another blunder of an ignorant amanuensis. The divisions of γνωμῆ are affirmed to be similar to those of χρεία. See above l. 27. Probably κατὰ τὸ ἐνθύμημα was put for κατὰ τὸ ἐναντίον. It must however be confessed that the ar-

- rangement of the divisions of *χρεία* or *γνωμή* are not clearly discriminated.
- P. 400. Ἐπὶ τὸ παρατρέσαι. This must be corrupt, as no such word occurs. It may be παρατρέψαι τὴν γνῶμην.
- Ἰδιωτὴν οὐδέν. MSS. A. B. read οὐ δὲν δεινόν perhaps with a slight alteration it may be read οὐ δεῖ.
- Τόπος, ὃ κατὰ κρίσιν, see ἐπιχρίσμα ἐκ κρίσεως. p. 399. l. 8.
- N. B. The Commentator observes, p. 410, that the order of arrangement has likewise here been transgressed.
- Ἀνασκευή. One of the προγυμνάσματα, is the repelling a charge, or refutation.
- Τόπος κοῖνος. A theme, or head of discourse; a common place.
- P. 401. Τελικαῖς κεφαλαίαις. These differ but little from the former; as it should seem, being acknowledged maxims.
- ὑποτυπώσεις. read ὑποτυπώσεται.
- Καθαριῶς ἐν τύπῳ. read ἐν τύπῳ: but what means μέχρι τοῦτον σωθήσεται? I suspect a transposition, and that we should read πρὸ οὐκ ἔσται ἐν τύπῳ ἀλλὰ μέχρι τούτου σωθήσεται καθαριῶς.
- Πονηρὸν ποιεῖν. read τὸ πονηρὸν, or πονηρά.
- Τὰς πρὸς τὸ ἔλαττον. read εἴτα τὰς π. τὸ ἔλαττον.
- P. 402. Στενωποῖ. This is an unusual word and synonymous with village: probably στενωτόπους?
- Ἡὼς ἤχθη. How he was reared. N. B. ἄγω, ἀγωγή of the early part of life; as παιδεύσις of the subsequent stage.
- Καὶ μὲν καὶ φύσις. read καὶ μὲν ἡ φύσις.
- P. 403. Κατὰ τὸ ἐγχεῖσθαι . . . κατὰ τὸ ἐγχεῖσθαι: *locus natalis*.
- Θυγρόντες. The text is corrupted. This word, which should be written θυγαῖνες, should be placed in the line above, after σκοπεῖν: thus θυγαῖνες ὅποιοι τινὲς εἰσι τὰς ψυχὰς καὶ τὰ σώματα οἷον εἰ ἀνδρεῖοι . . .
- Τὰ εἰς τοὺς θεοὺς ὕμνος κλητέον. This seems corrupt unless τὰ εἰς τοὺς θεοὺς may be rendered, every thing respecting the Gods, the praises of them are immediately preceding.
- Θαυμάσεις. You will remark with admiration, and delight.
- Ἀναδρομή. A botanical term. Habit; Height of Growth. See Theophr. Lex.
- Εἰ τὸ χρήσιμον. Εἴτα τὸ χρήσιμον.
- P. 404. Φυτὰ συγχεῖσθαι read εἶστας.
- Δείξαι—δείξεις.
- Γοργόρης. Quickness of discernment.
- Ἡθεοποιῖα. The appropriating the language and sentiments in a Dialogue to the Characters introduced; wherein it differs from Περσωνοποιῖα which personifies inanimate objects.
- P. 405. Πλάτωνα ὑπὲρ τῶν τεσσάρων. Does this treatise exist? the Τετράκτυς?
- Οἷον τινὰς ἀν' λόγους εἴποι πρὸς τὸ στρατόπεδον . . . The Commentator rightly observes the first part of the example has been omitted; it may be thus restored, τινὰς ἀν' εἴποι λόγους πρὸς ἑαυτὸν ὃ στρατηγὸς μετὰ τὴν νίκην τινὰς πρὸς τὸ στρατόπεδον.

Ἐκφρασις—Constitutes the ninth *προγύμνασμα*. It is noted as a vivid and impassioned description; an appeal to the passions.

P. 406. Καὶ ἐν αὐτοῖς γινομένων—καὶ τῶν ἐν αὐτοῖς γ.

Τῶν δὲ τὰ δάκρυα—τῶν δὲ νικωμένων τ. δ.

Ἀνθρόν. It is difficult to understand how this can be applied to a fact: probably it is an error of the text. ἀνδρεῖον is used for a brilliant, not a florid, action.

Ὡς προσηλημάνην. a. Grecism. It being before included in

Θέσις. The 10th Progymnasma: It is defined ἐπισκεψίς τινὸς πραγματος θεωρουμένου. The reconsideration of a fact, independent of incidental circumstances. In the accuracy of Greek language θέσις may differ from θέμα, as ποίησις from ποῖημα.

P. 407. Ὑποθέσις. read θέσις: see above, as MS.A.: probably the Com. p. 411. is right.

Πολιτικά. See p. 397.

Κατὰ τὸ πρὸς τῇ read κατὰ τὸ πρὸς τι or ἡ πρὸς τι.

Τὸν αὐτὸν ἔρανον εἰσφέρειν—τὸν αὐτοῦ ἔρανον. To contribute his share.

Ἐρανος collatitia caena, Hed. a Pic-nic.

Ἐκ τῶν ἐφοίων γαμεῖν δύνατον. This must be corrupt: it may be omitted or read εἰ δύνατον, but then there is an objection: probably ἐκ τ. ο. μὴ γ. δεινδοτατον.

Λύσεις τὰς εὐρισκομένας ἀντιθέσεις. Ἐπὶ δὲ τελευτῆς, the meaning of λύω is to solve, reconcile.

Νόμου εἰσφορά the bringing in, or reciting the law on the subject treated of, the final head of discourse. For this practice of the Greeks, see the Orations of Demosthenes passim. Καὶ λέγε τὸν νόμον.

Ἐν πραγματικῇ νόμων θέσεις. read θέσει? p. 408. ἐν πραγματικῇ (θέσει) but this is obscure.

P. 408. Γράφει τοὺς. read γράφει τις.

Οὐδὲ δύναται---Οὐ δύνατον λέγεις.

Φυῇ---φυλῇ.

Διατριβῇ. ἐν τῇ διατριβῇ. The school of Rhetoricians.

Μάρκος. M. Aurelius.

Ἡλικίας δεόμενος. under the age allowed for public pleading.

Ἐξελάθεο. He forgot himself, i. e. his faculties were gone.

Ὁ Τύραννος. κατ' ἐξοχὴν. The Schoolmaster, or Preceptor?

Εἰς ἔξιν τῆς τέχνης. The confirmed habit of his art, i. e. got to the summit of perfection.

Πλεονέκτημα. The superiority over others.

Αἱ γὰρ εἰ ἀκρόν. ἐπ' ἀκρόν.

Καθ' ὑποκράτην. This is perfectly unintelligible. read καθ' ὑποκρίτην. respectu ludii---istius? (Gloss. vel ap. Hed.) sc. ὁ Τύραννος, supr.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOUR correspondent, Mr. Calm, does me the honor to say, that he shall be happy to find that his last paper on the *Phœnician Inscription* gives me any satisfaction. I can have no hesitation in assuring him, that, as far as my humble opinion goes, he has considerably improved his version. I must, however, still object to his מלך , for which he contends with ingenuity, but, as I think, without success. If the letters in dispute between us be really a *mem* and a *daleth*, I would propose to read the three last words of the first line, מלך אדם צר . The sense then would be as follows: *To our Lord Melkarthus tutelar Divinity of the metropolitan city of Tyre, one that hath wandered, his servant Obedassar, &c.* Mr. Calm tells us, that he has seen a variety of Tyrian medals; and consequently he will remember the Phœnician characters which answer to the Chaldaic צ א upon several of them. צ א —*Tsur Metropolis*. By מלך , Obedassar seems to describe himself as one that had erred, or wandered, in his course; and this agrees with the concluding part of the sentence, where he intimates that he has been saved (we may suppose from shipwreck) a second time.

Nominatives absolute are certainly unusual in Hebrew; but so, says Mr. Calm, justly enough, are lapidary inscriptions in that language. In all events, I think credit is due to Mr. Calm for adhering to the exact number of letters contained in the original, without finding it necessary in his Chaldaic version to introduce any additional characters.

I shall now, sir, proceed to make a few observations on the letter of your correspondent, Mr. S. of Norwich.

I beg leave to assure your correspondent, that I am as sensible as he can be, that argumentations about what *he said*, and *I said*, are generally tiresome to readers; and if I misunderstood and misrepresented him, when I said he had misunderstood and misrepresented me, I can only lament, that we should both unintentionally have given each other so much unnecessary trouble. But while human nature continues liable to error, and while the republic of letters continues to exist, it must be expected that literary crimination will be followed by recrimination. I had observed, that in the Coptic word OYPO *rex*, the OY was the indefinite article adhering to the word PO , which opinion I advanced upon the authority of Woide. Mr. S. denied that I had Woide's authority. In answer to him I cited Woide's words; but as he is now pleased to say that I have misunderstood Woide's meaning in another place, (which we shall examine presently) I must ask him, how he came himself so completely to misunderstand Woide's meaning, as to deny that I had that writer's authority for saying, that OY in OYPO was the indefinite article,

which had coalesced with the original word *PO rex*? Woide's words are, *interdum articulus indeterminatus cum nomine coalescit. Ab antiquo (et inusitato) PO rex, fit OΥPO, et hinc cum articulo ΠΟΥPO, et ΟΥΟΥPO, rex, &c.* I think Mr. S. might have had the candor to acknowledge, while he went on with imputing mistakes to me, that he himself had fallen into a mistake upon this point. Again, he asserted that *the Royal Shepherds* were to be found no-where but in my Essay (or words to that purpose) when without going farther, he might have found a whole chapter on *the Royal Shepherds* in Mr. Bryant's Analysis of ancient mythology.

But, sir, there is one sentence in the last letter of Mr. S. of which I feel the full force: "it is a very unpleasant task," says he, "although a necessary one, to be thus obliged to notice the mistakes of others, and to be puzzling ourselves about words, instead of the more engaging pursuit after truths, if haply we may be able to discover them." No man is exempt from mistakes. Mr. S., in charging me with mistakes, has fallen, as I have shown above, into mistakes himself. Let us quit this useless war of words; and follow "the more engaging pursuit after truths." I shall proceed to answer Mr. S., and where he has pointed out any error on my part, I trust that I shall candidly acknowledge it.

1. Concerning the word *Paaneah*, I can add little more to what I have already stated. It must, however, be allowed, that if I erred in endeavouring to explain it by the Hebrew, I have erred with some of the most learned men in Europe.

2. I still remain of opinion, that in the time of the Patriarchs the Egyptian and Hebrew were cognate dialects. I request Mr. S. to examine my paper on that subject in No. XIII. of the *Classical Journal*.

3. Mr. S. observes, that according to Scripture, the native Israelites and Egyptians could not understand each other without an interpreter. He alludes to Gen. xlii. 23. *And they knew not that Joseph understood them; for he spake unto them by an interpreter.* If this version were correct, I should be much induced to abandon my hypothesis; but I cannot help thinking that the meaning of the original is altogether misrepresented in the translation. Before I cite the verse in the original, however, I must observe that the word *melits*, which is rendered *interpreter*, is of very doubtful import, and seems to have been employed in various senses. Its proper meaning is *a derider*, if we trust to Buxtorf, who brings it from מלץ; but it also bears significations very remote from that which I have just given. מלץ is translated *Ambassadors* (2 Chron. xxxii. 31.) The same word is translated *teachers*, (Isaiah xlii. 27.) In the verse under consideration, I am inclined to think, that *melits* signifies an *interlocutor* rather than an *interpreter*. It is the custom to this day in the East, when a man of exalted rank receives a stranger and an inferior into his presence, that the great man sits in a corner of the room, and that, whether the stranger understand the language, or not, he speaks to him by an in-

terlocutor, who repeats his words. I conceive that the *melits*, mentioned in this verse, was such an interlocutor. The words are—

והם לא ידעו כי שמע יוסף כי המליץ בינתם

and they knew not that Joseph heard, because (the *melits*) the interlocutor was between them. This version appears to me to be much more faithful than that given in our English Bible; and if it be so, I think the objection of Mr. S. is removed. This gentleman cites the *Targum*; but he gives the Latin translation, and he must be aware, that as far as the authority of Onkelos goes, (which I should not consider to be decisive,) it must depend on his own words; I have not the original at hand.

4. When I spoke of the *ancient* Ethiopian, I certainly meant the *Geez*, that dialect of Ethiopia into which the Scriptures have been translated; nor am I, (as yet at least,) prepared to admit, that in making this statement I am either deceived myself, or am likely to mislead others. Mr. Bruce says that the *Geez* was the language of the Agaazi, or Shepherds, who appear to have been among the most ancient inhabitants of Ethiopia. The *Geez*, according to Dr. Murray, (whose loss the literary world has now to deplore) is the oldest dialect of Arabia—the Hamyarite Arabic. Scaliger says, that the Ethiopians called themselves Chaldeans, on account of their books, which were written in their most polite and *ancient* tongue, which was nearly similar to the Chaldaic, or Syriac. Mr. S. will, perhaps, contend, that when we speak of *ancient* Ethiopian, we should rather speak of the language of the Cushites, than of that of the Agaazi. But even allowing this, “history assures us,” says Dr. Murray, “that the original seat of the Cushites was in Arabia, whence a colony of that people carried the name into Africa, before the time of Sesostris.” It follows, that the ancient Ethiopian spoken by the Cushites must have been an Arabian dialect, and consequently a dialect allied to the Chaldaic and Hebrew. To this, indeed, may be opposed the authority of the writer of the Appendix to the Book of Axum, who records the tradition, that Cush came from Egypt to Ethiopia; but this account is, I believe, generally discredited by the learned.

5. I am sorry that I misunderstood Mr. S. concerning the meaning which he affixed to “the Egyptian.” I certainly thought that he was speaking generally of the Coptic. He has now clearly explained himself.

6. I freely acknowledge, that when I stated on the authority of Strabo, that the language of the Gauls differed *only a little* from that of the Aquitani, I must have read the passage too negligently, and have referred to it too rashly. I am obliged to Mr. S. for giving me an opportunity of correcting my error.

7. When I gave an account of the Saidic word for *rex* in my Essay on a Punic Inscription, which was in part reviewed by Mr. Bellamy in the Classical Journal, I referred to Woide. A few sentences from that Essay were quoted on this subject, in another Number, merely for the purpose of showing Mr. S. that I had not omitted to refer to

the Coptic in speaking of the word Pharaoh. Mr. S. observes, that I have misapprehended Woide, and improperly reduced ερρο to ερο. Now it is true, that in the note printed in the Classical Journal, this mistake occurs by an error of the press; but though I have not the original Essay at hand, I am almost certain, that no such mistake occurs in it. I speak from memory; but I am very confident, that my statement in the book itself runs thus—"This word (ΟΥΡΟ) is, in the Saidic dialect, $\bar{\text{PPO}}$;" (alluding here to Woide's Grammar, p. 12.) "and it may be suspected that it was originally written PO." (alluding to the same Grammar, p. 17.) But in the Classical Journal the word $\bar{\text{PPO}}$ was printed without the little line above; and this line as distinctly marks how the word is to be read in Coptic, as if it were written in Greek characters, ερρο. As the word stands in the note, it is undoubtedly wrong; but I have to answer for the passage as it is to be found in the Essay, and not as it appears in the note.

8. Mr. S. still persists in calling the ancient word PO, *rex*, a pretended Egyptian word, and a mere supposition of mine. I must still persist, on my part, in referring him to Woide's Grammar, p. 17.

9. This gentleman further remarks on the difficulty of making the Hebrew, רֹח , *roh*, a *Shepherd*, and the Egyptian PO, *ro*, a *king* bear the same sense; and he adds, that "the method adopted for this by making a *Shepherd* become a *King* is still more curious." Mr. S. was pleased on a former occasion to say, that the *Royal Shepherds* had no existence but in my Essay. But he must have expressed himself inadvertently. He must know very well, that the *Royal*, or *King-Shepherds*—the βασιλῆς ποιμένες, as Manetho called them, invaded, and long remained masters of, Egypt. Is it then so impossible, that the word רֹח , *roh*, a *shepherd*, in Hebrew should come to bear the signification of *King* among the Egyptians; or that among the *King-Shepherds*, the *Shepherd*, κατ' ἐξοχήν, might imply the *King*, and become the monarchical title? If the Hebrew and the ancient Egyptian were cognate dialects, as I hold them to have been, this conjecture does not appear to me improbable. It is likewise to be observed, that if the *King-Shepherds* were of the same race with the Agaazi, or *Shepherds* of Ethiopia, their language must have been Hamyarite Arabic, which is not greatly removed from the Hebrew.

10. I cannot at present refer to Akerblad; but I am not aware that I misapprehended his meaning—M. Quatremère understood it as I did.

11. I have now, sir, only to assure Mr. S. that I shall be happy to join with him in the engaging pursuit after truth. He doubts, and I think justly, whether any real difference exist between us, excepting concerning the resemblance of the Chaldaic and ancient Egyptian. It is surely important to the history of philology to determine, if it be possible, whether the Coptic retain, or not, any considerable part of the ancient Egyptian, and whether that part belonged, or not, to an original language. Mr. S. observes, that it is the *residuum* of the

Coptic, after deducting all more modern and foreign words introduced in later ages, which he calls ancient Egyptian, and an original language; and of this kind, adds he, is the chief part of the Coptic. I am humbly of opinion, that according to this statement the question ought to be tried; and Mr. S. must allow me to say, that if I misapprehended his meaning before, he never put his meaning in so clear a point of view as he has done in his last letter. The matter for our examination may now be comprised in a few words—Does the *residuum*, of which Mr. S. speaks, form, as he thinks, the chief part of the Coptic language, and does it appear to have belonged to an original tongue? I will fairly confess, that I have found so many words in Coptic, which, without referring to the Greek, I could trace to the Chaldaic, Hebrew, Arabic, Persian, and Geez, that I must still suspect that no such *residuum* as Mr. S. describes exists, and that the real *residuum* is only a chaos of corrupted and deflected words, some of which have lost their ancient form, and others their original signification. I am, however, no bigot to this opinion. In the mean time, I think, Mr. S. will find that the list of words in Coptic, which I have derived from the Hebrew and Chaldaic, is considerable. I submitted my list to the late Dr. Murray, before I remitted it to you, Mr. Editor. It was originally fuller than it is at present. Dr. Murray was nearly of the sentiments of Mr. S.; and, therefore, as might be expected, the scrutiny was severe. I erased every derivation, which Dr. Murray, certainly one of the greatest linguists of the age, did not admit as either certain or probable.

There is one observation which I must make to Mr. S. His theory, if just, cannot, I think, be reconciled to the received chronology. Of that chronology I am not an advocate; but if it be found that the Egyptian was an original tongue in the days of Abraham, this fact alone will let in the light of truth, where darkness still prevails. That Noah and his immediate descendants spoke Hebrew is certain. The words put into their mouths sufficiently prove it, nor can this be doubted by those who can read the original. Thus Noah calls God, **יְהוָה אֱלֹהִי**; and there is an evident play of words, when he says, "God shall enlarge Japhet," **יִפְתָּה אֱלֹהִים לִיפֶת**, from which it is evident, that he spoke in Hebrew. But Abraham was of the tenth generation after the flood; and who that knows any thing of the history of philology will believe, that after ten generations any nation has employed a language wholly and radically different from that of its founders? We cannot, however, allow even ten generations for this singular phenomenon. All the earth was of one speech until the building of the Tower of Babel. The Egyptians, then, must have invented their original language, much nearer to the time of Abraham; and this only renders the difficulty greater. No argument can be deduced from the confusion of tongues. The whole passage (Gen. xi. 7.) is wrongly translated in our English version, which unwittingly makes Moses say, that God confounded the language of all the earth, which could not be true, since, if that had been the case, the Hebrew, which was spoken from the creation of the world, would have been

lost amidst the universal confusion. From the original it is evident, that God did not confound the language of all the earth; but that he confounded *the lip*, that is, he caused such a defect in the organ, that the people of the land of Shinaar were unable to comprehend each other. There is, then, no Scriptural authority for the confusion of tongues; and the Egyptians must have invented a new language in a period of time too short, according to the received chronology, to be credible. It follows, that if Mr. S. be right in supposing the Egyptian to have been an original tongue in the time of Abraham, we must reject the received chronology, by which it appears that the interval between the flood, and Abraham's journey into Egypt, was only about 350 years. That I do not err in saying that the Hebrew language was spoken from the creation to the building of the Tower of Babel, must be admitted by all those, who admit the testimony of Moses. I have shown that it was the language of Noah; but was it not also the language of Eve, when she said, after she had brought forth Cain—*קניתי איש את ידי*?

I shall now, sir, offer to you a few remarks on the letter of Mr. Hails of Newcastle. This gentleman reproves me for having endeavoured to cast a stain upon the Patriarchs, and for having accused them of polytheism and idolatry. My language was not quite so strong. I have certainly contended in my Dissertation on the 49th chapter of Genesis, that the Patriarchs did not comprehend the name of Jehovah according to its true import; and that, if Jacob had understood its true import, he would not have said, that upon certain conditions Jehovah should be his God. The vow which he made (Gen. xxviii. 20.) appeared to me then, as it appears to me now, to be incompatible with the notion of the Deity which is clearly contained in the name Jehovah; and accordingly God declared to Moses (Exod. vi. 3.) that by his name Jehovah, he was not known to the Patriarchs.

Mr. Hails challenges me to produce a solitary proof, that the Patriarchs were polytheists. I do not say, that they were practical polytheists; but I say, that I doubt whether Jacob had clear notions of the nature and unity of the Divine Being. Mr. Hails is a Hebrew scholar. I ask him whether the words of the vow do not run literally as follow: "If *Elohim* will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I return to my father's house in peace, then shall *Jehovah* be to me for *Elohim*." Now these words in sense amount to this—If God will do certain things for my benefit, then Jehovah shall be my God. But what is the meaning of this, if Jacob had understood that Jehovah was God, and the sole God? Had he been sure of this, would he have ventured to make conditions with Jehovah?—and is it not implied in the vow, that if the conditions be not granted, Jehovah should not be considered as Jacob's God? Mr. Hails does not deny, that Jacob's vow implied a bargain; but he says, that such bargains are common even among us Christians; and yet what should we think of his theology, who ventured to say, "if God will do this and that for me, then Christ shall be my God?" Such language would

surely offend us ; or at least, would give us reason to think, that the person using it had not clear notions of the divine nature and essence. Mr. Hails says that Jacob's vow, fairly interpreted, amounts to this—"that on his return to his country, (which God promised should take place) he would more unreservedly devote himself to the service of the eternal God." I confess myself unable to elicit any such meaning from the words of the Patriarch. On the contrary, it seems to me, that Jacob sets out with the admission of the existence of Elohim, or God ; and that he then proceeds to say, if God do certain things for me in such a manner as I may expect from the words spoken unto me by Jehovah, who declared himself to me in a vision to be the God of Abraham and Isaac, then I will recognise Jehovah as God. Now if this Patriarch had understood the import of the name Jehovah, he must have known that Jehovah is Elohim, and that besides him there can be no Elohim ; since Jehovah is the Essence κατ' ἐξοχήν—that Being which is the cause of all existence—called τὸ ὄν by Plato, and yet more emphatically expressed the eternal ἐγὼ εἰμι by Christ.

God informs Moses (Exod. vi. 3.) that by his name Jehovah he was not known to the Patriarchs. Mr. Hails proposes to omit the negative particle **לֹא**. But this bold correction is not authorised, as far as I know, by any of the Hebrew copies, nor by the Septuagint, nor, if I recollect rightly, by the Targum ; and is as feebly supported by the inaccurate Arabic version, as it is obscurely admitted by some unnamed Greek writers. The present reading appears to me to be consistent with the Scriptural records. The verse in question is thus rendered in our version—"And I appeared unto Abraham, unto Isaac, and unto Jacob, *by the name of* God Almighty (**אל שדי**—*El Shadai*) ; but by my name Jehovah was I not known unto them." The words, "by the name of" are not quite authorised by the original ; nor, indeed, does it seem well imagined to make God say that he appeared by a name. The Hebrew text is probably corrupt ; and for **באל שדי**, I would propose to read **כאל שדי** ; and I would translate the verse—"And I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shadai ; but by my name Jehovah was I not known unto them." Now God announced himself to the Patriarchs (Gen. xvii. and xxxv.) not as—**אני יהוה**—*I Jehovah*—but as—**אני אל שדי**—*I El Shadai*. The present reading, therefore, with the negative **לֹא** is in harmony with the Scriptural records ; nor do I know of an exception to this, unless it be where God says in a vision to Jacob **אני יהוה אברהם אביך**. But here the name was apparently communicated without the meaning ; otherwise Jacob would have made no conditions in his vow.

The name *El Shadai*, seems to me to be wrongly rendered, "God Almighty." I have no great doubt that it means *God the shedder of benefits*. Now I understand the words of God to Moses (Exod. vi. 2, 3.) to have been to this purport—"I am Jehovah—that is—I reveal myself to thee according to my Essence—one, immaterial, eternal, infinite, and indivisible—the first Principle—the Being that is the cause of all existence—and the same in all the various acts of my power, and ways of my Providence. And I appeared to the Patriarchs

as *El Shadai*, God the dispenser of all good to man; but in my Essence—as Jehovah, they knew me not.”

Such, sir, is the interpretation which I would give of this text. That Abraham was a pure monotheist, I readily admit. After his interview with the mysterious King of Salem, when he lifted up his hand, in token of adoration, (a practice yet observed in taking oaths) to “Jehovah El Elion possessor of heaven and earth,” we cannot well doubt of his being a monotheist. But still the theology of Abraham was less perfect than that of Moses, to whom God first revealed himself as Jehovah. Mr. Hails says, that “Jacob was heir of the same promise with Abraham.” This cannot be denied; but I doubt much, whether Jacob inherited Abraham’s knowledge; and his notions of the supreme and only God do not appear to have been either so clear or so exalted as those of the inspired legislator, who wrote ~~the~~ history. When he practises an unworthy deceit on his father, he tells him with unbecoming disrespect, in order to cover the fraud, that the venison had been brought to him by Jehovah. “Jehovah thy God brought it to me.” This was, indeed, to take the name of the Lord with a lie in his mouth. Can we wonder, then, that this same Jacob, who had employed the name of Jehovah, in order to cover a fraud, should talk of conditions in acknowledging Jehovah to be his God. If he had had clear notions of the Divine nature and unity, wherefore was it necessary to point out the God to whom he was to erect an altar at Bethel, as being the God who appeared to him when he fled from the face of Esau? (Gen. xxxv.) It can hardly be imagined, that he knew that the God, that had appeared to him at Bethel, was the same *El Shadai* that had appeared to Abraham, since it cannot be supposed that God would have given him this information when he came out of Padan Aram, if he had known before, that the El of Bethel and El Shadai were one and the same. When Abraham speaks of God, it is “of the most high God possessor of heaven and earth.” Jacob describes God, either as the God of Abraham and Isaac, or as the God who had protected himself. When Abraham swears, it is by “the God of heaven and earth.” When Jacob swears, it is “by the fear of his father Isaac.” From all these circumstances I am compelled to think, that Jacob did not inherit all the knowledge of Abraham; and that his notions of the Divine nature were less exalted, and less distinct than those of Moses. Mr. Hails cites Jacob’s words at the close of his life (Gen. xlviii. 15, 16.). But do not these words seem to imply, that the Patriarch thought that some vicarious being had redeemed him from evil?—“The *Angel* which redeemed me from all evil bless the lads.” If Jacob had entertained clear notions of God’s nature, would it not have been natural for him, not only to have spoken of him as the God of his own family, but as the sole God of the universe? “The God of heaven and earth.”

I have said, “we know that Joseph was a Diviner.” Mr. Hails says that he hardly thinks, that I would quote Gen. xlv. as a proof. He has, however, taken the trouble of showing me at some length *why* he thinks I ought not to have referred to that chapter. His reasoning

is acute and ingenious enough; but it has not convinced me. He argues, *first*, that the whole story of the divination was contrived by Joseph in order to detain his brethren; and *secondly*, that as a Diviner is an impostor, Joseph, who was a highly favored servant of Jehovah, could not have been a Diviner. Mr. Hails speaks of the art of Divination, as a man of sense in our times may be expected to speak of it; but in the age of the Patriarchs this art appears to have been held in high and general estimation. If Joseph had considered it as a mere system of imposture, the sons of his father's house, and "the heirs of the same promise" with himself, could scarcely have regarded it in a different point of view. The religion of all the sons of Israel was the same. Their father was their common instructor. If Jacob had known, what Moses afterwards promulgated, that divination was "an abomination unto Jehovah," he could have hardly failed to have warned all his sons alike against this most prevalent mode of imposture. Joseph, then, never could fancy that he might further his ends by feigning himself to be a Diviner to his brethren. They had the same education that he had in religious matters; and if he knew that divination was "an abomination," they could not have been ignorant of the same thing. I am induced to believe, that Joseph really thought himself a Diviner, and that his brethren credited his assertion. They might not have known, that there was sin in this art. There might in fact have been less sin in it when the Patriarchs lived, than in the time of Moses, when this art became connected with Tsabaism, and was professed by the teachers of idolatry, who were ignorant of the existence of the true God. Besides, though the family of Jacob had been highly favored by Jehovah, yet it does not follow, that they were acquainted with every ordinance, which was afterwards established in the time of Moses. The revelation of God's will upon many subjects might not have been made, until the inspired legislator of the Hebrews promulgated the law. In all events, I must believe that if Joseph knew that a Diviner was an impious impostor, he must have been aware that his brethren knew it likewise; and that, therefore, he would never have feigned himself to be a Diviner in order to detain them, since this would only have led them to suspect, that some imposition was practised upon them.

It is likewise denied by Mr. Hails that Jacob could have been an Astrologer, because those who pretended to the knowledge of secret things by means of astrology, divination, &c. were declared to be an abomination unto Jehovah. (Deut. xvii.) He says, that as the Bible is silent on the subject, he will not believe that Jacob was an astrologer, though fifty old women along with Eusebius were to tell him so. Why this gentleman puts Eusebius in such company, I pretend not to guess; but still he would have been right in his opinion concerning Jacob, if the Bible had intimated that Jacob knew that astrologers were "an abomination unto Jehovah." But the Bible is silent. The revelation of the Divine nature was not fully made, nor were the institutes of the sacred law promulgated, until the time of Moses. Divination and astrology are not said to have been prohibited by the express command of God, until he had announced that he was the sole God. Astrology

was the parent of Tsabaism; but in the time of Jacob, astrology had not destroyed the knowledge of the true God among those who professed to believe in it. It was, indeed, a harmless superstition in comparison of that impious idolatry, against which Moses directed the thunders of the law. But when astrology and divination became intimately connected with Tsabaism, and led to the total corruption of the true religion, then they were justly rendered "an abomination unto Jehovah." But the earliest astrologers and diviners were probably no more objects of divine displeasure than may be poor Mr. Moore, when he looks for the fate of Bonaparte among the stars, or than any old woman who reads the fortunes of her neighbours in the dregs of their tea-cups. If Jacob believed that the destinies of men are connected in some occult manner with the planets under which they are born, he would have believed no more than the people of his own times were apparently accustomed to believe, and no more than our own Christian progenitors very generally believed only two or three centuries ago.

I have no great respect for traditions; but when I find nothing in them contrary to common sense, to probability, or to authentic history, I see no reason for rejecting them. The Pentateuch is certainly silent concerning the knowledge which the Patriarchs may have had of the stars; but it is silent also concerning the profane learning of Moses;—and yet we know from undoubted authority, that he was learned in all the wisdom of the Egyptians, and consequently was skilled in all the sciences. Though the Pentateuch be likewise silent concerning the acquirements of the Patriarchs; yet they may have been acquainted with the sciences; and tradition assures us that they were so. That Abraham was skilled in the knowledge of the stars, is attested by a crowd of ancient authors—Berosus, Josephus, Eupolemus, Artapanus, Alexander Polyhistor, &c. Mr. Hails may call all these writers old women, if so it please him; but I can see no reason for refusing to listen to the voice of tradition, while it assures us, that a distinguished Chaldean was versant in a kind of knowledge, which was generally cultivated among his countrymen. But if it be true, and I really see no reason to doubt it, that the Patriarchs were acquainted with the general learning of their own times, there can be little question that, upon mere human subjects, they participated in human errors with the rest of mankind.

Astrology, in the days of Jacob, had not led to the rejection of the true religion. It was practised by persons, who believed in Jehovah. Thus Laban certainly believed in Jehovah; and yet Laban was unquestionably an astrologer. The *Teraphim*, which Rachel stole from him were images, as Grotius observes, made with figures according to the positions of the stars. They were mere astrological symbols. Laban, indeed, calls them his Gods; but, perhaps, his meaning was not what we generally suppose it. The word *אלהים*, is by no means confined to the strict sense which we affix to "God;" and *אלהים* is applied to judges, to magistrates, to angels, to idols, as well as to the true God. It is highly probable that Laban did not speak of the *Teraphim* as of Gods opposed to Jehovah; but merely as his astrologi-

cal symbols, which a foolish but harmless superstition had taught him to reverence. It is, however, manifest that Laban was persuaded that these *Teraphim* were as highly prized by Jacob as by himself, since he suspected Jacob of carrying them away with him. Indeed, if Jacob had known, that astrologers were already become an abomination unto Jehovah, his conduct was rather extraordinary. How could he prevail on himself to live for twenty years under the roof of a professed astrologer? Why, while "he was wroth, and chode with Laban," did he not reproach him for having these *Teraphim*—these astrological symbols, in his possession? Why did he not indignantly repel the idea of his ever having looked at these symbols without a feeling of horror? Why, if Laban called them his Gods, in the strict sense of the word, did not Jacob notice and reprove his impiety? Why did he not only not destroy these images, but suffer Rachel to keep, and of course to consult them? If Jacob knew and believed, that astrologers in his days were already an abomination unto Jehovah, it seems difficult to answer these questions. It is, indeed, said, (Gen. xxxv.) that Jacob ordered his household to put away the strange Gods. But this is according to the English version. We find, that the Patriarch hid the strange Gods and the ear-rings under the oak of Shechem. This, then, was not done from contempt, but for security; and accordingly, Mr. Hails will observe, that the word *וַיִּסְתֵּר* should not be rendered "put away," but "remove," or "displace." Jacob and his family, being about to commence a journey, the Patriarch desired his household to remove the *Teraphim*, and he caused them to be hid with the jewels under a particular tree. It is evident, then, that Jacob did not consider these astrological symbols as he must have done, if he had thought that astrologers were an abomination unto Jehovah.

Mr. Hails seems to doubt whether there were any zodiac so ancient as the times of which we have been speaking. The zodiac of Esné is unquestionably anterior to the age of the Patriarchs; and so are probably the Mithraic monuments.

I should endeavour to answer the questions of Mr. Hails concerning the *degel*, or standard, were it not that he treats such writers as Jonathan, Kimchi, and Aben Ezra, with contempt; and from whom can we learn any thing of Jewish antiquities, where the Bible is silent, if we do not apply to Jewish historians and Jewish doctors? Mr. Hails says, that whatever the *degel* were, it could have had no image depicted upon it without the positive command of God; and as the Scriptures do not mention any such command, he concludes that the authority of the Rabbis is of no weight. But it is to be observed that commands might have been given, without being recorded. Thus there is no command recorded for carving the cherubic figures in the Temple with the face of a lion, an eagle, a man, and an ox; and yet we can scarcely doubt that such a particular command was given. I must, however, remind Mr. Hails, that a command was given for every man of the children of Israel to pitch by his own standard, with the *ensign* of their father's house. (Num. ii.) Now this seems to prove, that each of the tribes had a particular image depicted on its standard.

Tradition describes four of these images, which description corresponds pretty exactly with the words of Jacob in the 49th chapter of Genesis. I have further to remark to Mr. Hails, that Ben Uzziel, who lived nearly about the time of Christ, and who must have seen the breast-plate with the twelve stones which was worn by the High Priest, affirms that these twelve stones corresponded with the twelve zodiacal symbols, and this account is corroborated by Josephus, and by Clemens Alexandrinus. Mr. Hails says, that it is probable that the *vexillum* had no image whatever upon it. But what then was the *signum*? Each man was to pitch by his own standard, with the ensign of his father's house. Is it not probable, that each of these ensigns was distinguished by a different image, whether sculptured, or painted; and since there were twelve tribes, what could be more natural than that they should take the twelve zodiacal signs for their emblems? Ben Uzziel gives us good reason to believe, that this was really the case, since he must have, at least, known the general tradition. Mr. Hails inveighs against the Jewish traditions; but surely he allows for the difference between those traditions which related to mere matters of fact, to customs, to manners, &c., and those which related to doctrines, and which recorded idle tales, in support of extravagant opinions.

I think it evident, that the author of the Testaments of the twelve sons of Jacob must have understood the emblematical language of the 49th chapter of Genesis nearly as I have done. The work is clearly a forgery; but it is allowed to be very ancient by most of the critics.

It must be admitted by every reader of the Pentateuch, that there are passages in it which have been interpolated. If I could suspect the interpolation of a whole chapter, I confess I should look with doubt to this 49th chapter of Genesis, which is certainly not written in the clear and simple style of the preceding chapters. That Jerom did not understand it seems clear; and our translators have followed him in several instances, where the Greek version should have been preferred.

Mr. Hails says, that the benediction pronounced by Jacob upon his children could not have been an astrological jargon. But why might not Jacob have taken his emblems from the celestial bodies? Under the cloudless skies of Egypt, and in a climate which invites men to pass so much of the night under the canopy of heaven, the glorious appearance of the stars, their rising and setting, and their divisions into various constellations, must have attracted the notice and admiration of the Shepherds of Goshen. It is easy to prove, that astronomy had been cultivated for ages in the East before the time of Jacob; that the Indian, Persian, and Chaldean spheres had been already formed; and that the zodiac had been divided into twelve parts at Dendera, at Latopolic, and probably at Thebes, long before the æra of which we speak. Why, then, might not Jacob have typified the future destinies of his family by allusions to celestial as well as to terrestrial objects? Without making continual references to "the tables of the heavens," I find it utterly impossible for me to comprehend the words of the Patriarch. His address to Simeon and Levi is rather a curse than a blessing; and how could Jacob say, when he spoke of

Levi, that his honor should not be united unto him, since the priesthood was reserved for the tribe of Levi? The greater part of the passage concerning these brothers is wrongly translated; and Mr. Hails is too good a Hebraist not to know it. If the allusions be all to terrestrial objects, why is Judah compared to a lion's whelp, a couching lion, and an old lion? In the great French work on Egypt, in which the zodiac of Esné is represented, three lions mark the three decans in the sign of *Leo*, though these have been omitted in a copy of the print, which some of my readers may have seen. What does the Patriarch mean by saying that Zebulun shall be for an haven of ships, and that his border shall be unto Tsidon? If the meaning be taken literally, and without allusion to the signs, Jacob prophesied what was not true, for the border of Zebulun was not unto Tsidon. Every person who has studied sacred geography must know this. My explanation removed the difficulty. Issachar is denominated a strong ass, couching down between two burdens; and Dan is told that he shall be a serpent, and an adder, without its being very easy to tell why, if we follow the common hypothesis. It is said, that Naphtali is a hind let loose; he giveth goodly words. How is this to be understood, and what could the Patriarch mean by an eloquent hind let loose? The LXX give another version; and upon my hypothesis either sense will answer; while neither is very clear according to the usual interpretation. Moses says to Naphtali (Deut. xxxiii.) "possess thou the south and the west." This does not answer to fact if the geographical situation of Naphtali be considered; but is explained by my system. The 22nd verse concerning Joseph, is wrongly translated; but putting this aside, how comes it to be said of Joseph—"thence is the shepherd, the stone of Israel?" The Messiah was of Judah; and, therefore, it is clear, that Jacob did not allude to him by these words. When I wrote my Dissertation, this passage embarrassed me. The difficulty is now removed in my estimation; but I should wish to know how it can be explained by the common hypothesis. Wherefore is it said, that Benjamin shall ravine as a wolf, &c. when we hear nothing in the future history of his tribe peculiarly to justify the comparison? Moses, indeed, says, that the Beloved of the Lord shall dwell in safety by Benjamin, (Deut. xxxiii.) and this does not exactly correspond with the notion given of him by his Father, if the words be understood as I believe they generally are.

Mr. Hails acknowledges, that "there is something wonderfully striking in the manner in which Sir W. D. has arranged the subject." Now I contend that this could not have happened, if there had been no foundation in truth for my system to be raised upon. I have been obliged to write this letter in much more haste than I could have wished to have done; but I hope I have obviated the principal objections urged against my Dissertation by Mr. Hails.

W. DRUMMOND.

April 27th, 1813.

OBSERVATIONS ON PERSIUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SINCE the publication of my *Translation of Persius*, a few additional remarks have occurred illustrative of my author, which, if you approve of their insertion, I shall beg leave to submit to the public eye through the medium of your Journal.

Acle, Norfolk,
July 14, 1813.

FRANCIS HOWES.

Sat. I. 59. Koenig has, *Nec manus auriculas imitata est mobilis altas*, instead of the common reading *albas*, but without assigning any authority, or even noticing the difference.

Ib. 76. I now agree with those commentators who represent these three verses (*est nunc Briseis*, &c.) as the *monitus* put into the mouth of those *Patres lippi* mentioned in v. 79. *Est nunc quem—sunt quos*—are forms of exultation in the supposed prospect of an improvement in the public taste. In like manner Pliny (Lib. i. Ep. 17.) writing in commendation of one Capito, who had lately erected in the Forum a statue of his friend Syllanus, breaks forth thus: *Est adhuc curæ hominibus fides et officium. Sunt qui defunctorum quoque amicos agant*:

Ib. 95. *Sic costam longo subduximus Appennino*. It is impossible thoroughly to ascertain the relation of these words, ignorant as we are of the context in which they originally occurred. One thing, however, which has escaped the notice of all the commentators is, that the author of this sonorous line has been guilty of a vile pun. I have before observed, that as a ridge of hills is often termed *Dorsum*, so a part of such a ridge is here called *costa*. But this is not all. *Subduco* is a term applied to carving, and resembles our English expression—to *take off* the wing or leg of a fowl. Thus Juvenal uses the word, (Sat. xi. 142.) mentioning his slave's want of skill in the art of carving:

*Nec frustum caprea subducere, nec latus Afræ
Novit avis noster tyrunculus.*

Hitherto *subduximus* has been erroneously taken as equivalent to *clam occupavimus*, by which justice has not been done to the sense (or rather nonsense) of the verse.

Sat. II. 32—34. Concerning this superstitious custom of using spittle as a preservative against the fascination of envious eyes, see

Ælian. V. H. Lib. I. c. xv. Plin. N. H. Lib. XXVIII. c. ii—iv. Petron. p. 179. ed. Wechel. and their respective commentators.

Ib. 63. Et bona Dis ex hac scelerata ducere pulpa. Markland ad Stat. Silv. III. i. 82. proposes to read *dicere* in the sense of to consecrate, as in Virg. Æn. vi. 138. Junoni¹ *infernæ dictus sacer*. Vulgo (says he) *ducere*, nullo apto sensu. But *ducere ex aliqua re* is a perfectly classical expression, denoting, to judge of, or estimate by, any standard. Æschines against Ctesiphon, has a sentence involving a construction precisely similar: Θεωρῶν τὸν Ἀλέξανδρον οὐκ ἐκ τῆς Ἀλεξάνδρου φύσεως, ἀλλ' ἐκ τῆς ἐαυτοῦ ἀνα-δρίας.

Sat. III. 64. Venienti occurrere morbo; Et quid opus Cratero, &c. A similar use of the copulative occurs in the oration of Æschines, above quoted: Ταῦτα συμφωνοῦντα ἀλλήλοις ἐπιδείξας κατάρβαινε, ΚΑΙ τί δεῖ σὲ Δημοσθένην παρακαλεῖν.

Ib. 67. Soon after the publication of my Persius, I received, in a letter from a friend, the following judicious remarks upon this passage: "I agree with you entirely in preferring the common reading *unde*. The whole appears to me to be a metaphor borrowed from the chariot race. Indeed the expression—Ordo quis datus, at the beginning, fixes it. The first arrangement for the race was *dare ordinem*—to appoint the places for the different chariots by lot. In the 352nd verse of the 23rd Iliad we have a full account of it; and in the Electra of Sophocles, οἱ τεταγμένοι βραβεῖς κλήροις ἔπηλυν καὶ κατέστησαν δίφρους. The whole passage in this view appears to be a clear and consistent metaphor, and it confirms the sense you have given it. Probably, indeed, you saw it in the same light, though your note does not notice the Ordo, &c."

Sat. IV. 25. Quæsieris,—should *one* inquire,—not addressed to any one in particular, but spoken indefinitely. So Hor. Lib. II. Sat. vi. 39. Dixeris, experiar: Should one say, I will try what can be done: where Gesner, with his usual good sense and perspicuity remarks: *Dixeris*, impersonaliter et negligenter; debbat enim, si dicam vel dixerim.

Ib. Nostin' Vectidî prædia? In my note on these words I have remarked, that this was a common way of beginning any narrative where it is requisite to assume in the hearer a general acquaintance with the subject about to be spoken of, as in Terence's Phorm. Act i. Sc. 2. Senis nostri, Dave, fratrem majorem Chremem nostin'? To this instance I might have added, Soph. Trachin. 418. where the messenger says to Lichas, τὴν αἰχμάλωτον ἦν ἔπεμψας ἐς δόμους κατοῖσθα δὴ ποῦ; which words, Brunck in his two first editions rightly observes, are not meant to ask particulars respecting Iole, but merely as an adjustment of the subject preparatory to further inquiries. To this, Lichas

answers, *φημί· πρὸς τί δ' ἱστορεῖς*; I certainly know whom you mean: but for what purpose do you ask me? what have you to say about her? The messenger goes on to say: *οὐκ οὖν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας, Ἰόλην ἔφασκες Εὐρύτου σποράν ἀγειν*; Did you not then affirm before the inquiring crowd, that this young woman, of whom you now pretend ignorance, was Iole, daughter of king Eurytus? All this is very clear and consistent. Lichas certainly knew whom the messenger *meant* by 'the female captive just brought to the house,' because a conversation had just before passed between himself and Deianara concerning her: but this knowledge might well consist with perfect ignorance of her birth, rank, &c. Brunck, however, for want of attending to the popular mode of speech above-mentioned, in his third edition mangles the text so as to make Lichas profess himself absolutely ignorant of what person the messenger was speaking: *κατοῖσθα δῖτ' ἄλ. αὖ φημι*. Yet in the same play and respecting the same person, Hercules puts a similar question to his son, v. 1221. where the answer clearly shows its limitation.

HP. τὴν Εὐρυτείαν οἶσθα δῖτα παρθένον;

TL. Ἰόλην ἔφασκας, ὥστ' ἐπεικάζειν ἐμέ.

HP. ἔγνως.

Sat. V. 25. *Pictæ tectoria linguæ*. The word *tectoria* here probably alludes to the paint or enamel laid upon the face. See Juv. Sat. vi. 467.

Ib. 119. *Digitum exere, peccas*. The old scholiast, mistaking the allusion, says: *Digito sublato ostende victum te esse a vitiis*. Tractum a gladiatoribus qui victi ostensione digiti veniam a populo postulabant. This mistake (as the passages quoted from Epictetus by Casaubon and myself sufficiently prove it to be) has deceived Savaro in his additional notes to Gesner's Thesaurus on the phrase—*Tollere digitum*. See Barker, on Cic. de Am. c. xxvi.

Ib. 156. *Oberres*. *Oberro* is to wander to and fro, as here, from avarice to luxury and back again, like *obambulo* and other similar compounds. I merely mention this, because my translation is rather lax in this passage, and might mislead a Tyrunculus.

Sat. VI. 51. Again I beg leave to make an extract from the same learned friend's letter of which I before availed myself: "Here" says he, "I think your version of *Non adeo* quite correct; and the same of your sense of *Exrossatus ager*. But in what follows I would beg to suggest an alteration in the punctuation. I would place a full stop after *Juxta est*, which words I consider as the answer of Persius to his heir's refusal to accept his proffered inheritance. The dialogue then will stand thus:

Persius. *Exprobrasset dicere*
Flaves. Exprobrasset (inquit). Exprobrasset ager.
Persius. Juxta est. Ager. in nullo nullo, &c.

Persius says to his heir, "Have you any objection to be my heir? tell me plainly." The heir answers, "I will have nothing to do with your estate upon these conditions: it will not be worth having." "Well (replies Persius), it is all one to me; be it as you please; if I shall have no relations left to inherit my property, I can yet find somebody who will thank me for it."

This, which I believe every one will agree with me in approving, as almost to a certainty the right construction, had (if the reader will take my word for it) occurred to my own mind some time before I thought of printing a translation of Persius. But I was fearful then of embracing it, from never having met with this phrase, *Juxta est*, in the sense here required—*It is all one, I'm revient à l'autre*. Yet none, I think, who have seen the common phrase *Perinde est*, and have observed the near analogy between the words *Juxta* and *Perinde* in other combinations (such as, *juxta atque*, *perinde atque*; *eorum ego vitam interemque juxta summo*, &c.) can entertain much doubt as to the legitimacy of the expression. And, if allowable, it certainly leaves not the shadow of a difficulty in this hitherto much-disputed passage.

As, therefore, in commenting on this *Cyri criticorum*, I before ventured to accost my author in the words of *Cædipus*, *ὦ πάτερ ἄγαν αἰνικτὰ καὶ σαφὴ λέγεις*, so now with my ingenious friend's assistance I may be permitted to say with the Theban King, but in a tone rather of triumph than despair, *ὦ πάτερ, ἄγαν εὖ λέγεις σαφὴ*.

With respect to the expression *Exprobrasset ager*, besides the passage of *Lucretius* (iv. 1265), *Juvenal* may be cited as using the same allusion in *Sat. vii. 99*. where talking of the despoiled condition of the Roman provinces, he says; *Ossi rides regum vacuis exsucta medullis*.

Id. 57. *Quartus pater*, Father in the fourth degree, or great-great-grandfather; in French, *Trisayeul*. So *Mandane* says to *Cyrus* in *Xenophon*, *ὁ ἀπὸ πατρὸς πατρός*, meaning the youth's immediate father, as distinguished from *Astages* his grandfather. On the same principle it is to be interpreted *Soph. Œd. Tyr. 1062*.

ὁ πατὴρ τοῦ πατρὸς τοῦ πατρὸς
πατὴρ τοῦ πατρὸς τοῦ πατρὸς

i. e. not even, if it should turn out that my mother, grandmother, and great-grandmother, were all in a state of slavery, will that circumstance affect any disgrace upon you.

POSTSCRIPT.—Thus much, Mr. Editor, is all that occurs to me as of any importance in illustration of Persius. But having observed in your tenth and eleventh Numbers some fruitless attempts to clear up a corrupt passage of Juvenal (Sat. i. 157), I think I shall be doing an acceptable service to your readers by taking this opportunity to record a happy emendation of Professor Porson's, which I received from one who had it immediately from the Professor, and which I slightly mentioned in a note on Pers. v. 33.

Pone Tigellinum: tada lucebis in illa,
Qua stantes ardent qui fixo culturo fumant,
Et latum media sulcum QUE DUCIT arena.

Thus the whole passage becomes clear, *quæ* referring to *tæda*, and *ducit sulcum* being the natural expression. The corruption (si rite audita recordeo) was supposed to arise from the abbreviated manner in which *quæ* is found written in old MSS. (*qē*). Thus the process of error was, *quæ ducit*, *qe ducit*, *deducit*. Which last word having once gained a settlement, the monstrous readings *diducit*, *deducis*, and *deduct*, are easily accounted for, as arising from the successive attempts of transcribers to re-adjust the construction.

NOTICE OF

BIBLIOTHECA CLASSICA, sive Lexicon manuale, quo Nomina propria pleraque apud Scriptores Græcos et Romanos maxime Classicos obvia illustrantur. Daventriæ, 1794. 8vo. pp. 555.

THIS is a Latin translation of Dr. Lempriere's most useful Work, with such improvements, as are specified in the preface, which we subjoin entire, as the best and fairest method of describing them:

“ Hujus operis conficiendi et ratio, et consilium ne te lateat, Lector benevole, pauca præmonere necesse habui. Ad recte intelligenda veterum scripta in primis facere, ut editiones emendatiores adhibeantur, omnes, quotquot sint intelligentes harum rerum existimatores, consen-

tientes me esse habiturum confido; et tamen inquinatissimas Minellii, Farnabii, aliasque ejus farinae editiones, tironum vulgo manibus teri dudum et ipse quoror expertus, et alios passim conquerentes audio. In pessimi vero hujus abusus causas inquirenti hæc præcipua quidem mihi visa est, quod editionibus illis subjectæ sint, quamvis ineptæ sæpe, explicationes nominum propriorum, quæ vel ad mythologiam, vel ad historiam et geographiam pertinent, et quæ tirones in legendis auctoribus omnium maxime morantur. Cum autem ejusmodi adminiculis imbecilla juvenus agre carere posse videatur, quæ tandem spes erat, fore, ut abjectis sparseissimis his editionibus, nitidiores illæ et emendatiores, quarum aliquot dudum in Belgio nostro prodierunt, pluresque ex officinis Bipontinis et Manheimianis quotidie prodeunt, ab omnibus reciperentur, nisi juventuti hac, qua laborant, parte, alia ratione consuleretur. Frustra hic mihi quispiam Stephani ac Loydii notissimum opus, tamquam levando huic incommodo satis aptum, commendaverit, quamquam enim non is ego sum qui horum virorum bene meritis hac in parte laudibus vel minimum per me detractum velim, attamen si dicam, ita esse illud opus comparatum, ut profectionum usibus magis, quam tironum necessitatibus, inserviat, neutiquam vereor, ne illud dixerim, quod non facile cuique probetur; in multis enim uti non tam simplicem Lexicographi expositionem, quam docti Commentatoris diffusum studium, agnoscas, ita innumera desideres, quæ si exercitatum lectorem minus morentur, tironis tamen cursum sistant, et impeditum ipsam teneant. Quam ob causam sicut Stephani et Loydii opus nostris quidem desideriis non satisfecit, ita non magis contenti esse potuimus Torrentini illo *Dictionario parvo*, quod etsi forma sua tironibus aliquanto commodius videatur, nimis angustis tamen finibus circumscriptum est, quam ut magni ejus opera sit censenda. Cum igitur dudum frustra optavissem, ut in opus aliquod incidere nobis contingeret, quod et forma satis apta, et rerum justa copia votis nostris responderet, prodiit A. 1789. in Britaunia, anglico idiomate conscripta, Lemprierii *Bibliotheca Classica*, de qua tam benignum scriptores Ephemeridum Anglicarum (*Monthly Review*) ferebant judicium, ut et gratularer mihi, qui id, quod dudum quæsiveram, jam tandem me invenisse putarem, et statim in juventutis patriæ usum illud accommodare apud animum statuerem. Hujus tamen consilii ita me brevi perituit, ut parum abesset, quin penitus illud atjecissem. Etenim cum fretus virorum laudatorum judicio sperassem futurum ut non nimia opera Lemprierii *Bibliothecam* Latine vertendo, brevi tempore opus diu desideratum efficerem ut existeret, eaque spe, non satis examinato Lemprierii libro, nec perpensis rite difficultatibus, manum huic labori admovissem, non multum processeram, cum me spes ea penitus destitueret, et, quod temere aggressus essem, intelligerem; postquam enim unum atque alterum errorem satis crassum offendissem, atque adeo fides ejus, quem ducem sumseram, suspecta mihi fieri cœpisset, singula accuratius examinanda duxi, quo instituto examine tot ubique vel falsa, vel levis fidei, et spuris aliquando e scriptis deprompta inveni, ut mutare instituti rationem omnino necesse haberem. Ab eo inde tempore hanc inire cœpi rationem, ut quæ viderem e Stephano, Loydio, vel Hofinano in Lemprierii

prierii opus esse translata, nisi manifesto et hæc ipsa falsa deprehenderentur, ipsis horum scriptorum verbis plerumque insererem, quæ vero de suo Lemprierius addidisset, ea ita servarem, ut quæ unius diffusa viderentur, circumciderem atque amputarem, non pauca, quæ minus recte dicta essent, mutarem et corrigerem, hic illic etiam nova, purioribus ex fontibus hausta, Lemprierianis substituerem, qua in re optimos veterum auctorum interpretes, aliosque, qui partes antiquitatis aliquas scriptis suis illustrarunt, quantum fieri potuit, in consilium adhibuimus. Hac vero ratione fieri non aliter potuit, quin orationis passim varietas nasceretur, quam qui moleste ferat, is reputet velim, si omnia ipse nova constituere voluissent, aliis præsertim negotiis districtus, multorum hoc opus annorum fuisse futurum, id quod a consilio nostro omnino alienum, et juventutis commodis, cui inservire volumus, contrarium fuisset. Licet autem innumeri errores sint a nobis sublati, plurima tamen nos emendanda reliquisse nulli dubitamus; neque enim omnia semper præsto fuere subsidia, nec explorare omnino omnia tempus permisit. Ut ut autem defectibus suis laboret hoc opus, quod per rei naturam fieri vix aliter potuit, illud tamen nos esse consecutos speramus, ut juventuti non inutilem operam navasse censeamur, cui nostro labori si accesserit, quod auspiciis Ruhkenii, viri summi, jamjam proditorum expectamus, Schelleri Lexicon majus, iis, ni fallor, tirones nostri se præsidii instructos gaudebunt, quibus si non omnia plana reddant, quod vel locupletissimorum commentariorum ope vix effecerint, plerasque tamen difficultates vincant et amoliantur. Vitia typographica, quæ remanserunt, non ea nobis visa sunt, quin adhibita diligentia lector ipse facile tollat. In his illud notandum duxi, quod ubique, præterquam in ipso de Ulysse capite pro *Ulyxes* positum sit *Ulyxes*. Titulum *Bibliothecæ Classicæ*, quem Lemprierius operi suo præfixerat, non ideo quidem, quod aptissimus nobis videretur, adoptavimus, sed quod ei, in prima jam libri pagina temere posito, alius non posset commode substitui."

As to the errors in Dr. Lempriere's Work, the plea, which is here urged by the editor of the foreign edition, to excuse the mistakes of his own book, might have been urged in favor of Dr. Lempriere's, with more propriety, because it was comparatively easy for this editor to verify an incorrect reference, for instance, in the work of his predecessor, *Ut ut defectibus suis laboret hoc opus, quod per rei naturam fieri vix aliter potuit, illud tamen nos esse consecutos speramus, ut juventuti non inutilem operam navasse censeamur*: and we say with the generous Longinus, who is speaking of Cæcilius's Work on his own subject, πλὴν ἴσως τούτων μὲν τὸν ἄνδρα οὐχ οὕτως ἀκρίβειαν τῶν ἐκλελειμένων, ὥς αὐτῇ τῇ ἐπινοίᾳ καὶ ἀπουδίᾳ ἄξιον ἐπαινεῖν.

NOTES ON ÆSCHYLUS,
BY PROFESSOR PORSON.

NO. II. . .

NEVER BEFORE PRINTED.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

BEFORE I proceed to transcribe, for the use of your publication, the notes by Professor Porson on the 'Sept. c. Thebas,' I will thank you to correct some typographical inaccuracies; which are to be found among those on the 'Prometheus Vincetus,' printed in pp. 457,8 of your last Number. They are, beyond a doubt, to be attributed in a great measure to the circumstance of my having deferred sending them till such time as the Number, in which they were inserted, was on the eve of publication; on this account I had no opportunity of correcting the first impression. To those on the 'Sept. c. Theb.' I shall add the annotations on the 'Persæ.' The notes on the remaining plays will form a third article. The lines in the 'Sept. c. Theb.' refer, as in the 'Prom. Vincetus,' to Mr. Blomfield's edition; in the rest of the plays I shall adhere to the edition, on the margin of which the notes are written.

J. B.

Errores typographici in notis ad PROMETHEUM VINCTUM.

- V. 49. Pro ἐπράχθη v. lege ἐπράχθη γ.
161. Post ἄν punctum abstergas.
237. In καθεξῆς lege α non α.
243. Dele punctum post ἐτόλμησ', et post πράσσοντ' in v. 273.
481. αἰκας, ἀεικας, ἀκας—sic nudæ relinquantur. Restituas unicuique accentum suum.
578. Pro v, ut in v. 49., lege ν.
1023. Pro ΚΑΤΙ ἀγασθῆς lege ΚΑΤΙ ἀγασθῆς.
Alii sunt, sed minores, quales in vocibus ἡλγύθην et μείζον (vv. 253. 1049.) ubi literæ η et λ in priore, in posteriore ι et ζ, altera ab alterâ interstitiis separantur longiusculis. • Hactenus hæc.

SEPTEM CONTRA THEBAS.

7. πολυρόβοις) “παλιρόβοις Valckenær. ad Euripid. Phœniss. 1346. dissentiente Heathio.”

72. δρᾶλατον) “Lege δράλατον.” Vulgo δηᾶλατον.

90. εὐτρεπῆς) “An legendum sit εὐτρεπῆς an εὐτρεπῆς dubitat Cl. Hemsterhusius ad Lucian. T. 1 p. 316.” Vulgo εὐτρεπῆς.

97. ἰκούετ' κ. τ. λ.) “Hæc junge, ut Iambum efficiant, ἰκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων χτύπον; vide infra 208.” (186. Blomf.) Et sic Blomfieldius. Vulgo dividitur, ita ut gemini sint versus iambic. dim. brachycat.

268. ἐγὼ δέ γ') “ἐγὼ μὲν Valckenær. ad Eurip. Phœniss. 755.” Vulgo ἐγὼ δ' ἐπ'.

420. γίγας δ', ἄλλου) “Conjecerat Cl. Markl. ἄλλου ad Eur. Supp. 872. et ita superscriptum in B.” Vulgo γίγας δ' ἄλλος.

422. πύργοις δ' ἀπειλεῖ τοῖσδ', ἃ μὴ κρᾶνοι θεός.) “Cf. infr. 555.” (545. Blomf.). Versus est πύργοις ἀπειλεῖ τοῖσδ', ἃ μὴ κρᾶνοι θεός, et sic legit Blomfieldius cum vulgatis. In priore versu vulgo legitur πύργοις δ' ἀπειλεῖ δειν', ἃ μὴ κρᾶνοι τύχη.

439. πέμπει γεγωνά) “πέμπει γεγωνά emendatio est Brunckii.” Vulgo πέμπει, γεγωνᾷ.

451. ὑπερκόπῳ) “ὕπερκόπῳ ob metrum.” Vulgo ὑπερκόμπῳ.

456. Νηϊταῖσι) “Lege νηϊτῆσι ob metrum.” Vulgo νηϊτῆσι.

469. καὶ δὴ πέπεμπτ') “Lege καὶ δὴ πέπεμπτ'.” Vulgo καὶ πέπεμπτ' δ'.

477. τᾶδ') “Lege τᾶδ' ob metrum.”

479. βάζουσιν ἐπὶ πτόλει) “Lege βάζουσιν ἐπὶ πτόλει ob metrum.” Vulgo βάζουσ' ἐπὶ πτόλει.

494. Θυιάς) “Hic et v. 842. (836 Bl.) legit Θυιάς Brunckius.” Vulgo Θυάς.

496. φόβος) “Lege φόβον.” Negat tamen Blomfieldius stare posse accusativum post κομπάζεταιται.

519. δαίμονος) “Conjicit Brunckius δαίμονος, et construit cum τοῦ χεῖνός.” Vulgo δαίμονος.

547. κομπάσμασι) “Lege κομπάσμασιν.” Opinatus est igitur Porsonus addendam esse v. finalem hujusmodi dativis ad finem iambici senarii, si proximè sequens senarius à vocali inceperit.

555. εἰκῶ) “Brunckius legit εἰκῶ.” Vulgo εἰκῶ.

557. κροτήσμοῦ) “Lege κροτήσμοῦ.” Vulgo legitur κροτισμοῦ.

563. εἶθε γάρ) Sic etiam Porsonus. Vulgo εἶθε οἱ.

625. ἐπιμόλους) “Glossa est πρὸς, quod metrum respuit.” Vulgo legitur πρὸς ἐπιμόλους.

656. ὅπη) “Lege ἥτη.” Vulgo ὅποι.

658. φοίτω) "Al. φοίτω. Apud Hesych. φοῖτος exponitur
μανία, λύσσα." Vulgo τυφώ.

683. μέμονας) "Lege μέμονας ob metrum." Vulgo μέμνηας.

691. θειμιστοῦ) "Lege θειμιστοῦ ob metrum." Vulgo θεμιτοῦ.
Haud absimilis est locus in Prom. V. 156.

692. ἐχθρά) "melius ἐχθρά." Vulgo legitur αἰσχρά.

697. δόμους) "δόμους ob metrum." Vulgo δόμον.

704. θαλερωτέρω) "Syllaba θα producitur ob liquidam sequen-
tem."

707. φασμάταν ἐνυπνίων) "φασμάτων ἐνυπνίων melius." Vulgo
ἐνυπνίων φαντασμάτων. Cæterum ad Orest. 401. ut monuit Blom-
fieldius, lectionem præfert ἐνυπνίων φαντασμάτων.

723. ἄδ') "Al. ἄδ'." Stephanum lectionis τὰδ' auctorem fuisse
rectè notat Blomfieldius.

740. παρβασίαν) "παρβασίαν ob metrum." Vulgo παραβασίαν.

748. ἐγείνατο) "ἐγείνατο Schütz." Vulgo legitur sine aug-
mento.

749. Οἰδιπόδαν) "Οἰδιπόδαν Brunckius, ob hiatum." Vulgo
Οἰδίποδα.

750. μὴ πρὸς) "μὴ πρὸς Schützius." Vulgo μητρὸς.

769. ὄλβος) "ὄλβος." Vulgo ὄλβον.

783. κρηισσοτέκνων ὁμμάτων) κρηισσοτέκνων δ' ὁμμάτων legit Por-
sonus, et præpositionem tantummodò excludit. Vulgo κρηισσο-
τέκνων δ' ἀπ' ὁμμάτων.

786. ἐπικότος τροφᾶς) "ἐπικότος conjicit Heathius, favente tan-
dem Brunckio, qui legit τροφᾶς, subaudito ἔνεκα vel περὶ." Vul-
go ἐπικότους τροφᾶς.

798. στέγει) "στέγει corrige." στένει in impresso libro; et sic
Robortellus et Stanleius, notante Blomfieldio.

822. ὦ μεγάλε Ζεῦ, καὶ πολιοῦχοι) Sic etiam correxit Porsonus.
Vulgo deest ὦ, et inter , et diphthongum ου in πολιοῦχοι inseritur
duplex σ.

834. καρδίαν) "Lege καρδίᾳ ob metrum." Vulgo καρδίᾳ.

837. δυσμόρως) "δυσμήρως alii." Vulgo δυσμόρους.

869. ἐσθῆσιν) "ἐσθῆσιν." Vulgo ἐσθῆσι.

972. μοῖρα) "Lege μοῖρα." μοῖραν in libro impresso.

983. παθὼν) "παθὼν alii." Vulgo πάθων.

1049. διατερίμνηται) "οὐκ ἡτερίμνηται emendante Grotio et
Heathio." Hæc planè ad verbum. Sed barbarum est ἡτερίμνηται,
ut ait Blomfieldius. Hæc scribens, juvenis adhuc sine dubio
erat vir magnus.

1060. Hunc versum cum quatuor sequentibus à quibusdam Is-
menæ traditum esse notavit Porsonus. In vulgatis sunt Antigonæ.
Omnes tamen Chori sermoni intexuit Blomfieldius. Porsonus

etiam μήσσομαι correxit in μήσωμαι, et pronomen σέ, inter μήτε et προπέμπειν scilicet, exclusit. Quin et lectionis meminit τύμβον pro τύμβω.

1068. εἶσι. τίς ἂν ταῦτα πίθοιτο) “Brunckius legit εἶσιν. τίς ἂν οὖν τ. π.” Vulgo τις οὖν. Mox τε scripsit inter δράτω et πόλις.

1073. ἄχος) “Lege ἄχος.” Vulgo ἄκος.

P E R S Æ.

13. “Scholiastes pro variâ lectione οἴχωκεν ἔόν. Unde Valckenær. ad Euripid. Phœn. 1489. minùs probante Heathio, legit οἴχωκε νέον, [Περσὶς δ' ἔόν] ἄνδρα β.”

35. Αἰγυπτιογενής) “Lege Αἰγυπτογενής.”

50. δούλειον) “Lege δούλιον.”

134. πίμπλονται) “Lege πίμπλαται.”

176. αἰεί) “Lege αἰεί.” Sed vide Præfat. ad Hecub. p. iv.

185. ἀμώμω) “Lege ἀμώμω, dualiter.”

228. δέ) “Lege δέ.”

416. παίοντ') “Lege ἐπαίοντ'.” Cf. Porson. ad Eurip. Phœn. 1319.

453. ἐνναλίον) “Lege ἐνναλίον. Vide Dawes. Miscell. Crit. p. 195. et Valckenær. ad Euripid. Phœniss. 6.” Vide et Porsonum ad Phœniss 3.

458. κυκλοῦντο) “Lege ἐκυκλοῦντο.” Supra 416. Porson. Præfat. ad Hecub p. v. et Supplem. ad Præfat. p. xviii.

467. πελασγίης) “Lege πελαγίας.”

609. ἀνευ) “Lege ἀνευθ.” Similiter in Æschyl. Eumenid. 65. ἐγγὺς παρσετάς, καὶ πρόσω δ' ἀποστατῶν legendum videtur πρόσωθ' pro πρόσω, et θ', quod ex θ' profectum est, ejiciendum. Cf. v. 297. ejusdem fabulæ, καὶ πρόσωθεν ᾧν.

731. πᾶς λαός) “Lege λαός πᾶς.”

830. ἐπεστιν) “Valckenær. ad Eurip. Phœniss. 192. probante cl. Heathio, reponit ἐπέσιν.”

835. εὐπρεπής) “εὐτρεπής Valckenær. ad Eurip. Phœniss. 801. invito Heathio.” Vide supra ad Sept. c. Theb. 90. et 750.

INSCRIPTION AT BEROOT.

MR. Maundrell, in his interesting journey to Jerusalem, p. 56, gives the following account of an inscription, which he saw at Beroot:

"Over another gate, not far distant, we found in a piece of marble this following inscription: *Τῆς τοῦ προσιόντος ἀνδρὸς ἐννοίας αἰεὶ σαφὴς ἑλεγχος ἢ πρόστοψις γέινεται, δίδου προθυμῶς ὁ παρέχεις ἢ μὴ δίδου, παρὰ γὰρ τὸ μειχρὸν γέινεται πλήρης χάρις.*—It was probably an altar inscription, relating to the offertory in the holy communion; for its sense seems to look that way; and it is well known that the comers to the blessed sacrament were called by the ancients by the peculiar name of *οἱ προσιόντες*."

This inscription consists of four Iambic verses; a circumstance which appears to have escaped the notice of Mr. Maundrell: *μειχρὸν* should undoubtedly be substituted in the place of *μειχρόν*. The following will probably present a true copy of the inscription:

ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ ΑΝΔΡΟΣ ΕΝΝΟΙΑΣ ΑΙΕΙ
 ΣΑΦΗΣ ΕΛΕΓΧΟΣ Η ΠΡΟΣΟΨΙΣ ΓΕΙΝΕΤΑΙ
 ΔΙΔΟΥ ΠΡΟΘΥΜΩΣ Ο ΠΑΡΕΧΕΙΣ Η ΜΗ ΔΙΔΟΥ
 ΠΑΡΑ ΓΑΡ ΤΟ ΜΕΙΚΡΟΝ ΓΕΙΝΕΤΑΙ ΠΛΗΡΗΣ ΧΑΡΙΣ.

HOLT OKES.

NOTICE OF

D. I. FR. SCHLEÜSNERI OPUSCULA CRITICA *ad Versiones Græcas V. T. pertinentia*, Lipsiæ, 1812. octavo, pp. 461.

WE beg leave to recommend this work strongly to the notice of the biblical student, as replete with very erudite theological information. But the name of the author is sufficient evidence as to this point, and we shall merely content ourselves with enumerating the divisions of the work:

- I. Observationes nonnullæ de Patrum Græcorum Auctoritate et Usu in constituenda Versionum Græcarum V. T. Lectione genuina.
- II. Sylloge Obs. et Emendationum conjecturalium in Versiones Græcas V. T. containing
 "Animadvv. ad Genesim, Exodum, Leviticum, Deuteronomium, Josuam, Librum Judicum, Libros II. Samuelis, Libros II.

Regum, Jobum, Psalmos, Proverbia, Ecclesiasten, Canticum Canticorum, Iesaiam, Jeremiam, Threnos Jeremiæ, Ezechielem, Hoseam, Amosum, Michæam, Nahumum, Habacucum, Sophoniam, Zachariam, Malachiam, Appendicem Animadvv. ad Scriptores Apocryphos V. T.

The Volume concludes with "*Catalogus Librorum a me hucusque editorum*," which we shall cite, because it may be of use to some of our readers :

- I. Symbolæ ad Rem criticam et exegeticam V. T. Lipsiæ, 1779. 8.
- II. Dissertatio philologica de Parallelismo Sententiarum, egregio Subsidio Interpretationis grammaticæ V. T. Lips. 1781. 4.
- III. Standrede auf Sophia Friederika Ernesti. Leipz. 1782. 8.
- IV. Collationis Proverbiorum Salomonis cum Bibliis Polyglottis Londinensibus et Hexaplis Origenianis Specimen, Lips. 1782. 4.
- V. Curæ criticæ et exegeticæ in Threnos Jeremiæ: insertæ tom. XII. Repertorii Eichhorniani p. 1—57.
- VI. Lexici in Interpretes Græcos V. T. maxime Scriptores apocryphos, post Bielium Spicilegium, Lips. 1784. 8.
- VII. Ejusdem Spicilegium II. ibid. 1786. 8.
- VIII. Abschiedspredigt in der Universitätskirche zu Leipzig gehalten. Leipz. 1785. 8.
- IX. Curæ Hexaplares in Psalmorum Libros e Patribus Græcis. Goetting. 1785. 4.
- X. Auctarium Interpretationum Ecclesiastæ Salomonis. Goett. 1785. 4.
- XI. Sammlung einiger öffentlicher Religions vorräge. Gött. 1788. 8.
- XII. Observationes criticæ in Versiones Græcas Oraculorum Iesaiæ, Goett. 1788. 4.
- XIII. Commentarii novi critici in Versiones veteres Proverbiorum Salomonis Spec. I—IV. Goett. 1790—4. 4.
- XIV. Commentationis theologicæ de Vocabuli *πνεῦμα* in Libris N. T. vario Usu Pars prior. Goett. 1791. 4.
- XV. Novum Lexicon Græco-Latinum in Novum Testamentum, Lips. 1792. 8. 2 voll.
- XVI. Ei. Editio II. ib. 1801. 8. 2 voll.
- XVII. Ej. Editio III. ib. 1808. 8. 2 voll.
- XVIII. Predigten von G. H. Richerz, nach seinem Tode herausgegeben von J. F. Schleusner. Gött. 1793. 8.
- XIX. J. D. Michaelis Observationes philologicæ et criticæ in Jeremiæ Vaticinia et Threnos. Edidit, multisque Animadversionibus auxit J. F. Schleusner, Goett. 1793. 4.
- XX. Göttingische Bibliothek der neuesten theologischen Literatur, herausgegeben von J. F. Schleusner und C. F. Stäudlin. Th. I-3. Goett. 1794-7. 8.
- XXI. Observationum nonnullarum de Patrum Græcorum Auctoritate et Usu in constituenda Versionum Græcarum V. T. Lectione genuina. P. I-4. Viteb. 1795-8. 4.

- XXII. Antrittspredigt in der Schlosskirche zu Wittenberg gehalten. Wittenb. 1795. 8.
- XXIII. Sylloges Emendationum conjecturalium in versiones Græcas V. 1. P. 1-11. Viteb. 1799-1808. 4.
- XXIV. Additamenta ad Novi Lexici Græco-Latini in N. T. Editionem primam. Lips. 1801. 8.
- XXV. Jubelpredigt in der Schloß und Universitätskirche zu Wittenberg am 18ten October 1802 in den Actis sacrarum secularium Academiæ Vitebergensis A. C. 1802. Lips. 1803. 4.
- XXVI. Auctarii Observationum in Suidam et Hesychium ac alios Lexicographos Græcos, ratione maxime habita Glossarum sacrarum. P. 1-4. Viteb. 1809-1811. 4.
- XXVII. Libellus Animadversionum ad Photii Lexicon. Lips. 1810-4. Maj.
- XXVIII. Curæ novissimæ, seu Appendix Notarum et Emendationum in Photii Lexicon, Lips. 1812. 4. Maj.

A DEFENCE OF PUBLIC SCHOOLS.

No. I.

WHEN I observed in a popular periodical work, an attack on Public Schools, authoritative in its style, illiberal in its spirit, inconclusive in its argument, and incorrect in its statements, I expected to see in some publications of opposite principles a regular confutation of it. Their silence I construed into a general conviction that the attack would be a *telum imbellè*; that the envy and love of detraction, which aimed the blow, would be so obvious as to render it harmless. My conversation with literary characters tended to confirm that construction. But when I considered the extensive range of that publication, and the merit which distinguishes many of its articles, it appeared probable that the greater number of its readers would not stoop to detect sophisms, or to unravel the clue of the maze of misrepresentation; I thought it therefore expedient that some notice should be taken of this article, that neither apparent indifference nor real contempt might be mistaken for general acquiescence. As a Classical work, like yours, cannot be contaminated by party principles; and as you have shown your impartiality by admitting different views of University education, I have chosen the Classical Journal as a vehicle peculiarly appropriated to this disquisition. It will not be necessary to follow the writer through all the windings and doublings of his course; if he can once be driven from his strongest stations of attack,

he will be easily dislodged from the rest, and be left without a substantial ground of defence.

Before I enter more particularly into the subject, I shall say a few words on the curious and novel mode of critical investigation, in the article under review, and in many other parts of that publication, employed with some success. The dissertation on a subject so important as the comparative merits of different modes of education, begins thus :

“ There is a set of well-dressed gentlemen, who assemble daily at Mr. Hatchard’s shop !” We are told, moreover, that these “ personages are *clean* and *civil* ;” an observation not only conducive to illustrate the question, but highly worthy of such “ Swains,” as Churchill describes one, of whom he thus deftly singeth:

SAWNEY.

“ Oh she was bonny ; all the Highlands round
Was there a rival to my Maggie found :
More precious, tho’ that precious be to all,
Than that rare medicine, which we brimstone call.”²

We should imagine the author, by dwelling with so much apparent satisfaction on the word *clean*, to be newly arrived from a certain city renowned for cleanliness and *fragrance*, as it would be difficult to step into any bookseller’s shop in the metropolis without meeting persons equally *clean* and *civil*.

To proceed. “ These *clean, civil* personages are well in with people in power, delighted with every existing institution,” &c. and further, “ every now and then, one of these personages writes a little book, and the rest praise that little book, expecting to be praised, in their turn, for their own little books.” Now, I will be contented to be thought such a person, and the writer of such a book ; and,—without pausing to note the accuracy or elegance of a description, equally entertaining and edifying, as the criticism on the sermon of an illustrious scholar and divine, which began with a diatribe on his wig, — I should think myself deficient in that *civility* so courteously attributed to me, in common with the gentlemen who frequent Mr. H.’s shop, if I did not, *vestibulum ante ipsum primoque in limine*, make my bow, like Beau Nash, and thus endeavour to return the compliment.

There is a set of thriving critics, who frequently assemble at

¹ An apology ought to be made for such language to every one except to a writer in a *Review*, so remarkable for insulting personalities.

² Churchill’s Prophecy of Famine.

H——d house. These thriving critics having become what Speed calls “assiduous trencher-worms,” at the tables of the great, are also become very *clean* and very *civil*,—except to those, from whom they can get nothing, such as English poets and English parsons. These critics are *well in* with people, who, if they are not in power at present, hope to be so soon. They therefore are not at this time particularly delighted with any *existing institution*, or any *existing circumstance*; but doubtless they will be so, when things are altered to their wish. *Every now and then* one of these personages writes an article in a certain “Review,” not so much considering *what* is reviewed, as *who*; and through the same channel,—transcribing only a title page, and without perhaps saying a word about the book, except that the author, of whom he knows nothing, is a *good* or *bad* sort of a man,¹—takes an opportunity to illumine the world with speculations on important subjects, moral, political and critical. The “existing institutions” with which these writers are *least delighted*, are the institutions of English education, which they take every occasion to decry: and when one of them has written something very clever, and very severe against these obsolete establishments, in a neat, comprehensive, *little* article, the rest praise that *little* article, expecting to be praised, in their turn, for their own *little* articles. Of these articles, so written by these critical, and sometimes *uncivil*, personages, the article before us appears to be one.

Having thus endeavoured to set the account even, with respect to the velitations of preliminary courtesy, (to emulate the language of my adversary) and soliciting the forgiveness of the serious reader for this parody of such notable criticism, I come to the point, which is the object of discussion, and to which I now beg his attention.

The essential points, on which the critic and myself join issue, are these:

“Whether boys,” to use his own statement, “are put in the way of becoming *good* and *wise* men by Public Schools; and whether they actually gather, *there*, those attainments which it pleases mankind, for the time being, to consider as valuable, and to decorate by the name of learning.”

When a writer takes the side of the argument, which is adverse to his real opinion, or when he means to exercise the credulity or the risibility of his reader, he generally adopts a certain quaintness of style very different from the ordinary modes of polished diction. On these principles we may almost suspect that our author means to ridicule the cause, which he appears to defend; else he would

¹ This was literally the case in the review of Mr. BROADHURST *On Education*.

scarcely suffer such low and vulgar expressions as "to be well in with," "to be put in the way of," and others, to drop from his pen. But as I mean to be serious myself, I shall venture to conclude that he does not mean to amuse himself at the expense of the partiality of his readers.

My object is not to enter into all the arguments that may be adduced for, or against, the system of public schools, but merely to expose the flippancy, the futility, and, I must add, in some instances, the strange ignorance of a writer, to whose opinions, and to whose decision, many might be disposed to look up, on account of the vehicle in which they are conveyed to the public. At the same time, I trust that some additional light will be thrown on a subject so important to the nation in general, and to parents in particular.

Although we must necessarily keep in mind the question proposed for our examination, a few words must be said in answer to some objections of the reviewer in the outset. The first is, that "at a public school every boy is alternately tyrant and slave." By the account of this writer, one might be led to suppose that the tyranny exercised by the seniors over the juniors at a public school, was something like that, which is exercised in a slave ship, except that the slaves never become the tyrants. I have heard many mamas make such observations, and inveigh with pathetic expressions that would move a heart of stone, against "that villainous birch," with which the obstreperous stripling is occasionally disciplined. But that a serious investigator, and a "learned Theban," should open his battery against our schools by such trite, and (to use a favorite expression) *anile* objections, is altogether unaccountable. If such "pangs and fears" were really endured, is there one father, who could send a beloved child to the same place of mortification and misery, where he himself knew, from his own experience, what the poor boy was doomed to encounter? On the contrary, there is scarcely a father, who has received his own education in one of those schools, who does not send his son to the same school, without the least apprehension of that formidable train of sufferings. But even if the exaggerated statement were true, it does not apply to public schools exclusively; and the circumstance just mentioned is superior to a thousand arguments, advanced by those, whose gloomy prejudices exclude the light of knowledge. I shall therefore hasten to other points, leaving the discussion of this to those who have thought religion endangered in our public schools, because Ovid and Homer are introduced in the course of a Latin and Greek education.

We proceed to the next objection of the critic. We are grave-

ly told that "the system gives to the elder boys an absurd and pernicious opinion of their own importance."—"The head of a public school," meaning the head *boy*, not the master, I presume, "is generally very conceited, utterly ignorant of his own dimensions; nor is *this conceit very easily and speedily gotten rid of*." We have seen," add these admirable judges of nature, of society, and of language, " (*if we mistake not*) public school importance lasting through the half of after life, strutting in lawn, swelling in ermine, and displaying itself, both ridiculously and offensively, in the haunts and business of bearded men."—Indeed! have you *seen* all this? If so, the description must mean to designate some particular public character. The Bench of Bishops, "if I mistake not," were chiefly educated in Public Schools; and their characters are as remote from this description as light from darkness. Are a Bathurst, a Burgess, and a Huntingford, for instance, to be so described? ² I can indeed suppose that the superficial writer of this article, wrapt up in that conceit which is infinitely more apt to be engendered and nourished by a private than by a public education, might probably have met some Reverend Lord or Venerable Judge, who, from a natural dislike of conceit and pertness, combined with ignorance, did not pay such a deference to his sapience, as he might think a writer in a certain Review ought to receive.

The accusation of "*ignorance of themselves*" against the senior boys of a school is so far from being true, that the very reverse of the proposition is the truth; and indeed affords a strong argument in favor of public education,—that boys so educated *do know*, and *must know*, from longer and more extensive comparison, "*their own dimensions*." Let them excel ever so much, they see others pressing close; they feel the principle for ever impelling them on, of αἰνῶ ἀντιστάσειν. Emulation is the parent of every generous and beneficial pursuit, and is no-where in such activity as in a Public School. That system of instruction has a constant tendency to annihilate the self-sufficiency, the egotism and conceit, which are invariably the consequence of a want of comparison. In a small circle, where no collision can smooth the rough edges of a peevish

¹ *Gotten rid of!* The swelling importance of that uncouth participle is equalled only by the grovelling lowness of the final preposition. Is this English? Is this Scotch idiom? Is this the language of Johnson or Gibbon, of Ferguson or Robertson?

² To these may be added the newly appointed Bishop of London, educated at the same school, Winchester, and distinguished for modesty and learning, for unassuming suavity of manners, and whatever can adorn the scholar, the gentleman, and the Christian.

or an illiberal disposition, the evils, of which the Reviewer complains, are oftener found than in a large society. Of this many instances will be placed in a strong light, when I come to the consideration of some of those illustrious names, which the Critic has enumerated. In the mean time I shall add, that,—as my “ipse vidi” (if that be thought an argument) is at least as good as his—we also have seen (*if we mistake not*) many a youth taken from a public school by the intreaties of his mama, fostered among those by whom he was never contradicted, learning all the meannesses of low life, with all the importance of assumed superiority, becoming the Tony Lumpkin of the Three Pigeons, in his youth; and in age, the sullen and solitary despot of his village, because he could brook no superior, disgusted his equals, and disdained his inferiors.

In such schools as the critic recommends, the evils, which form the subject of his objections, will not be removed. Among twenty boys, three or four will obtain a superiority, either of mind or body, and become what he is pleased to call tyrants. Even of three brothers in a family, the eldest will command the services of his juniors. I remember to have met the pupils of a small private school in their holyday walk. One of the seniors, finding himself warm, imposed the load of his coat on the back of a junior. One of the “civil personages, well in” with the reviewer and his friends, passing by, expostulated with the former on his violation of the rule of right, and of the fitness of things. “Ah, Sir,” said the boy readily and coolly, “in spite of levelling doctrines and jacobinical principles, there is no such thing as equality among mankind.”

A third objection is made to what has been said in recommendation of Public Schools, with regard to the “*manly exercises*,” which are encouraged in them. We expected some anti-recreation remarks; but any thing so absurd as those before us we really did not expect. Let the reader attend to the following admirable specimen of reasoning:

“If our young lords and esquires were hereafter to wrestle together in public, or the gentlemen at the bar to exhibit *Olympic games* in *Hilary Term*, the glory attached to these exercises at public schools would be rational and important. But of what use is the body of an athlete, when we have good laws over our heads?”—Reader, have you passed through any school of rational

* The author of this notable piece of criticism understood “if we mistake not,” to have been himself educated at a public school; and at Oxford: a circumstance itself stronger and much stronger than any thing he has advanced, against such a mode of education! Ten such writers would do more to discredit those seminaries than ten thousand such articles!

education; are you now, perhaps, in the first form in one of our celebrated places of instruction; have you ever been punished for a bad exercise? Now then tell us, what does such a writer, obtruding himself "in the haunts of bearded men," deserve?—However, let us go on with this objection. "Of what importance," it is asked, "is it in after life, whether a boy can play well or ill at cricket, or row a boat, &c.?" Of the present *glory*, or of the future *importance*, I have never heard much advanced; but I have no hesitation to say that those exercises are both *rational and important*; and that, for the best of all possible reasons, as being conducive, at this time of life, to health, to activity of mind, as well as body. So thought Milton—so thought Locke; and so thinks every man of common sense. In this point of view, therefore, such exercises are not only innocent, but rational and important, as preventing that stagnation of mind, which dwindles a young man into a pale and plodding dolt. But the absurdity of the reviewer's opinion reaches its utmost climax, when we are gravely informed that it is useless for a boy to *play at cricket*, because when he is a man, he can *go to law*! Are these the judges to whom our publications are to be submitted? Are these to adopt the maxim of Publius Syrus, "*Judex damnatur, cum nocens absolvitur*"?—One would suppose that the writer conceived the son of an English nobleman or gentleman was to be bred up in such a manner as to be allowed to take no delight but in looking over a ledger, or that he was destined to become a sedentary lecturer or professor, with his best hat brushed, and his long cravat plaited, once a week;—or, as unlike as possible to the *clean, civil* gentlemen in Mr. H.'s shop, to resemble in appearance and physiognomy the portrait of Mr. Thomas Dilworth over a deal desk, never separated from a pen-knife and pounce-box.

If I have wandered so far from the material points to be considered, I must lay it to the charge of the reviewer, whose steps for a little way I have thought myself bound to follow, in making these remarks on the futility of his principal objections.

The course of argument has now brought me to the strongest and most material test. The criterion proposed is summary and decisive. An illustrious army of poets, philosophers, chemists, painters, historians, general scholars, warriors and statesmen, &c. are all drawn up in array against the education produced by public schools; the whole is brought forward to prove that if such men are produced without "that system of education, to which the English are so much attached," the inference is obvious. Although we do not send our noble youths to Westminster to become poets and philosophers, we need not shrink from this challenge. By their fruits we shall know them. It will be therefore

necessary to examine the lists more attentively ; for like an Asiatic army, that at first appears formidable in numbers and in distant splendor, they, on a closer examination, seem almost to sink into nothing.

One general observation, however, must be made,—that in the illustrious catalogue before us, the whole field, (in the sportsman's phrase) including Ireland and Scotland, is staked against a part ; and it would be a wonderful testimony, indeed, in favor of a few schools, if in the whole educated population,—that is, probably, as ten thousand to one, there were no great and wise men, except those produced by a few particular schools. The reader therefore will bear in mind, not how many great and wise men were produced without the system of our public schools ; but in what proportion, — taking into consideration the extent of a cultivated and educated population,—these schools have furnished their quota ; and whether, side by side, and rank by rank, they are not still masters of the field. If it should appear that they have furnished great and wise men, not only bearing a proportion, but equal, if not superior, to the great catalogue of illustrious worthies opposed to them, it would go near to decide the question between the reviewer and myself.

Before I proceed to examine the catalogue, I must bring before the reader's recollection the very sweeping assertion of the critic. " It is very remarkable," says he, " that the most eminent men in every art and science have not been educated in public schools ; and this is true, even if we include, in the term of public schools, not only Eton, Winchester, and Westminster, but the Charter-House, St. Paul's, Merchant Taylor's, Rugby, and every school in England, at all conducted upon the plan of the three first." Now if we avail ourselves of the critic's admission, we shall find that nine out of ten in his catalogue have really been educated in one of those schools, which are denominated *public foundation* schools, conducted on the plan of the three great collegiate schools, in opposition to *private* seminaries, which, however respectable and meritorious, are arbitrarily established without certificate, recommendation, or election. Thus the ground will crumble under his feet, and leave him without even the plausibility of argument. But on the other hand he takes a position, which appears untenable. " The great schools of Scotland," says he, " we do not call public schools ; because in these the mixture of domestic life, gives to them a widely different character." But the young men educated at the High school, in Edinburgh, and who board in the city, have no more of the " mixture of domestic life," than those who board with the dames at Eton ; they, therefore, cannot be said to belong to the class of private instruction.

On the same principle, the critic will exclude from public education all the illustrious characters on the continent, who are brought up in the vast and magnificent colleges, which partake of the nature both of school and university, because they are obliged to board in private families. In the outset of a dispute, it is highly expedient to come to a right understanding on the definition of terms; and the reader will probably think that our antagonist has not been remarkably happy in this particular. We will not, however, weigh him too scrupulously in the balance of consistency, or take a strict advantage of the concessions, which he has undesignedly made; but proceed to reconnoitre the host, set in array against us.

The first are the Poets; and truly commanding, with the exception of a few weak auxiliaries, the array appears. We have the great leaders, Shakespeare, Spenser, Ben Jonson (we may as well give the proper spelling to his name.) After these come what may be called the captains, Beaumont and Fletcher, Butler, Pope, Swift, Akenside, Goldsmith. Then come the lighter troops, headed by Rochester and Congreve; and lastly, the desultory force, consisting of Sprat, Parnell, Garth, Gay, Sherstone, Samuel Johnson, (who appears among them like Cato at a comedy) Sir Philip Sidney, Savage, Arbuthnot, Thompson, and Burns; to which list, that a Scotchman may have fair play, I will add the name, and a truly respectable one, of Beattie; and request also that neither Ramsay nor Drummond (superior to many mentioned) should be omitted.

On this list I shall make a few observations, some incidental, and some very important. I shall then compare with this catalogue the list furnished from three or four only of our principal schools.

Perhaps I might justly challenge Sprat and Sir Philip Sidney, who are at least of doubtful fame as poets. Few people read Sprat, and fewer still Sir P. Sidney's Sapphics or Heroics. There is also one name admitted to swell the ranks, which is a mere automaton; I mean Arbuthnot, unless, perhaps, the reviewer meant *Armstrong*.

First stands alone, and without a rival, the mighty Shakespeare. We must, indeed, instantly admit, that, could any system of education by its intrinsic effects produce a character, as far as genius is concerned, so transcendent and astonishing, that mode would be undoubtedly unrivalled. But who does not perceive that Shakespeare can be no example in this question? He was a being of his own order, a being, to whom nothing analogous appears in the history of the faculties of man. "Within his circle none durst walk but he." Before a being of this order, all systems of education shrink; they are the toil and the work of man; Shakespeare

was the work of nature; so truly, in respect to him, may we say, "*poëta nascitur, non fit.*" Education, therefore, might, more than any circumstances of fortune, be called, in him, "the drop upon the lion's mane." Yet we must not so blindly worship the god of our idolatry, as to consider him as faultless; we may even venture to assert that, had he received a public classical, and general education, he would have exhibited the perfection of the art of poetry, the union of taste, judgment, and correctness, with the strength of genius, and the fire of imagination.

The case is directly the reverse with another most eminent character, placed against Public Schools,—Ben Jonson. In opposition to Shakespeare, he stands, I confess, the most consummate proof of the force of education. In native gifts he was, no doubt, far below Shakespeare; but education and learning seem in him to run the race with genius, and unite to exhibit to after-ages one of the most striking instances of their effects. In point of poetical imagery and wildness of fancy, let the reader compare, with this view, the songs of the witches in Jonson's *Mask*, and then in Shakespeare's *Macbeth*. Ben Jonson, therefore, but not Shakespeare, would appear to be a splendid example, as far as poetry is concerned, against Public Schools. I am inclined, however, to suspect that the reviewer is not very intimately acquainted with the works of this distinguished writer. I will therefore beg the reviewer's attention to the following "Epigram," as it is called.

TO WILLIAM CAMDEN.

Camden, most reverend head, to whom I owe
All that I am in arts, all that I know,
 (How nothing's that!) to whom my country owes
 The great renown, and name wherewith she goes
 Than Thee the age sees, not that thing more grave,
 More high, more holy, that she more would crave.
 What name, what skill, what faith, hast thou in things,
 What sight in searching the most antique springs!
 What weight, and what authority in speech!
 More scarce can make that doubt, but thou canst teach.
 Pardon free truth, and let thy modesty
 Which conquers all, be once o'ercome by Thee.
 Many of thine this better could than I:
 But for *their powers*, accept my *piety*!

Now as the critic may know as little of this William Camden as he seems to do of Ben Jonson, it may be proper to acquaint him that this WILLIAM CAMDEN was the author of a book called "*Britannia*," of "*Remains concerning Britain*," and of "*Annals of Queen Elizabeth*," and that moreover, HE WAS HEAD-MASTER OF WESTMINSTER SCHOOL: under whom, at that same school, was educated THIS IDEN-

TICAL BEN JONSON ! It is probable that the critic may not have read so much of Ben Jonson as to have seen this " Epigram ; " yet had he but opened the first page, the following remarkable and decisive words would have stared him in the face, in the dedication to Camden : " I am none of these, who can suffer the benefits conferred upon my youth to perish with my age. — I pray you to accept this, such, wherein neither the confession of my manners shall make you blush, nor of my studies repent you to have been the *instructor*."

Who will not be astonished at such ignorance, such impudent ignorance ! The writer has committed himself in this instance, as in others, by an inaccuracy, the more unpardonable, since Ben Jonson is himself precisely such a character, as in estimating the comparative merit of schools, so far as his own art and learning are concerned, would turn the scale.

Having thus taken one of your guns, Ben Jonson, from you, and placed him on the other side ; we must dispute Butler with you, because the scene of his education is doubtful. There are probable reasons to believe (see Wood) that he was entered at Christ-Church, from Westminster ; but as he was not matriculated, this cannot be proved ; and we may venture to say, neither can you prove the contrary.

The list therefore of eminent poets educated at a very small number of great schools, opposed to all England, Scotland, and Ireland, is the following :

Ben Jonson,	Dryden,	J. Phillips,	Gilbert West,
Milton,	Waller,	Rowe,	Dyer,
Crashaw,	Prior,	Addison,	Lyttleton,
Cowley,	Otway,	Gray,	Churchill,
Butler, (doubtful)	Young,	Collins,	Cowper.

The last quarter of these were educated at two schools only, Winchester and Westminster.

Before we leave this article, I must add a few more remarks, to which I beg the reader's attention.

What has been quoted from Ben Jonson cuts two ways ; proving not only the place from which he derived his learning ; but his modesty and piety, as well as the humility and kindness of his master : so far was either, as clearly appears from their life and writings, from assuming that " public school importance, which ridiculously and offensively displays itself in the haunts and business of bearded men."

* If we follow Longueville, who says that he was educated at the Grammar School of Worcester, we shall be far from corroborating the critic's assertion.

It was usual, soon after Wolsey's college was completed, to send the principal young men of birth and fashion to be educated there as at a public school; they went very early, and received the same discipline as they would at Eton or Winchester; for it must be remembered that Westminster was not placed upon its present establishment till Queen Elizabeth; and the Dean, Censor, and Tutor, acted literally the part of schoolmasters. To this Public School, for it could be called by no other name, we owe the accomplished and learned Lord Suirey, Sir Philip Sidney, and others equally eminent with those who are brought against us. Of Sir Philip Sidney, Wood writes thus "*while very young, he was sent to Christ-Church to be improved in all sorts of learning.*"

The same may be said of other great characters in English history, who were sent to Oxford, to the Public Schools attached to different colleges. Sir Walter Raleigh to Oriel, Rochester to Wadham, at twelve, Wolsey, so early as *eleven* years old, to Magdalen, Richard Hooker, at *thirteen*, to Corpus, Clarendon, at *thirteen*, to Christ-Church. These accomplished characters, said by the Critic not to have been educated in Public Schools, were all, in fact, so EDUCATED!

"O Shame, where is thy Liu h!
If thou canst mutiny on a Critic's cheek!"

Of Sir Walter Raleigh, Wood says: Being entered at Oriel, "where his natural parts being *strangely advanced* by academical learning under an excellent tutor, he became an ornament to the *juniors*." The same may be said of many other eminent men, whom England has produced, in history, in science, and in learning; and many of these enumerated in the review before us, Bacon, Selden, Sir Isaac Newton, &c. So that, if these great men have not been educated at Westminster, Eton, or Winchester, still they are direct examples against the fallacious conclusion drawn by the Reviewer; "that the English ~~have done~~ almost all that they have done in the arts and sciences, without the aid of that system of education, to which they are attached."

This will be explained more particularly as we proceed. It may be proper to mention here, that we shall consider in the sequel, whether the great men, who were privately educated, would not have been more free from imperfections, if they had been educated otherwise.

L.

¹ Among the poets enumerated by the critic, it may also be observed that Congreve, Goldsmith, Parnell, and Swift, began their studies at Trinity college, Dublin, at the age of fifteen.

EURIPIDIS HERCULES FURENS. *Recensuit* GODOFREDUS
HERMANNUS. *Lipsiæ, apud Gerhardum Fleischerum, Jun.*
1810. pp. xxiv + 92 = 116. Small 8vo.

THE Hercules Furens of Euripides is so full of difficulties, that a reader of ordinary sagacity, who peruses it attentively in the very best edition, will hardly be able to find ten lines together, in which the received text is perfectly intelligible and satisfactory. Such, at least, is the impression with which we, whose trade it is to hunt after corruptions and obscurities in the writings of the ancients, have always risen from the perusal of this tragedy. We rejoiced, therefore, when we were informed, that an edition of it had been published by a person so well qualified to execute the duties of an Editor as Mr. Hermann; who reigns without a rival among the Greek critics of the only country, except our own, in which Greek criticism is cultivated. Among English scholars, Mr. Hermann does not appear to us to enjoy that portion of reputation, to which he is justly entitled. The English are exceedingly prone to undervalue the abilities of the learned on the continent. Mr. Hermann, in particular, is not only a German, but in consequence of his rashness in publishing an edition of the Hecuba of Euripides, in opposition to that of Mr. Porson, has the misfortune to stand as an object of scorn and derision in several parts of Mr. Porson's writings. It may be added, that Mr. Hermann is best known in England by his work on Greek and Latin metres; a book of which too much ill cannot easily be said, and which contains a smaller quantity of useful and solid information, in proportion to its bulk, than any elementary treatise, on any subject, which we remember to have seen. In all probability, he has long repented of writing that book. Whatever he may have been formerly, undoubtedly he is now a very considerable proficient in his art, although he has not altogether abjured the critical heresies of his youth. Few living or deceased scholars have labored more successfully in exploring the mysteries of the Greek language, and in exposing them to the popular eye.

His edition of the Hercules Furens, however, which we have lately received, has disappointed us. This disappointment, indeed, is in some measure our own fault. As we expected, without

sufficient grounds, a volume of respectable size and thickness, we have certainly no just reason to be dissatisfied at receiving a thin and diminutive pamphlet. The editor of a Greek author has an undoubted right to make his commentary as concise and as jejune as he pleases, provided that he actually performs all that he professes to perform. The edition now before us, however, does not seem to be executed in a manner altogether consistent with the confidence, with which the Editor's power of conquering difficulties is announced in the beginning of his preface, which we subjoin.

"Quum Euripidis aliquam fabulam in publicis meis scholis interpretari constituissem, neque invenirem editionem, quæ et exiguo pretio parabilis esset, nec textum haberet a criticis aut nimis, aut minus, quam par videretur, mutatum; ipse animum adjeci ad edendam aliquam hujus poetæ tragœdiam. Prætuli autem aliis *Herculem furem*, tum quod hæc fabula in melioribus est, tum quod non est ex his, quæ in carminibus antistrophicis nihil proprium habent, tum denique quod difficultates, quibus laborat, maximam partem vinci posse videbantur."

The last words of this extract appear to promise a more correct text, and a more elaborate commentary, than the editor has actually given. It is possible, indeed, as the edition is principally intended for the use of the students who attend Mr. Hermann's lectures, that he may not chuse to diminish the value of the *viva voce* interpretation, which he dictates to his auditors, by furnishing them with a printed explanation of the difficult passages of his author. We, who are unacquainted with Mr. Hermann in his professorial capacity, and consider him only as an editor, have frequent occasion to complain both of his silence, and of the Spartan brevity with which he speaks, when he thinks proper to open his lips. We will produce the first example of this brevity which occurs. V. 9. Κρίων δὲ Μεγάβας τῆσδε γίγνεται πατήρ, Ἦν πάντες ὑμεναίδισι Καδμείῳ ποτὶ Λωτῷ ξυνηλάλαξαν, ἥνικ' εἰς ἑμοὺς Δόμουσ' ὁ κλεινὸς Ἡρακλῆς νιν ἤγατο. Mr. Hermann has the following note on the second of these verses: *Reiskeus et Tyrwhittus* ἤς. *Non opus*. It is evident, that any reader who approves of the alteration proposed by Reiske and Tyrwhitt, will require something more to reconcile him to the common reading, than Mr. Hermann's *non opus*. If we may judge of the generality of Mr.

Hermann's readers by ourselves, they would gladly exchange those two words for a short explanation of the passage, or for a reference to some passage of similar construction. We cannot suppose, that in Mr. Hermann's judgment, the construction is so simple and obvious, as not to stand in need of any illustration.

Perhaps, however, as we have already observed, the editor reserves the interpretation and illustration of this and other similar passages, for his public or private prelections on this tragedy. We proceed, therefore, to the consideration of the manner in which he has performed what is now commonly considered as the most important function of an editor. We mean the emendation of the author's text.

Although manuscripts of this play exist, which have never yet been collated, there is good reason to suspect, that they do not materially differ from those which have already been examined. Whatever then value may be, Mr. Hermann probably had no opportunity of procuring access to them. The truth is, that the labors of Musgrave, and other editors of Euripides in former times, have nearly exhausted all the accessible sources of emendation, except conjectural criticism. It is chiefly, therefore, by the faculty of producing conjectural emendations, that a modern editor can hope to distinguish himself as an improver of the poet's text. And certainly there is no parallel in the annals of criticism to the manner in which the poor remains of the scenic poets have been torn and mangled by the critics of the present generation.

Compared with our Wakefield, of whom more hereafter, or with Bothe, Jacobs, Seidler, and many others of his own countrymen, Mr. Hermann presents an example of eminent moderation. Except in the choral odes, and other lyric parts of the tragedy, his own alterations of the received text are neither numerous nor violent. He has seldom admitted the emendations of his predecessors without sufficient reason. He has even passed over many of them in silence, which appear to us to be indubitably true. In the course of this article, we shall have occasion to mention several corrections of this kind, which Mr. Hermann has neglected.

Mr. Hermann's moderation, however, does not extend to every part of the play. His tenderness towards the received text instantaneously deserts him, when he hears the sound of the lyre, or sees the chorus preparing to cut capers in the orchestra. It seems to b

now a settled point in the circles of Upper and Lower Saxony, that the word *monostrophic*, as well as the idea, is to be banished from the parlours of the Attic stage. Not content with antistrophizing the *στάσιμα μέλη*, or regular choral odes, the modern school is resolved that no monody of one of the persons of the drama, no lyric dialogue between two persons, or one person and the chorus, no short interjectional song of the chorus, expressive of grief, hope, terror, or joy, shall remain in its ancient state of monostrophicity. To antistrophize the lamentation of the chorus over the fate of Hercules's children, which occurs in the *Hercules Furens*, and the subsequent dialogue between the chorus and *Amphitryon*, would have been no easy task, as long as the strophes and antistrophes were expected to be of a certain length, and to be arranged in a certain order. But it is now discovered, that a single verse, or even a single word, is capable of making a complete strophe or antistrophe, and that the corresponding portions of the whole ode need not be disposed in any perceptible order. For the benefit of our younger readers, we will briefly describe the German process of antistrophization, according to the most recent improvements. Take a page of Plato, Demosthenes, or any other prose Greek author. Find as many pairs of lines as you can, taking care that both lines of the same pair bear some resemblance to each other in the arrangement of the long and short syllables. Suppose, for instance, that a faint resemblance subsists between the fourth line and the fourteenth, the fifth and the ninth, the seventh and the twenty-fourth, the tenth and the eleventh, and so on. Improve the resemblance by altering the text without scruple. Then intitle the fourth line *Strophe A*, the fourteenth *Antistrophe A*, the fifth *Strophe B*, the ninth *Antistrophe B*, and so on. When you have antistrophized as much of the page as you can, there will probably remain a considerable number of lines, which refuse all assimilation or fellowship. As much of this brute matter as stands at the top of the page before your first strophe, must be intitled *Προῶδος*. Towards the middle of the page, a series of refractory syllables is called *Μεσῶδος*, and at the bottom, *Ἐπὶ ῶδος*. You are not restricted as to the number of *Μεσῶδοι*, but the fewer of them that you exhibit, the neater will your arrangement appear. The use of antistrophes composed entirely of dashes or asterisks, is an excellent expedient to

prevent the too frequent recurrence of *μετὰδοι*. The preceding rules, added to a little practice, will soon enable you to antistrophize any dialogue of Plato or any oration of Demosthenes. Your task will be still easier, if you take in hand the writings of a poet. It seldom happens, that a poem is written with such studied and laborious irregularity, that no two verses exhibit the same kind of metre. The Greek tragedians, in particular, employ so many dochmiac verses in their irregular odes, that the metrical critic generally finds a great number of strophes and antistrophes ready prepared to his hand, which need no alteration to make them tally with each other.

We beg pardon of our readers for entertaining them with these fooleries, and we solemnly assure them, that the process above described can hardly be called a caricature of the manner in which Mr. Hermann has treated several parts of the play before us. That portion of it, for instance, which we have already mentioned, and which in Barnes's edition makes seventy-one lines (vv. 1016—1086.), is divided by Mr. Hermann into eleven strophes, and as many antistrophes, with a *πρωδός* of eleven lines, a *μετὰδοι* of one, and three trimeter iambs. The *πρωδός*, which by a slip of the editor's pen is intitled *ἐννὰδοι*, is also a trimeter iambic, *Εὐδοντος ὕπνου δεινὸν ἐκποδῶν φόβου*, which is closely connected by the sense with the preceding words. The antistrophes are interspersed among the strophes without any method or order. That the reader may judge for himself, we subjoin the arrangement, denoting the strophes by the capital numerals, and the corresponding antistrophes by the small numerals of the Greek alphabet. A, α, B, β, Γ, γ, Δ, δ, Ε, ε, Ζ, ζ, Η, η, Θ, θ, Ι, ι, ΙΑ, ια, Κ, κ, Λ, λ, Μ, μ, Ν, ν, Ξ, ξ, Ο, ο, Π, π, Ρ, ρ, Σ, σ, Τ, τ, Υ, υ, Φ, φ, Χ, χ, Ψ, ψ, Ω, ω. Those who wish to know more of this system of antistrophization, will do well in consulting Mr. Hermann's preface, which contains a considerable number of rules and observations respecting it, together with some other metrical subtleties, which on the present occasion we cheerfully pass over in silence.

Perhaps it may be necessary to inform some of our readers, that in the year 1794, a selection of Greek tragedies, in which the *Hercules Furens* was included, was edited by the learned Gilbert Wakefield. Deficient as Mr. Wakefield was in some of the qualities of a critic, particularly judgment, taste, and accuracy, his annotations on the six plays contained in his *Tragœdiarum*

Delectus, are not destitute of value, and ought not to be neglected either by editors or by reviewers of editions. Our acquaintance with his critical writings was so exceedingly slight, that when the present occasion compelled us to examine his notes on the *Hercules Furens* with considerable attention, the peculiarities of his manner made a more lively impression on our minds, than will readily be understood by those scholars, to whom long and intimate acquaintance has rendered his stile of criticism familiar. On looking over the remarks on particular passages of this tragedy, which we are about to submit to the consideration of our readers, and which were mostly written before these preliminary pages, we observe that in more than one instance we have almost insensibly deviated from our natural course, and have inserted observations which would find a more proper place, in a review of Mr. Wakefield's *Tragœdiarum Delectus*, than in the present article. As, however, a strict adherence to the immediate subject is not expected in compositions of this kind, we have not thought it necessary to expunge our animadversions on Mr. Wakefield, of whom we are not likely to have a more convenient opportunity of speaking either well or ill.

In the following pages, it is our intention to give, in the first place, a few specimens of the alterations of the text which are made or proposed for the first time in the present edition. As these alterations are numerous in the lyric parts of the play, and as for the most part they are not very striking or brilliant, we think it inexpedient to give a complete detail of them. Such a detail would fatigue and disgust the common reader, without satisfying the professed critical scholar, who will naturally have recourse to the edition itself. We also intend to mention some passages, in which Mr. Hermann has retained the common reading, having what appears to us to be a better reading under his eye. We shall also produce a few emendations from books with which Mr. Hermann is probably unacquainted. The German critics appear to be entirely ignorant of the writings of their brethren in England during the last ten years; a period during which the English have labored very strenuously in the emendation and interpretation of the Attic poets. To the conjectures of others, we will take the liberty of adding some of our own, which would be very numerous and valuable, if we were able to propose a pro-

bable correction of one passage out of three in which we believe the common text to be corrupt.

Since the publication of this edition of the *Hercules Furens*, Mr. Hermann has published an edition of the *Supplices* of Euripides on nearly the same plan. In our last Number (p. 463.) we mentioned the *Electra* by mistake. A copy of the edition of the *Supplices* is now before us, and may possibly make the subject of an article in some future number of the *Classical Journal*.

Besides his own numeration of the verses, Mr. Hermann exhibits the numbers of Barnes and Musgrave at the top of every page. We follow the numeration of *Reiske*, which the majority of our readers will find more convenient than any other.

V. 13. Αἰπὼν δὲ Θήβας, οὐ κατωκίστην ἑγὼ, Μεγάρων τε τήνδε, πενθέρους τε, παῖς ἑμὸς, &c. &c. *Reposui Megarum te pro δὲ, ex conjectura; sibi flagitante linguæ ratione hanc emendationem. Facillime aberrant in his particulis librariarum manus; et Beckius me docet idem et Reiskio placuisse.* WAKEFIELD. Mr. Porson, whom we believe to have understood the difference between δὲ and τε quite as well as Mr. Wakefield, would have given the entire and undivided glory of this emendation to Reiske, or rather to the printers of the two earliest editions and the edition of Brubach, which read Μεγάρων τε τήνδε, as plainly as can be desired. Mr. Wakefield's practice is somewhat different. He seems to be of opinion, that an emendation is nothing the less creditable to the proposer, for having been already proposed two or three times by former critics. In imitation of Toup, after displaying his own sagacity through half a page, he frequently ends by informing the reader that he has just discovered the same

¹ Eurip. Phœn. 55. Τίτω δ' αἰδώς παῖς, δὴ μὲν ἀποτῆς, Εὐρυκίαν, αἰσὺν τε Πολυνείκους βίαν, Κόρας τε δισσοῖς. Mr. Wakefield (*Critical Review*, April, 1801, p. 378.) makes the following remark on this passage: *Here we may see how the plainer proprieties can escape the notice of the most acute and accomplished critics; and should learn a lesson of modesty and humility from this occurrence. Nothing in emendatory criticism can be more clear and indisputable than the necessity of substituting, Κόρας δι δισσοῖς.* The remark is perfectly just, and might have been made with equal propriety on the following passage of the *Orestes*, Mr. Porson's edition of which play was reviewed by Mr. Wakefield three months before. V. 22. Ὡς παθίνοι μὲν πρὸς ἑρμῆν ἢ μῆν, χρυσόθεμις, ἱριγίνω τ', ἡλίττω τ' ἑγὼ, Ἄρσιν τ' ὀρίττω, μητρὶς ἀποσυνετήης. Read, Ἀρσὴν δ' ὀρίττω. Neither passage is corrected in the new editions of Euripides by Schäfer and Matthai. We thought that we had detected a similar error in v. 841. of the play now before us, where Mr. Hermann silently reads, μάθω τε τὸ ἴδιον. This reading, however, appears to be an error of the press, or a slip of the pen, as all the preceding editions read, μάθω δι τὸ ἴδιον.

correction or explanation in Musgrave's notes, or in some other book, which an ordinary editor would think it his duty to consult, before he began to arrange his notes for the press. We subjoin, as another specimen of his manner, his note on v. 1403. Ζεύγος γὰρ φίλων, ἀρετὸς δὲ τοσούτης. *Inveni in libris ζεύγος δὲ φίλων, quod eruditis auribus aut aculo intentius auscultantibus statim vilium sonabit. Saltem requirit locus ζεύγος δὲ φίλων: ast hanc vocem metrum respuit: et nihil tertium est. Vera igitur restat conjectura nostra.* Here the paragraph ends, and the following words make a new one: *Postliminio ex Bœchio didici Reiskium quoque similiter statuisse: nam Reiskii librum in meis non habeo.* Instead of this intolerable verbiage, Mr. Hermann is contented with exhibiting a note of five words. *Sic Reiskius. Vulgo ζεύγος δὲ.*

V. 17. Ἡλεκτροῦνα. *Vulgo Ἡλεκτροῦνα. Fide Wesseling. ad Diod. Sic. iv. 58.* HERMANN. The correction had already been made by Barnes, who, however, retains Ἡλεκτροῦνος Alc. 842. Mr. Hermann is not so accurate as we could wish in giving the praise of each emendation to its proper owner. A reader of the Hercules Furens, who derives his knowledge of the history of the text entirely from the notes of this edition, will ascribe many improvements to the editor, of which he is not the real author. At the same time we must observe, that Mr. Hermann is perfectly free from the suspicion of intentional plagiarism; and that the fault, for which we now censure him, is so universal among editors, that it is only the excess of it, which is a proper object of particular animadversion. If Mr. Hermann were informed of our censure, he would probably excuse himself by saying that the edition was prepared in a hurry. It exhibits several other marks of the editor's anxiety to finish in time for the Leipzig book-fair.

V. 35. Ἡμῶν δὲ καὶ εἰς κρείσσον ἀνηγμένον, Κακὸν μέγιστον, ὡς ποιεῖ, γίνεται. *Ἀνηγμένον amicis quidam Musgravi recte in ἀνηγμένον mutare videtur.* HERMANN. Musgrave's friend properly refers to v. 476. In the next line, we hesitate between κακὸν μέγιστον, a very great evil; and κακῶν μέγιστον, the greatest of evils. We read without hesitation κάκιστον ὄπλων v. 161. We read also σκαῖν ἡγοῦμαι βροτῶν, instead of βροτῶν, v. 283. *Quam emendationem, as Mr. Wakefield would say, præcipuit nobis Porcionus Adversar. p. 271.*

V. 38. Ὁ κλεινὸς οὗτος ἐπὶ γῆς ἄρχων Αὔκος. V. 541. Αὔκος σφ' ὁ κλεινὸς γῆς ἀναξ διώλεσεν. V. 768. Βάβυλ' ἀναξ ὁ κλεινός. ὁ δὲ παλαιότερος | κρατῇ, λιμένα λιπῶν γε τὸν Ἀχερότιον. We are surprised that in the third of these passages, Mr. Hermann has rejected the emendation of Pierson, κλεινός for κλεινός, which, in our opinion, ought to be adopted in the first and second. Compare v. 567. We are even inclined to read κλεινός in all the

passages mentioned by Pierson (*Verisim.* p. 223.). See also Eurip. Suppl. 1055. Hel. 1415.

V. 44. Ἐγὼ δὲ, λείπει γάρ με τοῖσδ' ἐν δώμασι τροφὴν τέκνων οἰκουρὸν, κ. τ. λ. This passage is not noticed by a writer in the Quarterly Review, Vol. vii. p. 447. who denies that τροφὴ is ever used in the masculine gender. Read, τροφέα τέκνων οἰκουρὸν. In support of this alteration, it may be mentioned, that the manuscript of the Philoctetes of Sophocles in the British Museum (*Hurl.* 5743.) reads τροφὸς for τροφεὺς v. 344. See Porson. *Adversar.* p. 203.

V. 57. Τοιοῦτον ἀνθρώποισιν ἡ δυσπραξία. Ἡς μήποδ', ὅστις καὶ μέσως εὖνους ἐμοί, Τύχοι, φίλων ἐλεγχον ἀψευδέστατον. *Temere tentatur versus 58. Mutata est constructio, quod in mente habebat, ἢν μήποτε λάχοι.* HERMANN. There is no occasion to resort to this mode of explanation, or to the emendations proposed by the other commentators. The accusative ἐλεγχον does not relate to δυσπραξία, but to a suppressed infinitive, δυσπραξίας τυχεῖν. So v. 420. τὸν τε πολυδάκρυον | ἐπλευσ' ἐς Αἶδαν, πόνων τελευτάν. *Iph. A.* 231. Ναῶν δ' εἰς ἀριθμὸν ἤλυθον, | καὶ θείαν ἀδέσφατον, | τὰν γυναικείαν ὄψιν ὁμμάτων | ὡς πλήσαιμι, μείλιον αἰδονάν. *Hel.* 1449. πᾶσαν δὲ χρῆν Γαῖαν βοᾶσθαι μακαρίαις ὑμνωδαίαις, Ὑμέναιον Ἑλένης κάμον, ὡς ζηλωτὸς ᾤ. In these passages, the accusatives πόνων τελευτάν, μείλιον αἰδονάν, Ὑμέναιον Ἑλένης κάμον, are not connected with any particular word, but with the whole action described in the preceding words.

V. 95. Γένοιτό ταν, ὦ θυγάτηρ, οὐριος ἀρόμος Ἐκ τῶν παρόντων τῶνδ' ἐμοί καὶ σοὶ κακῶν. Ἐλθοι τ' εἴτ' ἂν παῖς οὐμὸς, εὐνήτωρ δὲ σός; *Erfurdii emendatio est γένοιτό ταν. Vulgo γένοιτ' ἂν.* HERMANN. We should prefer, Γένοιτ' ἂν εἴτ' ἂν, ὦ θυγάτηρ. Ἐγὼ appears to us to be more suitable than τοι.

V. 107. Τρόφοι μέλαθρα καὶ γεραίρα δέμνι, ἀμφὶ βάκτροις | ἔρισμα θέμενος, ἐστάλην, ἱαλέμων γῶν ἀοιδός, ὥστε πολὺς ὄρνις. The common copies have ὑπόροφα and ἱαλέμων. See Or. 147. The difficulty of this passage consists in the five first words, which, if construed in the usual manner, necessarily signify the place to which the chorus is going. So *Med.* 668. Τί εἰ ὁμοφλὸν γῆς θεσπιφδὸν ἐστάλης; The words in question, however, as the commentators justly remark, must be applied to the place from which the chorus comes. Barnes silently adds λιπὼν to the text, Musgrave proposes to change ἐστάλην into ἐξέλιν. These corrections, which violate the metre, are properly rejected by Mr. Hermann, who adds: *At μέλαθρα καὶ δέμνι ἔρισμα θέμενος idem est ac si dixisset, μέλαθρα καὶ δέμνια σὺν βάκτροις διαπορευόμενος.* Sic in *Ione* 743. Βάκτρον δ' ἐρείδον περιφερῇ ἀτίβον χθονός. This explanation is not satisfactory to us. If we were desired to propose an emendation of the common text, we should be disposed to read ἐξέβην, or rather ἐξέβαν, for ἐστάλην. This alteration would set every

thing to rights. The verb *ἐκβαίνω* governs an accusative in v. 82. of this tragedy, Ὡς οὐτε γαίης ὄνι' ἂν ἐκβαῖμεν λάθρα. At the same time, we freely acknowledge that ἐξέβαν for ἐστάλην is a very violent alteration. It is remarkable, that in the verse of the *Medea* quoted above, Aldus reads *ἐκάνει* instead of ἐστάλης.

V. 113. Τρομερὰ μὲν, ἀλλ' ὁμως πρόθυμα. V. 126. Γέρον γέροντα παρακόμιζε. As each of these verses is followed by three dimeter iambs, we are disposed to read *πρόθυμ'* and *παρακόμιζ'*. The elision in *παρακόμιζ'* requires the order of vv. 127, 128. to be altered, as the first of these two verses, as they are commonly arranged, begins with a consonant. This alteration had already been proposed by Musgrave on account of the sense.

V. 114. Ὡ τέκεα, τέκεα πατρός ἀπάτορ', | ὦ γεραιέ, σύ τε τάλαινα μά|τερ, ἃ τὸν Αἰδα δόμοις | ἀναστενάξεις. These are three dimeter iambs followed by a trocheus and a pyrrhic. The common reading is, Ἰὼ τέκεα, τέκεα. The second syllable of *γεραιέ* is short, as in vv. 447. 901. Mr. Hermann reads, Ὡ τέκεα πατρός ἀπάτορ', ὦ | γεραιέ, σύ τε τάλαινα μά. Mr. Wakefield pronounces *πατρός ἀπάτορα* to be a portentous locution, and reads, Ἰὼ τέκεα, μέλαια πατρός, | ἀπάτορ'. *Quam emendationem*, says Mr. Wakefield, *utroque pollice sine dubio laudabunt eruditi, cum sit ex intimis veterum venustatum thesauris deprompta*. As *πατρός ἀπάτορα* appears to us to be as good Greek as *παίδων ἀπαιδας* (*Androm.* 613.), *ἀπαιδας τέκνων* (*ibid.* 715.), *ἄφιλος φίλων* (*Hel.* 531.), and twenty other expressions in the tragedies, we cannot consent to praise Mr. Wakefield's emendation with both thumbs, as he desires.

V. 220. Ὅς εἰς Μινύαισι πᾶσι διὰ μάχης μολών. *Vide Pors. suppl. præf. ad Hec.* p. xxiii. [xviii. ed. postrem.] HERMANN. Respecting this kind of anapaest, see the *Edinburgh Review*, Vol. xix. pp. 69, 70. The reviewer proposes to read, Μινύαισιν εἰς ὅς πᾶσι. We may also read, Μινύαις ὅς εἰς ἄπασιν. So in v. 60. of this play, Ὡ πρέσβυ, Ταφίων ὅς ποτ' ἐξεῖλες πόλιν. V. 422. Βίλσι τ' ἀμφέβαλλεν, | τὸν τριτόματον οἷον ἤκτα βοτῆρ' Ἐρυθείας.

V. 227. Τὰδ' (ἀλλ' ἢ τὰ δ') οὐ, τέκν', ὑμῖν οὐτε Θηβαίων πόλις, οὐδ' Ἑλλάς ἀρκεῖ. Read, Τὰ δ', ὦ τέκν', ὑμῖν.

V. 247. Τισὶς δέ, πρέσβεις, ταῖς ἐμαῖς ἐναντίοι Γνώμασιν ὄντες. Mr. Hermann does not notice Mr. Wakefield's reading, Γνώμαις ὄντες, which merits consideration. It may be observed, that in this passage the poet uses *πρέσβεις* in the sense of *γέροντες*. So also *Æsch. Pers.* 842. Τισὶς δέ, πρέσβεις, χαίρει, ἐν κακοῖς ὁμως. These are the only examples of this plural which we have observed in the tragedies. It is well known, that in comic Greek and in prose, *πρέσβεις* always signifies *ambassadors*.

V. 270. Ἐπεὶ σ' ἔπαισ' ἂν δοῦλον ἐνέποντά μιν, Καὶ τάσδε Θήβας ἐκλεῶς ἀνήσαμεν, Ἐν αἷς σὺ χαίρεις. *Legebatur ὠκῆσαμεν, quod interpretabantur incoleremus, repugnante aoristo.* HERMANN.

The translation ought to be *incoluissemus*, or rather *administrasse-
mus*. The latter sense of the verb *οἰκεῖν* is too familiar to need
illustration. Compare Hippol. 486. El. 386. Antiop. fr. 12. We
do not see the propriety of Mr. Hermann's emendation.

V. 280. Ἐγὼ φιλῶ μὲν τέκνα (πῶς γὰρ οὐ φιλῶ, ἄτικτον, ἀμό-
χθησα;) καὶ τὸ κατθανεῖν δεινὸν νομίζω. We should prefer, πῶς γὰρ
οὐ φίλα.

V. 312. Εἰ μὲν σθενόντων τῶν ἑμῶν βραχιόνων Ἦν τις σ' ὑβρίζων,
ῥαδίως ἐπαύσατ' ἄν. So Mr. Hermann exhibits this passage, with-
out mentioning that all the editions prior to that of Musgrave
read with a trochee in the first place, Ἦν τις ὑβρίζων. The modern
reading was originally proposed by Dawes and Reiske, and was
afterwards discovered by Musgrave in one of the Parisian manu-
scripts. Notwithstanding these authorities, we venture to submit
the following correction to the consideration of our readers: Εἰ
μὲν σθενόντων τῶν ἑμῶν βραχιόνων Ἦν τις, ὑβρίζων ῥαδίως ἐπαύσατ' ἄν.
Νῦν δ' οὐδὲν ἔσμεν. If *Lycus*, says the foreman of the Chorus,
had come in the way of my arm, while it retained its strength,
I could have put an end to his insolence¹ without difficulty.
But now we are good for nothing. The verb *ἀντᾶν* governs either
the genitive or the dative, and has frequently the same signification
as *ἐντρογχάνειν*. So Soph. Œd. C. 1444. σφᾶν (scilicet σφῶ) δ' οὖν
ἐγὼ θεοῖς ἀρώμαι μήποτ' ἀντῆσαι κακῶν. Aj. 432. Νῦν γὰρ πάρεστι
καὶ δις αἰάζειν ἐμοὶ καὶ τρίς. τοιοῦτοις γὰρ κακοῖς ἐντρογχάνω. In the
former of these passages, Brunck has injudiciously adopted the
emendation of Trichinius, μήποτ' ἀντῆσαι κακόν. The same con-
struction occurs in Herodotus ii. 119. καὶ ξενίων ἤντησε μεγάλων.
Perhaps an Attic prose-writer would have said, καὶ ξενίων ἔτυχε
μεγάλων. In the following passage, it is not very certain whether
the verb in question governs the genitive or the dative. Æsch.
Suppl. 34. ἐνθάδε λαίλαπι | χερσιμανοτύπῳ, βροντῇ στεροπῇ τ', | ὀμβρο-
φόροισιν τ' ἀνέμοις ἀγγίᾳ | αἰλὸς ἀντήσαντες ὄλονται. We suspect
that one comma ought to be placed after ἀνέμοις, and another
after ἀντήσαντες. For more information respecting this verb, we
refer the reader to Damm and other lexicographers.

V. 325. τᾶλλα δ', εἰ πρόθυμος εἶ, Πράδσ'. οὐ γὰρ ἀλκὴν ἔχομεν,
ὥστε μὴ θανεῖν. Read, εἰ πρόθυμος εἶ, as you desire.

V. 408. Τὸν ἱππευτὰν τ' Ἀμαζόνων στρατὸν | Μαιῶτιν ἀμφὶ πολυ-
πόταμον | ἔβα, δι' Εὐξείνου οἴδμα, λίμναν. So these verses ought
to be read and pointed. The common reading is οἴδμῃ λίμνας.
Notwithstanding that these two words are joined together in
v. 446. of the *Hecuba*, we read with very little hesitation, Μαιῶτιν
—λίμναν. So *Aristophanes Nub.* 273. Ἡ Μαιῶτιν λίμνην ἔχει, ἥ

¹ *Insolence* is a very inadequate translation of *ὑβρις*, but we are unable to recol-
lect any single word which better expresses the sense.

σκόπελον νιφόντα Μίμαντος. The inscription of the three words δι' Εὐξεινον οἶμα between ἔβα and λίμναν, is harsh but not unusual.

V. 425. Δρόμων τ' ἄλλων ἀγάλματ' εὐτυχῇ | διήλθε, τόν τε πολυδάκρυον | ἔκλευσ' ἐς Αἶδαν, πόνων τελευτάν. *Legebatur πολυδάκρυτον.*

HERMANN. Mr. Hermann ought to have said: *Legebatur τὸν πολυδάκρυτον.* Wakefieldius τόν τε πολυδάκρυον. See our observation on v. 17.

V. 442. Ἄλλ' ἔσομαι γὰρ τοῦσδε, φθιμένων | ἔνδον ἔχοντας. Mr. Hermann passes over in silence the emendation of Heath and Musgrave, ἔνδον ἔχοντας, which Mr. Wakefield has properly admitted into his text.

V. 467. Σὺ δ' ἦσθα Θηβῶν τῶν φιλαρμάτων ἀναξ, Ἐγκλησα πέδια τὰμὰ γῆς πεκτημένος, Ὡς ἐξέπειθε τὸν κατασπείραντά σε. Mr. Hermann reads ἐξέπειθες, which is clearly the true reading. The child is supposed to say, *Pray, Hera, make me king of Thebes.*

V. 470. Εἰς δεξιὰν δὲ σὴν ἀλεξήτηριον Εὐλον καθίει δαίδαλον, ψευδὴ δόσιν. *Vulgo Δαίδαλου ψευδῆ δόσιν. At nec tradidit quicquam, a Daidalo Herculi datam clavam esse, neque si data fuisset, dici potuisset ψευδῆς δόσις.* HERMANN. Mr. Hermann's emendation is liable to several very serious objections. In the first place, we suspect that the adjective δαίδαλος does not occur in the writings of the Attic poets, who sometimes exhibit the cognate word δαίδαλος. In the second place, the club of Hercules, if we may judge from the representations of it which we have seen in pictures and statues, was not at all remarkable for the beauty of the workmanship, which we conceive to be the proper meaning of the epithet δαίδαλον. If the ἀλεξήτηριον Εὐλον of Hercules had resembled the clouded cane of Sir Plumie, in the Rape of the Lock, Mr. Hermann's emendation would be very specious. In the third place, it may be observed, that in the passage which contains these two lines, Hercules is represented as amusing himself in the distribution of his property among his three children. To the first he gives the kingdom of Argos and the skin of the Nemean or Argive lion. On the second he bestows Thebes and his club. To the third he promises Œchalia, together with his bow, the weapon with which he subdued the city of Eurytus. It was clearly the intention of Euripides, to represent the lion's skin and the bow, as appropriate gifts to the future possessors of Argos and Œchalia. This being the case, we can hardly permit ourselves to doubt, that the poet would either find or fabricate some fanciful connexion between Thebes and the club. This connexion is wanting in the common text, and is not supplied by Mr. Hermann's emendation.

V. 474. Τρεῖς δ' ὄντας ἡμᾶς τριπύχους τυραννίδι Πατὴρ ἐπύργα, μέγα φρονῶν ἐπ' ἀνδρία. Ἐγὼ δὲ τύμφας ἡρωδιναζόμεν. We are persuaded that there is no such word in Greek, at least in

Attic Greek, as ἀνδρεία. The true form is ἀνδρεία penacute, like βασιλεία, δουλεία, νοθεία, παρθενεία, πτωχεία. Aristoph. Nub. 510. Ἄλλ' ἴθι χαίρων, τῆς ἀνδρείας | οὐνεκ ταύτης. Read therefore, μέγα φρονῶν εὐανδρεία. The construction of the subsequent words is as follows: Ἐγὼ δὲ [τρισὶν οὐτὶν ὑμῖν τριπύχας] νόμφας ἡεροθινιαζόμεν, Κίθη ξυνάψουσ' ἐκ τ' Ἀθηναίων χθονός, Σπάρτης τε, Θηβῶν θ'.

V. 490. Ὡ φίλτατ', εἴ τις φθόγγον εἰσακούσεται θνητῶν παρ' Αἴδης, σοὶ τάδ', Ἡράκλεις, λέγω. The five words, εἴ τις φθόγγον εἰσακούσεται θνητῶν, are rendered by Barnes, *Sī quis modo vocem exaudit mortuorum*. The common text seems to require *mortalium*, although the sense requires *mortuorum*. In the latter sense, we apprehend that the poet would rather say φθιτῶν than θνητῶν.

V. 529. Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς. Γύναι, τί καινὸν ἦλθε δώμασιν χρέος; ME. Ὡ φίλτατ' ἀνδρῶν, ὦ φάος μολῶν πατρὶ, Ἥκεις, ἐσώθης, εἰς ἀκμὴν ἐλθὼν φίλαις; HP. Τί φῆς; τίν' εἰς ταραγμὸν ἤκομεν, πάτερ. The words ὦ φάος μολῶν πατρὶ, and the answer of Hercules, compel us to believe, that the two verses which are commonly attributed to Megara, ought to be given to Amphitryon. This supposition, however, is hardly consistent with the common reading of v. 530. which we suspect to be corrupt for this and the two following reasons. In the first place, if the poet had written Γύναι, he would probably have said τῆσδε instead of τῶνδε in the preceding verse. Secondly, the construction would be much more elegant, if the interrogative words τί καινὸν κ. τ. λ. were connected with the verb ἐκπύθωμαι. So Cycl. 94. Ἄλλ' ἥσυχοι γίγνεσθ', ἵν' ἐκπυθώμεθα Πόθεν πάρεσι κ. τ. λ. Perhaps the poet wrote, Φέρ' ἐκπύθωμαι τῶνδε πλησίον σταθείς, Τί καινὸν ἦλθε τοῖσδε δώμασιν χρέος. If we suppose τοῖσδε to have been omitted by the transcriber, in the same manner as θεὸν, or some other word, v. 149. ἡμῖν v. 328. ὑμᾶς v. 474. οὗτις v. 777. πέπλοισι v. 1159. we may also suppose γύναι to have been added to complete the verse.

V. 616. AM. Οὐκ οἶδεν Εὐρύσθεύς σε γῆς ἔχοντ' ἄναι; HP. Οὐκ οἶδεν. ἐλθὼν τάνθαδ' εἰδείην πάρος. *Male interpretes*: veni, ut scirem prius, quomodo se hic res haberent. *Hoc dicit*: reversus, rei domesticæ statum prius cognoverim. HERMANN. If by *cognoverim* Mr. Hermann means *I wish to know*, this is undoubtedly the true interpretation. But when Hercules pronounces these words, he is already well acquainted with the state of his domestic affairs, and is intent, not upon inquiry, but upon revenge. See the passage beginning with v. 565. Ἐγὼ δὲ, νῦν γὰρ τῆς ἐμῆς ἔργον χρέος. Mr. Wakefield reads, Οὐκ οἶδεν ἦλθον τάνθαδ' ἵν' ἰδοίμην πάρος. Perhaps the poet wrote, ἐλθὼν τάνθαδ' εἰδείμην πάρος. *I wish to settle matters here, before he finds out that I am returned.* A few verses before, Amphitryon says to Hercules, v. 604. πόλιν τε σὺν Μῇ πρὶν ταραχῆς, πρὶν τόδ' εἰδέναι, εἰκνόν. Compare vv. 938—938. which passage we shall have occasion to produce at length.

in its proper place. Compare also Iph. Aul. 672. Σπεῦδ' ἐκ Φρυγῶν μοι, θέμενος εὐ τὰ κεί, πάτερ. Bacch. 48. εἰς δ' ἄλλην χθόνα, Τάνθενδε θέμενος εὐ, μεταστήσω πόδα.

V. 678. Ἐτι τοι γέρων αἰοῖδος | κελαδεῖ μναμοσύαν. | ἔτι τὰν Ἡρακλέους | καλλίνικον αἰίσω. In Attic Greek, the future of αἰίδω or αἰδω is generally αἰεῖσθαι or αἰσομαι. This passage, however, affords an exception, if the common reading is correct. The present αἰίδω would better agree with the preceding words.

V. 720. Χάμει πρὸς αὐτὴν, καὶ κέμιζ' ἐκ δωμαίων. We suspect that Euripides wrote, κάκκήμεζε δωμαίων.

V. 729. Στείχει. βρόχοιτι δ' ἀρκύων γενήσεται. Εἰσηφόροιτι, τοὺς πέλας δοκῶν κτενεῖν, Ὁ παγκάκιστος. *Scribendum videtur βρόχοις δ' ἐν ἀρκύων γενήσεται.* Reiskio et Piersono placuit βρόχοιτι δ' ἀρκύων δεδήσεται vel δεδήσεται. HERMANN. Mr. Hermann does not mention ἐνήσεται, the correction of Wakefield, which, to say the truth, hardly deserves to be mentioned. Our poet says, Phoen. 569. Ὀδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, Γενήσεται Θήβαισι, φιλότιμος δὲ σύ. Mr. Porson has the following note on the latter of these verses: *Et hunc versum spurium judicat Valckenarius, dissentiente Brunckio. Equidem non inficior, languidulum esse, sed eo reiecto, nimis abrupta erit sententia. Vile igitur an legendum sit, κεκλήσεται Θήβαισι.* In Suppl. 915. πρὸ γενέσθαι veram lectionem servavit Stobaeus p. 3. κεκλῆσθαι. In the passage before us, we are inclined to make nearly the same correction. We suspect the true reading to be, βρόχοιτι δ' ἀρκύων κεκλήσεται. Compare Androm. 512. Ἄδ' ἐγὼ χέρας αἵματηρὰς βρόχοισι κεκλειμένα | πέμπομαι κατὰ γαίης. (The true orthography is probably κεκλημένα, as in Hel. 988. Ὀρκοῖς κεκλήμεθ', ὡς μάθης, ὦ παρθένε.) Compare also Soph. Aj. 1274. Ἐρμῆων πόδ' ὑμᾶς οὗτος ἐγκεκλεισμένους (ἐγκεκλημένους). The future κεκλήσθαι or κεκλεισθαι is also used by Aristophanes Lys. 1071: where the common reading is κεκλεισεται. It is mentioned by Moeris p. 226. Κεκλείσεται μόνως Ἀττικῶς. We apprehend the meaning of this gloss to be, that the Attics use κεκλεισεται in preference to the common future κλεισθήσεται.

V. 740. Ἦλθες χρόνῳ μὲν, οὗ δίκην δώσεις θανόν, Τβρεις ὑβρίζων εἰς ἀμείνωνας σέθεν. Read, Τβρισμ' ὑβρίζων. So Heracl. 18. Τβρισμ' ἐς ἡμᾶς ἡξίωσεν ὑβρίσαι. See the Quarterly Review, Vol. vii. p. 450.

V. 754. AT. Ὡ πᾶσα Κάδμου γαῖ', ἀπόλλυμαι δόλω. XO. Καὶ γὰρ διώλλυς. κ. τ. λ. The answer of the Chorus excites a suspicion that the preceding verse ought to be read as follows, Ὡ πᾶσα Κάδμου γῆ, διόλλυμαι δόλω. These two compounds are frequently interchanged. We subjoin part of Mr. Porson's note on Suppl. 495. Διόλεσεν pro ἀπόλεσεν meltrum postulat in senario apud Dion. Cris. citato a Galakerō A. M. P. X. p. 528. D. The compound διόλλυμαι occurs at least ten times in this tragedy, besides the passage under consideration.

V. 861. Εἰμί γ'. οὔτε πόντος οὔτω κύμασι στένων λάβρας (*alii λάβρος*). Read, Εἰμι, κοῦτε κ. τ. λ.

V. 878. Ἀποβαλεῖς, ὅλεις μανίαισιν λύσσας | χορευθέντ' ἐν αὐλοῖς. *Sic emendati vulgatum μανίαισι λύσσας χορευθέντ' ἀναύλοις.* HERMANN. Why does Mr. Hermann take no notice of the emendation of Tyrwhitt, ἀναύλοις, which Mr. Wakefield, as he informs us, *seorsim assecutus erat*? Compare the passages quoted by him.

V. 884. Ταχὺ τὸν εὐτυχῇ μετ'βαλεν δαίμων. Ταχὺ δὲ πρὸς πατρός, τέκν', ἐκπνεύσεται. *Ita Ann. Portus et Barnesius pro ἐκπνεύσεται.* HERMANN. The Aldine and first Hervagian editions read ἐπνεύσεται. We believe the true reading to be, Ταχὺ δὲ πρὸς πατρός τέκν' ἐκπνεύσεται. The future of πνέω is πνεύσομαι or πνευσοῦμαι. The first form is used by Euripides *Androm.* 555. Πρῶτον μὲν οὖν κατ' οὐδρον, ὥσπερ ιστίαις, Ἐμπνεύτομαι τῇδ'. The second is exhibited by Aristophanes *Ran.* 1231. Τὸ ληξέειν γὰρ τοῦτο πνευσεῖται πολὺ. Θέω, *to run*, νέω, *to sail*, πλέω, *to sail*, ῥέω, *to flow*, form their futures in the same manner as πνέω. Πλέω, for instance, makes either πλεῖσσομαι or πλευσσοῦμαι, but never πλεύσω. The active form, indeed, occurs in the following passage of Sophocles, according to the edition of Brunck: *Phil.* 380. Καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, Οὐ μή ποτ' εἰς τὴν Σκυρόν ἐκπλεύσεις ἔχων. This reading, however, was originally proposed by Heath, and afterwards adopted by Brunck, in compliance with Dawes's canon, which teaches that the subjunctive of the first aorist active or middle is never subjoined to the particles οὐ μή.* The common reading is ἐκπλεύσης.

V. 936. Πάτερ, τί θύω, πρὶν κτανεῖν Εὐρυσθέα, Καθάρσιον πῦρ, καὶ πόνους διπλοῦς ἔχω, Ἐξὼν μίᾳς μοι χειρὸς εἰ θεῖσθαι τὰδε; *Ald. τί θυμῶ.* *Mss. Steph. τί θυῶ, quod hic probat, et recipit Musgravius.* *Cum Barnesio scripsi θύω.* HERMANN. The true reading appears to be, τί θύω *i. e.* τί θύων. *Lineola imposita vocali, quæ in fine vocis legitur, plerumque significat Ny.* So saith the great master of Greek palæography, Frid. Jac. Bastius, in his *Commentatio Palæographica* subjoined to Schäfer's edition of *Gregorius Corinthius*, p. 747.

V. 951. Καί τις τὸδ' εἶπεν, ἄλλος εἰς ἄλλον δρακῶν. *So Hel. 1605.* Καί τις τὸδ' εἶπε, δῶλιος ἢ ναυκληρία. Perhaps we ought to read in both passages, Καί τις τὸτ' εἶπε. Compare *Alc.* 529.

V. 959. Κάνταῦθα γυμνὸν σῶμα θεῖς περπαμάτων, Πρὸς οὐδέν' ἡμιλλᾶτο, κἀκηρύσσετο. Αὐτὸς πρὸς αὐτῷ καλλίνικος. *Ald. καῖκηρύσσετο.* *Emendaturus Piersonus in Veris. p. 61. et Reiskius.* HER-

* See Dawes *Misc. Crit.* pp. 221, 222. *ed. Burgess.* The following passage militates against Dawes's canon. *Aristoph. Vespr.* 394. Καὶ μή ποτ' ἐσὺ πῆρ' ὡς ἄνθρωπος οὐρήσω, μὴδ' ἀποπάρω. The future of οὐρῶ is οὐρήσομαι. See *Aristoph. Pac.* 206. Οὐρήσω therefore must be the subjunctive. In Mr. Kidd's new edition of the *Miscellanea Critica*, we hope to see this canon thoroughly discussed.

MANN. We suspect that the true reading is *κἀκκηρύσσεται*. Compare Soph. *Œd. C.* 1605. Trach. 769. Eurip. Alc. 182. &c.

V. 984. Ἀλλῷ δ' ἐπέχε τόξ', ὃς ἀμφὶ βωμίαν ἔπτηξε κρητὶδ', ὥς λελθέναι δοκῶν. Read ἀμφιβωμίαν or ἀμφιβώμιον in one word. So Ion. 1279. Ἰδεσθε τὴν πανούργον, ἐκ τέχνης τέχνην. Οἷαν ἔπλεξε. βωμὸν ἔπτηξεν θεοῦ, Ὡς οὐ δίκην δάσουςα τῶν εἰσγασμένων. Read also ἀμφιβωμίους for ἀμφὶ βωμίους Phoen. 1738. Ion. 52.

V. 988. Ὡ φίλτατ', ἀδῶ, μὴ μ' ἀπαρτείνης, πάτερ. Σὸς εἰμι, σὸς παῖς. οὐ τὸν Εὐρυσθέως, δλεῖς. We read, Σὸς εἰμι. σὸν παῖδ', οὐ τὸν Εὐρυσθέως, δλεῖς. Compare Soph. Ant. 685. Πάτερ, σὸς εἰμι.

V. 1004. Καρρίφη πέτρον στέρνον εἰς Ἡρακλέους, Ὡς νιν φόνου μαργῶντος ἔσχε, κείς ὕπνον Καθῆκα. We should prefer, Ὡς νιν φόνου μαργῶντά τ' ἔσχε. So Phoen. 1163. Ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ Περικλύμενος παῖς, λαῶν ἐμβαλῶν κάρη κ. τ. λ. In the passage before us, the genitive φόνου appears to be governed by μαργῶντα, not by ἔσχε. So Soph. Aj. 50. Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου. Which verse is thus translated by Johnson and Brunck, *Al qui (Qui vero Br.) inhibuit manum avidam cordis?*

V. 1025. Σὺ δὲ τέκνα τρίγωνα τεκόμενος, ὦ δάϊε, | λυσσάδι συγκατεργάσω μοῖρα. *Cinteri emendatio est ὦ δάϊε pro Ἀλδῖνο ὦ δάϊς.* HERMANN. The emendation is by no means a good one, as ὦ δάϊε is an expression not used by the tragedians. Several other conjectures may be seen in Barnes's note. We suspect that the true reading is ὦ τάλας. This reading, at least, offends against neither sense nor metre. The resemblance, indeed, between ΔΑΙΞ and ΤΑΛΑΞ is far from striking.* But in this tragedy, we cannot afford to be very fastidious in this respect. In the edition of Aldus we find πῆδον for πόρον, v. 80. πότμον for πόθον, v. 269. τῆδῃς for τύχοις, v. 301. θεῶν for χρεῶν, v. 311. πύλας for πηγάς, v. 390. πατρός for πικρόν, v. 484. πέπλων for πρέπων, v. 548. λύσωμεν for λάβωμεν, v. 725. φονεύσας for πορεύσας, v. 838. πέπλων for τέλειων, v. 925. θυμῷ for θύων, v. 936. ἀδλίου for ἀγρῖου, v. 1386. and other corruptions equally extraordinary.

V. 1032. Ἰδεσθε τὰ τέκνα πρὸ πατρός | ἄθλια κείμενα δυστάνου. *Legebatur τάδε [pro τὰ], quod, ut ferri possit correpta prima sequentis vocabuli syllaba, non puto tamen a poeta scriptum esse.* HERMANN. Read, Ἰδεσθε δὲ τέκνα πρὸ πατρός.

V. 1035. Περὶ δὲ δεσμά καὶ πολύβροχ' ἀμμάτων | ὄρεσμάθ' Ἡράκλειον | ἀμφὶ δέμας τὰ δὲ λατοῖς | ἀνημμένα ἀμφὶ κλισίῃ οἴκων. If we omit the second ἀμφὶ, the measure of the last verse will resemble that of vv. 1029. 1075. 1083. The preceding verse may be compared with vv. 1030. 1076. Mr. Wakefield observes, that the words τὰ μὲν are understood before Ἡράκλειον, and refer to v. 636. See another example of the same ellipsis in v. 570.

* In a comic fragment preserved by Athenæus, to which we cannot immediately refer, the critics have detected ΔΑΙΞ in ΔΑΙΞ.

V. 1042. Καὶ μὲν γέροντες, οὐ (σῖγα, σῖγα) τὸν ὕψω παρι-
 μένον ἴασετ' ἐκ[λαθίσθαι κακῶν; So these verses ought to be
 exhibited. The common reading is ἴασατε λαθίσθαι. Ἐάσεται is
 the correction of Barnes, ἐκλαθίσθαι, of Mr. Hermann. Compare
 Æsch. Theb. 256. οὐ (σῖγα) μὴδ' ἄν τῶνδ' ἐρεῖς κατὰ πτόλιν;

V. 1045. Καὶ σὲ δακρύοις στένω, πρόσβυ, καὶ | τέκεα, καὶ τὸ καλ-
 λίνικον κᾶρα. Mr. Hermann reads, Καὶ σὲ γε δακρύοις. We read,
 Κατὰ σε δακρύοις στένω, that is, καταστένω σε δακρύοις. The verb
 καταστένω occurs three times in this tragedy, vv. 1039. 1115. 1141.

V. 1087. ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὦδ' ὑπερκάτωσ Τὸν σὸν, κακῶν δὲ
 πέλαγος εἰς τὸδ' ἤγαγες; Mr. Wakefield reads ὑπερκόπως, and quotes
 Heath ad Æsch. Agam. 476. Mr. Hermann is silent.

V. 1094. Ἰδοῦ, τί δεσμοῖς, ναῦς ὅπως, ὠρμισμένος Νεανίαν θώρα-
 κα καὶ βραχίονα Πρὸς αἰμι θραυστῶ λαίνω τειχίσματι; Ἡ μὲν νεκροῖσι
 γείτονας θάκους ἔχω. *Friget, vehementer friget, nec loci granditatem spirat, humilis locutio, πρόσβυμι τειχίσματι. Liquido mihi constat Euripidem non adeo negligenter tenuatam figuram administralisse, nec ad hunc quodammodo morem non scripsisse versus pulcherrimos: Ἰδοῦ, τί δεσμοῖς, ναῦς ὅπως, ὠρμισμένος Νεανίαν θώρακα καὶ βραχίονα, θραυστῶ προσήμμαι λαίνω τειχίσματι; Muro alligatus sum vinculis, ut in portu navis.* WAKEFIELD. The fineness of the writing, rather than the neatness of the emendation, has induced us to give this note at length. We read, Πρὸς ἡμιθραύστῳ λαίνω τειχίσματι, Ἡμῖν, νεκροῖσι γείτονας θάκους ἔχων; What is here called ἡμιθραυστον τείχισμα, is called διχορραγῆς κίων above, v. 1008. In the second of these verses, we have adopted the emendation of Musgrave. Mr. Hermann, who ought to have better understood the meaning of the particles ἢ μὴν, reads with Mr. Wakefield, Ἡ μὴν νεκροῖσι γείτονας θάκους ἔχω. Those who approve of our emendation of the preceding verse, will add ἡμιθραυστος to their lexicons.

V. 1103. Ἀλλ' οὔτε Σισύφειον εἰσεῶ πέτρον, Πλούτωνά τ', οὐδὲ σκῆπτρα Δήμητρος κόρης. According to the common reading, the meaning of this passage is, that Hercules does not see Sisyphus and his stone, but sees Pluto. So Æschylus Prom. 244. ἐγὼ γὰρ οὐτ' ἄν εἰδῶ τὰδε Ἐχέρκον, εἰσιδοῦσά τ' ἠλγύνθη κείαρ. Ibid. 260. Ἡμαρτες. ὥς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειν Καθ' ἡδονήν, σοὶ τ' ἄλγος. Euripides Heracl. 455. Καὶ μήτε κινδύνευε, σωθήτω τέ μοι Τέκν'. In these passages, the negative οὔτε or μήτε does not extend its influence to the following member of the sentence. The passage before us may be easily corrected as follows; Ἀλλ' οὔτε Σισύφειον εἰσεῶ πέτρον Ἰδούτωνά τ'. We may also read οὔτε σκῆπτρα, retaining οὔτε Σισύφειον. We prefer the former emendation. The most common position of οὔτε is after ἀλλά. Edinb. Rev. Vol. xix. p. 482. Perhaps we ought also to read ἰδὲ σκῆπτρα with Mr. Wakefield.

V. 1146. Οἶμοι, τί δὴ γε φείδομαι ψυχῆς ἐμῆς, Τῶν φιλτάτων μοι γενόμενος τέκνων φονεὺς, Κούκ εἰμι πέτρας λισσάδος πρὸς ἄλματα, κ. τ. λ. *Non repugnem si quis malit τί δῆτα. Recte tamen se habere vulgatum puto.* HERMANN. Τί δῆτα is certainly the true reading, and has been admitted into the text by Mr. Schäfer. So Æschylus *Prom.* 746. Τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει "Ερρίψ' ἐμαυτὴν τῆσδ' ὀπὸ στύφλου πέτρας; Soph. *Oed. T.* 1159. Τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ. "Επίπερ, εὐνους, ἤλθον, ἐξελευσάμην; Eurip. *Hippol.* 1060. Ὡ θεοί, τί δῆτα τοῦμόν οὐ λύω στόμα, "Οστις γ' ὑφ' ὑμῶν, οὗς σέβω, διόλλυμαι; Aristoph. *Lys* 181. Τί δῆτα ταῦτ' οὐχ ὡς τάχιστα, Λαμπιτοί. Συνωμόσαμεν. ὅπως αὖ ἀδρόχτως ἔχη; *Ibid.* 1159. Τί δῆθ' ὑπηργμένων τε πολλῶν ἀγαθῶν, Μάχεσθε, κοῦ παύεσθε τῆς μιχθήγίας. Three of these five examples are produced by Mr. Elmsley, (*ad Heracl.* 805.) who proposes τί δῆτα in the passage before us. Mr. Elmsley also observes, that a note of interrogation ought to be placed after φονεὺς, and that the following words ought to begin a new sentence and a new interrogation: Οὐκ εἰμι πέτρας λισσάδος πρὸς ἀλματα, "Ἢ φάσγανον πρὸς ἥπαρ ἐξακοντίσας, Τέκνοις δικαστῆς αἵματος γενήσομαι, "Ἢ σάρακα τὴν ἐμὴν κατεμπρήσας πυρὶ, Δύσκληϊον, ἢ μένει μ', ἀπώσομαι βία; *Shall I not go and throw myself from a rock, &c. So Androm.* 1210. Οὐ σπαράξομαι κόμαν; | οὐκ ἐπιθήσομαι | ἐμῷ κάρη κτύπημα χερὶ ὀλίον; *Shall I not tear my hair, &c. Hel.* 550. Οὐχ ὡς θεομαία πῶλεις, ἢ Βάκχη θεοῦ, Τάφῳ ξυνάψω κῶλον; *Med.* 878. Οὐκ ἀπλλαχθήσομαι θυμοῦ; Compare Æsch. *Suppl.* 845. Οὐκ οὖν, οὐκ οὖν (*supplendum* ἔσονται) | τιμοὶ, τιμοὶ, καὶ στιγμοὶ, | πολυαίμων φόνιος | ἀποκοπὰ κρατός; *Shall there not be pulling of the hair, &c.* This passage has not been rightly understood by the commentators.

V. 1155. Ὁφθησόμεσθα, καὶ τεκνοκτόνον μύσος Εἰς ὄρμαλ' ἤξει φιλτάτων ξένων ἐμῶν. The expression may be rendered more forcible, by reading with Reiske, φιλτάτω ξένων ἐμῶν. So Soph. *El.* 15. Νῦν οὖν, Ὁρέστα, καὶ σὺ φίλτατε ξένων Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον. Mr. Hermann has not noticed this emendation.

Vv. 1178—1213. This dialogue * between Amphitryon and Theseus, which contains only thirty-six verses, is divided by Mr. Hermann into ten strophes, ten antistrophes, and two *μεσῳδοί*. A different arrangement is exhibited by Mr. Seidler, (pp. 358—361.) which, if possible, is still more absurd and preposterous than Mr. Hermann's arrangement. Some of Mr. Seidler's readings, however, are worthy of attention: particularly *ἐκατογχεφάλαιο* for *ἐκατογχεφάλων*, v. 1188. and *ὁμοφύλιον* for *ὁμόφυλον*, v. 1200.

V. 1182. "Ετεκεῖ μὲν οὐμὸς ἱνὶς τάλας, | τεκόμενος δ' ἔκτανε φοίνιον αἶμα τλάς. For ἔτεκε μὲν Mr. Hermann reads ἔτεκεν, ἔτεκεν. We propose, "Ετεκε μὲν νινούμους ἱνὶς τάλας, | τεκόμενος δ' ἔκτανε, φόνιον αἶμα τλάς.

V. 1210. *Ἰὼ παῖ, | κατάσχε' λέντος ἄγριου θυμὸν γ', ὅπως | βοῶμον ἐπὶ φόνιον, ἀνόσιον ἐξάγει, | κακὰ θέλων κακοῖς συνάψαι, τέκνον.* So these verses are written and divided in the common editions. Mr. Hermann writes, *Κατάσχε' λέντος ὅπως ἄγριου θυμὸν*, with the following note: *Non ausus sum mutare κατάσχε, quod Porsonus, probatum ad Hecubam v 835. tamen ad Orest. 1330. dubitat, an sit in κατέσχε antiquum. Ordinem verborum mutavi. Vulgo enim λέντος ἄγριου θυμὸν γ', ὅπως, ita ut ὅπως sequentibus jungatur. Illud γ', nisi metricis debetur, ex eo videtur ortum esse, quod librarius, quum scripsisset ἄγριου θυμὸν ὅπως, appositis numeris β' γ' α' errorem corrigere voluit.* There can be no doubt, we think, that γ' was inserted for the purpose of making a trimeter iambic. Compare v. 753. It seems equally certain, that the imperative of κατέσχεον is always κατάσχε. Mr. Elmsley (*ad Œd. T.* 693.) reads and divides as follows: *Ἰὼ παῖ, κατά|σχε': λέν-τος ἄγριον θυμὸν, ὥς | βοῶμον ἐπὶ φόνιον, ἀνόσιον, ἐξάγει, | κακὰ θέλων κακοῖς συνάψαι, τέκνον.* Δρόμον is the emendation of Reiske.

V. 1237. *Οἰκτρὸς γάρ εἰμι, τὰμ' ἀποκτείνας τέκνα. Ἰὰρ εἰμι προπάριμι* *Porsonus in Veris. p. 245. et Reiskius. HERMANN.* We subjoin two examples of the contrary fault. *Soph. Aj. 634. Κρείσσων γὰρ Αἴδ'α κεύθων, ἢ νοσῶν μάταν. Phil. 1337. Ἄνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς, Ἐλενος ἀριστόμαντις.* Read *παρ' Αἴδ'α* and *παρ' ἡμῖν.*

V. 1254. *Οὐκ ἂν σ' ἀνάσχοιθ' Ἑλλάς ἀμαθία θανεῖν.* *Sic edd. Barnes. Musgr. Icteres σ' omittunt. HERMANN.* Compare *Hel. 1051. Οὐκ ἂν σ' ἀνάσχοιτ', οὐδὲ σιγήσειεν ἂν Μέλλοντ' ἀδελφὴ ξύγγονον κατακτανεῖν.* Here also the editions before that of Barnes omit the pronoun.

V. 1271. *Ποῖους πότ' ἢ λένοντας, ἢ τρισωμάτους Τυφῶνας, ἢ γίγαντας, ἢ τετρασκελεῖς, Κενταυροπληγὴ πόλεμον οὐκ ἐξήνυστα; Non invenuste Reiskius τετρασκελεῖ. Ei hoc et culgata defendi potest e v. 181. Τετρασκελὲς θ' ὕβρισμα, Κενταύρων γένος. HERMANN.* We prefer τετρασκελεῖ. Instead of *Τυφῶνας*, Mr. Elmsley (*ad Aristoph. Ach. 1082.*) proposes to read *Γηρυόνας*. There is no great resemblance between the two names, but it is impossible to account for the mention of Typhon among the labors of Hercules, or for the application of the epithet *τρισώματος* to that hundred-headed monster. It is given to Geryon in v. 423. of this tragedy: *Τὸν τρισώματον οἷσιν ἔκτα βοτῆρ' Ἐρυθείας.* So also *Æschylus Agam. 879. Τρισώματος τὰν Γηρυῶν ὁ δεύτερος κ. τ. λ.* The epithet *τρισώματος* is also applied to Cerberus, and to the Chimæra.

V. 1279. *Τὸν λοίσθιον δὲ τόνδ' ἔτλην τάλας φόνον, Παιδοκτονήσας, δῶμα θριγκῶσαι κακοῖς.* Mr. Hermann passes over in silence the emendation of Reiske and others, *τὸν λοίσθιον—πόνον, ultimum laborem*, which appears to us to admit of hardly any doubt. Compare v. 22. *Καὶ τοὺς μὲν ἄλλους ἐξεμόχθησεν πόνους, Τὸ (f. τὸν)*

λοίσθιον δὲ, *Ταινάρου* διὰ στόμα Βέβηκ' ἐς Αἴδου. *Τλῆναι πόνους* (or *μόχθους*) is an expression of very frequent occurrence. There is a passage in this play, which might be adduced in defence of the common reading of the passage before us. V. 830. Ἐπεί δὲ μόχθους διαπέρασ' Εὐρυσθέως, Ἥρα προσάψαι καινὸν αἷμ' αὐτῷ θέλει, Παιδάς κατακτείναντι. Here, however, Mr. Hermann reads *κοινὸν αἷμ'* with Mr. Wakefield.

V. 1314. Οὐδείς δὲ θνητῶν ταῖς τύχαις ἀκήρατος, Οὐ θεῶν, ἀοιδῶν ἢ περ οὐ ψευδαῖς λόγοι. Εἴπερ οὐ appears to us to be a solecism. Soph. Œd. C. 626. Κοῦ ποτ' οἶδ' ἵκουν ἐρεῖς Ἀχρεῖον οἰκητῆρα δεξασθαι τόπων Τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με. Read therefore, εἴπερ ἀψευδαῖς λόγοι. A similar variety occurs in the *Prometheus* of Æschylus v. 185. where the edition of Turnebus and several MSS. read *οὐ παράμυθον* instead of *ἀπαράμυθον*. Dr. Butler justly observes, that there is no such adjective as *παράμυθος*.

V. 1406. ἭΡ. Θεσεῦ, πάλιν με στρέφον, ὥς ἴδω τέκνα. ΘΗ. Ὡς δὴ τι φίλτρον τοῦτ' ἔχων, ῥάων ἔσῃ. So the common copies. Mr. Hermann silently reads after Musgrave, Ὡς δὴ τί φίλτρον τοῦτ' ἔχων, ῥάων ἔσει; We read, Ὡς δὴ τὸ φίλτρον τοῦτ' ἔχων ῥάων ἔσει. *As if you would be the better for this gratification.* This is a common meaning of the particles ὥς δὴ. So *Androm.* 233. Τί σεμπονθεῖς, κείς ἀγών' ἔχει λόγων, Ὡς δὴ σὺ σώφρων, τὰ μὲν δ' οὐχὶ σάφρονα. We may also read, Ὡς δὴ σὺ φίλτρον κ. τ. λ.

V. 1410. Οἷτω πόνων σῶν οὐκέτι μνήμην ἔχεις; *Legeratur* οὕτως. HERMANN. Perhaps the true reading is οὗτος, *heus tu*. So *Alc.* 776. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; *Med.* 922. Αὐτῇ, τί χλωροῖς δακρύαις τέγγεις κόρας; *Aristophanes Eq.* 821. ὅτι σε φιλῶ; παῦ παῦ οὗτος, καὶ μὴ σκέεβ' ὅλλε πονήρα.¹ Οὗτος is rather an impolite mode of address, and therefore is frequently used when the speaker means to say something uncivil. In the verse before us, Theseus tells Hercules that his present dejection is a contrast to the fortitude with which he underwent his labors. The passage seems not to have been understood by Portus and Barnes, who translate, *Itane malorum tuorum non amplius memores?* Πόνων means *laborum*, not *malorum*.

P. E.

¹ Instead of παῦ παῦ οὗτος, the MSS. and old editions read παῦ οὐτοσί. Brunck reads παῦσι γ' οὗτος. Παῦ παῦ was formed from παῖ παῖ by the same rapidity of pronunciation, which converted τύχη ἐγὰρ into τυχεγὰρ. Photius: Παῦ, πᾶσαι λέγουσι μοι σὺ λέβης. In the same manner, παῖ παῖ seems to have been contracted into παῖ παῖ. *Aristoph. Pac.* 1119. Παῖ παῖ, καὶ σὸν Βάκιν μαζύρομαι. The first syllable of this verse, which is wanting in the common copies, was intended by Dawes, who first introduced it, for the vocative of παῖς. Brunck translates, *Percute, percute, percute intum Bacch.* The *Ravenna MS.* reads, ὦ παῖς, καὶ σὸν Βάκιν. This is perhaps a conjectural emendation. With regard to παῦ, παῖς, *Græcorum elegantiarum saporem medullitus percipienti salivam sat acie movebit emendatio nostra facillima pariter et speciosa: quæ nihil verius e tripode.* It is unnecessary to name the author of these words.

LITERARY INTELLIGENCE.

IN THE PRESS AND PREPARING FOR PUBLICATION.

CLASSICAL.

The *first* No. of STEPHENS' GREEK THESAURUS is preparing for the Press: and will commence after the decision of the Bill on *Copyright*, which is now before Parliament. The Editors lament the delay; but they must proceed on sure grounds. The present claim of *eleven* copies will entirely check the impression of the *largest paper* copies on vellum.

* * Where *no* copyright is sought, *no* claim should be made. On this subject we refer our readers to a most able Pamphlet in No. III. of the *Pamphleteer*.

Mr. Valpy is editing and printing, in his own office, neat editions of *Virgil*, *Horace*, and *Ovid*, from the best Editions, for the Use of Schools. *Virgil* will be published in November.

A *New French Dictionary*; or a Guide to the Correct Pronunciation of the French Language. By W. SMITH, Esq. M. A. who has compiled it from the *Dictionnaire de l'Academie Française*, which work he has read through twice with two learned Parisians at his side. One Volume, Octavo, will be published in October.

Eutropius with English Notes, on the plan of *Phædrus*. By the Rev. C. BRADLEY.

Professor WEDEL-SIMONSEN of Copenhagen, has in the press a work on the Crusades and Pilgrimages undertaken by the Scandinavians in the middle age — (or since the fall of the Roman Empire.)

The Rev. F. WRANGHAM is preparing for the press a new edition of the *Prolegomena of Walton*, under the sanction of the University of Cambridge.

A Translation of *Juvenal*, with Notes, &c. by Dr. Badham, is nearly ready for the press, and will appear in the course of the winter in one volume octavo.

THEOPHRASTI ERESII de HISTORIA PLANTARUM libri decem Græcè, cum Syllabò Generum et Specierum, Glossario et Notis: curantè JOH. STACKHOUSE, Armig. Soc. Linn. S. Oxonii.

Mr. WILSON, of St. Bees, intends to print an edition of *Juvenal*, with English notes, for the use of Schools.

Mr. WILLIAM HUMBOLDT, brother of the celebrated traveller of the same name, has undertaken a work on the *Basque Nation and its Language*.

The first part is to contain observations as well on the Spanish as on the French part of the Basques, the country, and people, manners and localities, and in order to give a proper knowledge of this little nation, replete with talents and courage, and which "situated in the mountains, and on the borders of the Ocean, unites at once the life of the Mariner and the Countryman," the Author promises to give it in the form of Travels.

The second part is to contain an Analysis of the Language, accompanied with fragments of works of different ages, from the most remote to the present time; a parallel of the Basque with other analogous languages, in order to designate its proper rank in the various ramifications of the human language.

The third part to contain an account of the Author's researches on the History either of the language or country, with an attempt to give its proper station in history.

M. CHR. DE MECHEL, Member of the Royal Academy of Berlin, is about to republish the work known by the name of CRANACH'S STAMMBUCH (*Genealogy*), composed of ten portraits of the most celebrated Characters of the Reformation, painted by Cranach. The original is on parchment and is now in the possession of the Court of Berlin, under whose sanction it is to be published.

M. AUGUSTUS MITHÆI is printing a new edition of *Euripides*, collated with MSS. in the libraries of Florence, Turin, Augsburg and Wolfenbuttle. Some inedited Scholia will be added; together with unpublished notes of Valckenaer and other Critics. The first volume was published in the winter at Leipsic.

The third volume of the Greek Dictionary of *Anthimos Guriis* is now printing at Venice.

An able scholar is engaged at Florence on a new edition of all the works of *Theophrastus*, collated with the most authentic MSS. It is expected that this edition will be enriched with many valuable notes.

WERNER is now writing an epic poem, of which high expectations have been formed by the continental critics.

Messrs LOUIS VALERIANI and URBAN LAMPREDI, of Florence, have undertaken a work that is to comprise all the Italian writers who are quoted as authorities in the Dictionary of the Academy della Crusca.

A collection of the best works in the French Language is now in a course of publication at Paris by the elder Didot. About ten volumes both in octavo and duodecimo, are to be published every year. The first volume contains the *Petit Catechisme of Massillon*, and the works of

BIBLICAL.

An Exposition of the Ten Commandments, in familiar Discourses, for the Instruction of Youth, by Christiana, is just published; and an Exposition on the Apostle's Creed, after a similar plan, for the Use of Schools, by the same author, is now in preparation.

A History of the Religious Manners, and Customs of the Muhammedan Nation: including all the Ceremonies practised on particular occasions, whether enjoined by the *Koran*, the *Sonnah*, or the *Founders of Sects*, on the authority of MSS. in the *Arabic*, *Persian*, and

Turkish languages; the greater part of which will be contrasted with passages in the *Genara*, the *Targumin*, and the later *Rabbin*. By the Rev. D. G. Wait, of St. John's Coll. Cambridge.

The Rev. W. WILSON, of St. Bees, purposes printing, for the use of his own pupils, a small cheap edition of Nowell's Catechism, and wishes to know if he could meet with sufficient encouragement from any other schools to enable him to extend the number to be printed. The work will go to press on the 25th of October.

ORIENTAL.

In the thirteenth number of our *Journal* we informed the public that CAPTAIN LOCKETT, of the College at Calcutta, had prepared for the Press a translation of various Treatises on the abstruse subject of *Arabic Grammar*—By letters just received from Bengal, we learn that this work was nearly printed, and that the learned author was engaged on another, which will comprehend an account of his *Babylonian Researches*. During a long residence at *Baghdad* and *Hillah* Captain Lockett employed himself in collecting all the information which those places could afford, respecting the neighbouring remains of Babylon—these also he explored with the most persevering diligence, making actual surveys of all the ruins, which appear to be infinitely more extensive and stupendous than the reports of former travellers would lead us to imagine—he made views and plans of the *Tower of Belus*, or *Nimrod*, and of various other ancient monuments, and has brought from this interesting spot such a number of medals, gems, inscribed bricks, and other *antiques*, as will furnish subjects for many plates in the account of his *Researches*, which, it is calculated, may extend to a Quarto volume of four hundred pages—and which it is his intention to have printed in England, that the typographical execution may be as correct and the engravings as elegant as possible.

LATELY PUBLISHED.

CLASSICAL.

The *GERMANY* and *AGRICOLA* of Tacitus, from Brotier's Text, with all his Observations subjoined to the Text, and all his Notes and Emendations appended to the Text, and with Critical and Philological Remarks, accompanied by occasional comments, selected from the different editions of Tacitus, and collected from scattered observations in books of Miscellaneous Criticism, with copious Indexes, 12mo. Pr. 6s. 6d. By EDMUND HENRY BARKER, of Trinity College, Cambridge.

N. B. In the year 1809 there was published at Cambridge, by Mr. Reihan, in octavo, an edition of the *Germany* and the *Agricola*, from Brotier's Text, with all his observations subjoined to the Text, but the Notes and Emendations, which Brotier appends to the Text, are unfortunately omitted. All, which Mr. Reihan professes to have done, is to have given the passages in the other works of Tacitus, to which Brotier refers, and thus Mr. Barker offers to the public an edition more complete for less money. Mr. Barker's Book, from its convenient size, is well adapted as a kind of *Vulgarum* edition for the use of *Schools* and *College Lectures*.

Cicero's *CATO MAJOR* AND *LÆLIUS*, with Critical and Philological Notes, SECOND EDITION, in which the extraneous Appendix is omitted, and considerable additions are made. By the Same.

N. B. Mr. Barker's *Essay on the Respect paid to Old Age by the Egyptians, the Persians, the Greeks, and the Romans*, is reprinted from the *Classical Journal*, and forms the *Appendix*.

LUCRETII OPERA, ad Exemplar G. WAKEFIELD, A. B., cum ejusdem notis, commentariis, indicibus, fideliter excusa; adjectæ sunt editionum quinque, in quibus principis Ferrandi, Lectiones variantes omnes; ut et integræ Ricardi Bentleii annotationes, illustrationes, conjecturæ, ex ipsius autographo, in Musæo Britannico Conservato. 4 vols. 8vo. Large paper, 6l. 6s. Small paper, 3l. 3s.

Correspondence of the late GILBERT WAKEFIELD, B. A. with the late RIGHT HONORABLE C. J. Fox, in the years 1796-1801, chiefly on subjects of *Classical Literature*, 8vo. 9s.

In one large Volume, royal 4to. Price Five Guineas, a Dissertation on the Philosophy of Aristotle, in Four Books, by Thomas Taylor. In the First and Second Books, the principal Physical and Metaphysical Dogmas of Aristotle's Philosophy, will be unfolded.—In the Third Book, it will be shown from indubitable evidence, that his Philosophy has not been properly studied and accurately known, since the destruction of the Greeks.—And in the Fourth Book, the insufficiency of the Philosophy that has been substituted by the Moderns for that of Aristotle, will be demonstrated. This Volume (of which only a few Copies are printed) is intended as an Introduction to the Translation of Aristotle's Works, in Nine Volumes, 4to. just published, by the same author.

Just published, in large folio, complete in Sixty-four Maps, price Six Guineas, half bound, a new and elegant edition of Lavoisne's Genealogical, Historical, Chronological, and Geographical Atlas; enlarged and improved, by C. Gros and J. Aspin. Containing the Creation, the Dispersion of Mankind, the Origin of Nations, the Establishment, Continuation, and Decline of Empires and States, the Genealogy, direct and collateral, of all the Sovereigns and Potentates from the beginning of Time to the Year 1813. The whole forming the most complete System of History and Geography ever produced. The former edition, which contained only 36 Maps, was published at Four Guineas; and although the present contains sixty-four Maps, the price is raised only to Six Guineas; and it is presumed this will be considered as reasonable, there being no less than Ten new Genealogical Maps, and Twenty-five of Geography.

A new Edition of *Plautus* by Bothe has been published at Berlin, in 4 vols. 8vo. The three first contain a correct copy of the text; the last consists of the Editor's Notes.

Anacreontis Carmina. Accedunt selecta quædam à Lyricorum reliquiis. E recensione et cum notis Rich. F. Ph. Brunckii, edidit G. H. Schäfer. Lips. 12mo.

Opuscula Critica ad versiones Græcas veteris Testamenti pertinentia, à Schleusner, Lips. 8vo.

De initiis et originibus Religionum in Oriente disseminatarum, quæ à Christianâ prodierunt, liber; à codice Bibliothecæ Goettingensis jam

primum edidit, interpretatione Latinâ et annotationibus illustravit H. BERNSTEIN, Arabicè et Lat. 8vo. Jenæ.

The third volume of MITHRIDATES, of which we gave some account in a former Number, is come out at Berlin.

A new edition of Cæsar's Commentaries by Professor OUDENDORP, in 2 vols. 8vo. has been published at Nuremberg.

At Dresden and Lipsic, AUGUSTEUM, or a description of the ancient monuments of the Dresden Museum, published by G. G. Becker, 3 vols. folio illustrated by 144 plates.

A splendid edition in 4to. of the *Clouds* of Aristophanes has been published by Nauch of Berlin.

M. BRUNSS, Professor in the University of Halle, has published a new edition of *Terence* in two large 8vo. vols. The text has been compared with an ancient MS. in the library of Halle, and the Editor has enriched the work with philological notes.

Epistola Critica de C. Valerii Flacci Argonauticis ad virum illus. et doct. H. C. A. Eichstaedt, à J. AUG. WEICHERT, Gymnasii Wittenberg. Rectore, 8vo. Lips.

Commentatio de Codicis membranacei C. Plinii Cæcilii Secundi Epistolas olim complexi fragmento in Bibliothecâ Lycei Annæmontani, à J. Theoph. Kreyssig. 4to. Lips.

This MS. contains a few various readings. c. 19. *epulo nunc* for *epulonum*. c. 18. *dirimi* for *dimitti*, c. 19. *quæ acceperat Marius* is omitted. c. 21. the reading *adrasum* is confirmed.

A new edition of *Apollodorus*, with *Palæphatus* and *Phurnutus*, has been published at Vienna, in 8vo. by NEOPHYTOS DOUKAS, with complete Indices.

The Press of MICHAEL GLYKIS of Janina has lately produced a superb edition in 4to. of *Chariton*, founded on the celebrated edition of D'Orville, and revised by SPYRIDON VLANTIS of the Island of Cythera.

Lexicon Prosodiacum Linguae Græcæ, à GRAFFE. 8vo. Goettingæ.

Flavii Arriani Nicomediensis opera, Græce, ad optimas editiones collata, studio D. A. C. BORHECK, 3 vols. 8vo. Lemgow in Westphalia.

Dav. Ruhkenii et Lud. Casp. Valckenaerij et aliorum ad Joh. Aug. Ernestium Epistolæ. Accedunt Dav. Ruhnkenii Obs. ad Callimachum, Lud. C. Valckenaerij adnotationes ad Thomam Magistram, et Joh. Aug. Ernestii Acroasis inedita, studio J. AUG. TITTMANNI. 8vo. Lips.

BIBLICAL.

The HISTORY OF ALL RELIGIONS. By JOHN BELLAMY. A New Edition, with considerable Alterations and Improvements. In One Volume Duodecimo.

We have engaged a celebrated scholar, who is now resident at Paris, to furnish us with Critical Notices of the most important Editions of the *Classics*, as well as of the *Critical Works*, that appear on the Continent. A Writer, to whom we are much indebted, has also promised to supply us occasionally with similar *Notices*.

We shall be glad to hear again from *Archon*.

P. L. observes that we are not consistent in the use of Latin accents. His observation is just. We have our system; but we think ourselves bound to comply with the wishes of our correspondents in that particular.

In our last Number we promised to give the *Cambridge Prize Poems*. We had always inserted them before, not by the desire, but apparently without the disapprobation, of the authors. On the present occasion, they have forbidden the publication of them. Why these gentlemen should refuse to meet a public investigation to which their predecessors modestly, but cheerfully submitted, is not for us to inquire. Desirous to give offence to no person, we have complied with their injunction; although we doubt not that our readers will appeal from their present judgment to their future consideration.

No. III. of Bishop's Pearson's Tracts was too long for our present No.; as we wish to give it *intire*, we are obliged to postpone it.

We thank R. H. E. for his valuable communication. We shall not lose sight of it.

The Remarks on Gibbon's account of the destruction of the *second Alexandrian Library* will make an interesting article.

Our account of Dr. Gosset's sale is postponed.

Notice of Dr. Butler's *Sketch of modern and ancient Geography* in our next.

T. B. on Mr. Bellamy's *Criticisms* is unavoidably postponed.

Collation of *Suetonius* in our next.

The *Defence of Public Schools* will be continued in our next.

S's articles are not neglected.

We shall be obliged to any friend who can lend us a copy of the *Travels of Gaudentio di Lucca*,

Kinchi in our next.

Mora Delami is unavoidably postponed.

Remarks on Elmsley's *Heraclidae* in our next.

The *Original Letters in Latin and English of Dr. Bentley*,---*Septuagint Græce*---*Pococke*---and *Jablonski*, will make a valuable article.

We shall be obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public.

We shall be happy to receive from our friends any Literary Notice on subjects connected with *Classical*, *Biblical*, and *Oriental Literature*.

THE CLASSICAL JOURNAL.

N^o. XVI.

DECEMBER, 1813.

ON THE ORIGIN OF THE DRUIDS.

NO. II.

THE term Hyperborean has also been another source of difference of opinion with various writers: Pelloutier says, "Les Hyperboréens sont les Celtes établis autour des Alpes et du Danube." Pliny, l. vi. c. 13., writes, "Nunc omnibus, quæ sunt interiora Asiæ, dictis Riphæos montes transcendat animus, dextrâque littore Oceani incedat, et ab extremo aquilone, ad initium orientis æstivi, Scythæ sunt: extra eos, ultraque aquilonis initia, Hyperboreos aliqui posuere, pluribus in Europâ dictos."

In several passages of Pindar, mention is made of the Hyperborei:

ναυσί δ' οὔτε πέζος ἰῶν
εὐροις ἂν ἐς Ἵπερβορέων ἀγῶ-
να θαυμάσταν ὁδόν. (10th Pyth. 13.)

And the Scholiast on the 8th Olympic, 63, observes, εἰς Ἵπερβορέους, ἐνθα Ἵστρος τὰς πηγὰς ἔχει; accordingly Pindar, in his 3d Olymp. 13, remarks,

τὰν ποτὲ
Ἵστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν
Ἀμφιτρυωνιάδας
μῦθον Οὐλυμπιά κἀλλιστόν ἀθλῶν
Σβ. κθ.
ὁἶμον Ἵπερβορέων πέταις, Ἀπολ-
λῶν δὲ θεῶν τόντα,

on which the Scholia are drawing of attention: Protarchus apud Stephanum in voce Ἵπερβορέων, τὰς Ἀλπεῖς Πίνδα ὅρη οὕτω προσαγορεύεσθαι, καὶ τοὺς ὑπὸ τὰ Ἀλπαῖα ὅρη κατοικοῦντας πάντας

*Ἵπερβορέους ὀνομάζεσθαι. Cluver, from whom the passage is transcribed, thus expresses his opinion upon it: "At alii iterum non modo dictos Celtas, supra Alpeis incolentes adpellârunt Hyperboreos; sed quum continua ab Alpibus ad Æmum Rhodopenque monteis protenderentur juga; hæc quoque Riphæos censuerunt esse monteis, genteisque ultra incolentes, Hyperboreos." From hence, we probably shall not err, when we deem every nation known to the classics, whose territories were situated much to the North, to have been included under this term; therefore, whether we examine the history either of Goth or of Celt, we shall find, that the name Hyperborean will equally apply to either of them: indeed, Strabo says, Ἵπερβορέους τοὺς βορειτάτους φασὶ λέγεσθαι, ὅρος δὲ τῶν μὲν βορείων ὁ πόλος, τῶν δὲ νοτίων ὁ ἰσημέρινος, καὶ τῶν ἀνέμων ὃ ὁ αὐτὸς ὅρος: and from a passage hereafter to be adduced from Diodorus Siculus, it will appear, that not merely these people, but all that were afterwards discovered to the North, were styled Hyperboreans.

It will by no means elucidate our subject, to collate the various conjectures, that have been indulged respecting ultima Thule, which some have imagined to be one of the northern provinces of Scandinavia, others the Orkneys, others Faro, others the isles of Sketland, others Norway, Lapland, Iceland, Britain, &c.

The travels of Hercules, of the fabulous Sesoosis, Sesostris, or Sesonchis, of Osiris, and of others, form a prominent feature in the Greek historians. Sesostris conquered all Asia, and in particular τὴν Γάγγην ποταμὸν διέβη, καὶ τὴν Ἰνδικὴν ἔπηλθε πᾶσαν ἕως Ὀκεάνου, καὶ τὰ τῶν Σκύθων ἔθνη μέχρι Ταναΐδος ποταμοῦ, τοῦ διορίζοντος τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας; and Diodorus, l. i. c. 50. informs us, that in his expedition he visited Thrace. Pythagoras is said to have resided for some time with the Celtæ, but the authority is too weak and suspicious to be admissible; and the famous inscription of Osiris is a point, which probably is connected with these nations: εἰμὶ δὲ Ὁσίρις ὁ βασιλεὺς ὁ στρατεύσας ἐπὶ ΠΑΣΑΝ χώραν, ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ τοὺς πρὸς ἄρκτον κεκλιμένους, μέχρις τῶν τοῦ Ἰστροῦ ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τᾶλλα μέρη ἕως Ὀκεάνου, (Diod. Sic.). This account also accords with that given of Bacchus, according to Diod. Sic. l. ii. 123.: φασὶ γὰρ ἐν τοῖς ἀρχαιτάτοις χρόνοις παρ' αὐτοῖς, ἔτι τῶν ἀνθρώπων κωμηδὸν οἰκούντων, παραγένεσθαι τὸν Διόνυσον, ἐκ τῶν πρὸς ἐσπέραν τόπων, ἔχοντα δύναμιν ἀξιόλογον ἐπέλθειν δὲ τὴν Ἰνδικὴν ἀπᾶσαν; upon which Peter Wesseling remarks, "Indorum alii in Philostrati, 2di vit. Apollon. 9. Bacchum advenam ex Assyriâ fuisse, alii suæ regionis indigenam, Græci Thebisortum Indos domuisse præbent: præcipuè poëtæ fabulæ vetustiores novis coloribus instruantes, de quibus Strabo, Ἰστ. p. 1008. *Videtur tamen pristini ævi Heros et multarum Asiæ regionum victor, obscurioril*, *fabularum involutis tectus.*" From different Greek

historians, it appears, that both Celts and Getæ had Hercules among them; and the Greeks of Pontus represent Hercules as visiting the Scythians with a notable series of wonders, deducing the Scythian monarchs from his fabled son Scytha. Pelloutier, on the authority of Tacitus, asserts, that he was in Germany, and says, that many traces formerly existed there of the religion of the Ægyptians. Tacitus, indeed, mentions a tradition, that Ulysses visited the Germans: and in another place, well observes, "*Ipsam quinetiam Oceanum illa tentavimus; et superesse adhuc Herculis columnas, fama vulgavit; sive adiit Hercules, seu quicquid ubique magnificum est, in claritatem ejus referre consensimus. Nec defuit audentia Druso Germanico, sed obstitit Oceanus in se simul atque in Herculem inquiri. Mox nemo tentavit: sanctiusque ac reverentius visum, de actis Deorum credere quam scire.*" Some authors make Mercury Trismegistus, who probably may be identified with Hu Gadarn, after his expedition into Ægypt, (where he acquired the knowledge of their arts and sciences,) come into Europe, and introduce them, together with their traffic, among the Celtæ. To him are referred their laws; he was the patron of arts, and invited all foreigners, who could introduce such, to his dominions. The most rational mode then of explaining these accounts, seems to be, that different colonists were celebrated under these names, who, leaving their parent-country, and instigated by the desire of colonization, which has been natural to man in all ages, carried to distant lands the laws, religion, arts, and sciences, of their countrymen. Indeed, Brotier says, "*Sunt quoque eruditi viri, qui existiment coloniarum duces ab Asiâ profectos, ut diversas Europæ regiones occuparent, vulgo vocitatos fuisse Hercules.*" According to Diodorus Siculus, l. iii. 493. Apollo, repenting of his cruelty to Marsyas, visited the Hyperboreans; "*Ἀπόλλωνα φασὶν εἰς τὸ ἄντρον τοῦ Διονύσου τὴν τε κηθᾶσαι καὶ τοὺς αὐλοὺς ἀναθέντα, καὶ τῆς Κυβέλης ἐρασθέντα, συμπλανηθῆναι ταύτῃ μέχρι τῶν Ἰπερβορέων,*" which also exactly accords with the Celtic fables, as Mr. Davies has clearly demonstrated in his works, that Apollo and Hu Gadarn are one and the same, under different names.

We may therefore argue, from the evidence already afforded to us in this part of our research, that a similarity of religion at one time prevailed all over the East, (and this opinion is supported by great names) that it appears most probable, that the order of priests in Chaldea was the more ancient, and that the Ægyptian and Brahminical rites were of that school; for the Sanscrita abounds with Chaldee-roots, and to an unprejudiced examiner of the more ancient languages of the East, many words will appear

¹ It is well known that Danaus was born at Chemmis, from whence he came to Greece: but Pliny and Diod. Sic. inform us, that he brought a colony with him.

in all with the same force, and but a trivial difference of sound. Sir W. Jones conceives that a race of Brahmanas sat on the Persian throne, and there cannot exist the smallest doubt that the former worship of Persia was Brahminical; in fact, the most positive proofs of an intercourse may be collected from the modern Persian language, which we may fairly pronounce to be a dialect of the sacred tongue of India. If, however, we revert to the Greek historians, we shall find them indeterminate concerning the priority of the people in question: Diogenes Laërtius says, *Ἀριστοτέλης δ' ἐν πρώτῳ περὶ φιλοσοφίας καὶ πρεσβυτέρους εἶναι (τοὺς Μάγους) τῶν Αἰγυπτίων*: the Ægyptians say, that Osiris built cities and introduced arts in India; the Indians also seem to claim him, *ὁμοίως δὲ τοὺς Ἰνδοὺς τὸν Θεὸν τοῦτον παρ' ἐαυτοῖς ἀποφανεῖσθαι γεγενῆσθαι*, (Diod. Sic.); from all which we certainly may conclude, that there could be no material difference of religion in these countries, and that Osiris was doubtless the leader of a colony. In like manner the Æthiopians are said to have been the first of mankind, (Diod. Sic. III. 143.) *Αἰθίοπας τοίνυν ἱστοροῦσι πρώτους ἀνθρώπων ἀπάνταν γεγενῆσθαι καὶ τὰς ἀποδείξεις τούτων ἐμφάνειν εἶναι φασίν· ὅτι μὲν γὰρ οὐκ ἐπήλυδες ἔλθοντες, ἀλλ' ἐγγενεῖς ὄντες τῆς χώρας, δικαίως αὐτοχθόνες ὀνομάζονται, σχεδὸν παρὰ πᾶσι συμφωνεῖται*. From the same writer we also learn, that the Ægyptians call the Æthiopians their colony, founded by Osiris; but from the probable observations of Herodotus, the contrary appears to be the case, since Ægypt, at the beginning, was most likely sea, and was collected together by degrees from the mud, which the Nile bears with it from Æthiopia, at the inundating period; indeed, at the mouth of the Nile, corroborative proofs of it exist. Aristotle also says, that the lower Ægypt was once sea. But Diodorus affirms, that the Ægyptians borrowed from the Æthiopians their laws, the deification of their kings, and their sepulchral ceremonies, as well as the forms of their statues and characters (*γράμμάτων*). Mr. Salt, however, considers the Abyssinians to be refugees from Ægypt, and of one of their flights Herodotus makes mention: Lucian also, *de Deâ Syriâ*, observes, *πρῶτοι μὲν ἀνθρώπων, τοὺς ἡμεῖς ἴδμεν, Αἰγύπτιοι λέγονται, θεῶν τε ἐννοίην λαβεῖν καὶ ἰρὰ εἴσασθαι καὶ τεμένεα καὶ πανηγυρίας ἀπόδεξαι*. But Captain Wilford declares, that India was known in Homer's time by the name of Eastern Æthiopia: consequently it would seem, that there was a strong relationship between Indians and Æthiopians; and the excellent traveller, Chardin, remarks, “ On peut juger sur plusieurs evidences, qu'elles (les sciences) sont nées aux Indes, dans le sein des Brachmanes et des Gymnosophistes, d'où elles furent apportées chez les Chaldéens où Babyloniens, par la voie du sein Persique, et ensuite en Egypte et Syrie, soit par le canal des Chaldéens, soit par la voie de la mer rouge. Tout le monde sçait que ce fut en Egypte et en Syrie, et premièrement en Phénicie, qui en est tout

proche, que les Grecs allerent premièrement apprendre les sciences."

But whichever of these nations first existed, it is of no consequence, as far as it relates to the present argument; for if we examine the vestiges of all the religions of the East, if we advance farther, and collect what we can of the languages there spoken, our former position will be confirmed, that at one time there existed but one order of priests, and but one worship. Neither Odin nor Hu Gadarn was born in the countries where they were revered; and from whence they proceeded, we may safely conjecture from the passages already cited. Odin says in the Edda, "Since I have begun to wander among various people, I never have been called by one name:" Thor boasts that he was in the East, and defended the river, when assaulted by the sons of Suarang:

"Ec var avstr
Oc ana vaiþac
þa er mic sotto
þeir Svarangs synir
Grioti þeir mic havrþo."

In like manner, Maurice deems the Druids to be a sect of the elder Buddha, and quotes the Asiatic Researches to establish his conjecture, that they are a race of emigrated Indian Philosophers. Lord Valentia also takes occasion, from the Huli festival, to remark the correspondence between the ancient religion of Europe and India, and suspects that all our knowledge, as well as our follies, are derived from thence. Captain Wilford notices points of correspondence in several parts of his Essays on the sacred Islands in the West, and says, "it may seem strange, that islands so remote should be known to the Pauranics; but the truth is, that the Vedas were not originally made known to mankind in India. The Brahmins themselves acknowledge, that they are not natives of India, but that they descended into the plains of Hindûstan, through the pass of Heri-dwar:" in another place he writes, "Atri, called Edris and Idris, in the countries to the West of India, carried the Vedas from the abode of the Gods on the summit of Meru, first to the Sacred Isles; thence to the banks of the hill; and lastly to the borders of India:" and elsewhere, "The Divissa of Chandra, in the West, will appear in the course of this work, from the Puranas, to include the British isles." From the Bardic remains, we find that the Druids of Mona were foreigners, and that the spotted Cat of Mona was attended by men of a foreign language: and Mr. Davies, the learned author of the Celtic Researches and Mythology, informs me, that they aver that their ancestors visited foreign parts, and that the Demi-Christian bards maintain, that those were Druids, who visited Christ at Bethlehem. One of the bards, indeed, says, "Long before the day of doom shall the time

arrive, when the East shall survey the fair borders of Erin's land. Then shall Britain have a re-exaltation : Britons shall be delivered from the race of Rome. I shall have judges not banding together, but void of guile. The Diviners vaticinate in the land of those, who have been lost : Druids from beyond the sea, beyond the Northern Britons, predict a summer, in which the rain shall not cease." This much resembles the famous prophecy of the Turks :

پاد شا همز كلور كافرك مملكتي الور قزل المہ الور قبض
ايلر يدپ يله دك غور قليچ چقمسه لون ايكب يله دك
انلرك بيكلك ايدر اوي پير باغب دكر بانچه بغلر اوغلي
قزب الور وان ايكي صكر كا فرك قليچ چقر اول تركي
كرب سنه دوشره.

St. John's Coll. Camb. April 10, 1815.

D. G. WAIT.

ACCOUNT OF THE WAHABIS.

It is not above half a century since the neighbouring nations, and our European travellers, regarded as an obscure and contemptible sect of deists, limited to a corner of Arabia, those *Wahabis*, whose present power seems to be the certain presage of a mighty future Monarchy, and whose name spreads consternation from the Persian Gulf to the Mediterranean Sea.

When we consider the origin and tenets, the austere and turbulent life, the insatiable thirst for conquest, and the religious fanaticism of the Wahabis, we are induced to believe them immediate descendants of that warlike people, the Karmatians, who rendered themselves the scourge of Mohammedanism, whilst the Abbasside Khalifs reigned. — Not less warlike, nor less cruel, proud and enterprising, their successors the Wahabis seem desirous of tracing the same career of devastation, and anxious to extend in every direction the principles of a faith and of a power, which they have caused to revive by means of fire and sword.

There is a tradition very popular among the Arabs, that Suleiman, a poor shepherd of the Negedi tribe, having, while asleep, seen a

bright flame proceed from his body, and consume all that opposed its progress, related the portentous dream to some sagacious Sheikhs or Elders; they assured him that his son would be the founder of a new power, and would bring into obedience all the Arabs of the desert. This prediction has been verified, not in Sheikh Abdalwahab, the son of Sulciman, but in his grandson, Sheikh Mohammed: and although the dream may have been fabricated by this able sectary, he availed himself of the influence which it gave him in the minds of his fellow-countrymen, who began to regard him as a personage designed by Heaven as the instrument of great events. He abolished the multiplicity of traditions which are deemed authentic by the bigotted Musulmans, yet he took the Koran as a foundation for his doctrine, giving its precepts such an interpretation as was most conducive to the attainment of his own ambitious objects. He affirmed that the Arabian prophet was nothing more than a man, but a man eminently favored by the Almighty. He allowed that the Koran was a divine composition, and he preached the unity, eternity, and omnipotence, the mercy and justice of God, who punishes the wicked, and rewards the good; but who, offended at the homage paid by Jews, Christians, and Musulmans, to mortals like themselves, had sent him to purify the world by destroying this kind of idolatry, and to restore the true faith amongst men; he added as an auxiliary (and not a very feeble) argument, that all who should oppose him, and blindly persist in their errors, were to be considered as impious heretics, and exterminated accordingly. Wishing, however, for the protection and assistance of some powerful chief, he issued with a few Proselytes of his own tribe from Yemen, (Arabia Felix,) and having visited many cities on the banks of the River Euphrates, and others of Syria, having been rejected at Mecca and at Damascus, driven from Bagdad and Bassora, he returned to Arabia after a fruitless expedition of three years: but there he found in Ebn Sehoud, Prince of Drehyeh and Lahsa, the support and assistance which he desired. This Chief, whose successes in war had attached to him all the wanderers of the desert, and had enabled him, in the course of fifteen or sixteen years, to form of many subdued tribes a very powerful nation in the centre of Arabia, became a zealous partizan of Wahabism, which he rendered an useful instrument in facilitating his conquests.

The doctrines of Sheikh Mohammed were soon adopted by an entire people, and he bestowed on the new Proselytes a name commemorating his father Abd-al-wahab; he was declared Supreme Pontiff, and his patron, Ebn Sehoud, assumed the title of Prince and General of the Wahabis. Such was the division of spiritual and temporal supremacy, which has continued among the descendants of those two celebrated Chiefs.

As capital of this new empire, the city of Drehyeh¹ was chosen, and here Ebn Sehoud formed his vast projects of aggrandisement; he divided his followers into different bodies, accustomed them to bear

¹ Drehyeh, situated in the Desert, and distant from Bassorah, eastward, about ninety leagues, is remarkable for houses built of stone, while those of Lahsa, and most other towns in Arabia, are constructed of reeds and earth.

fatigue and privations of every kind, and taught them to perform the most long and difficult journeys, mounted, two on one camel. From this time, the Wahabis were enabled to cross the desert with rapidity, to endure without a murmur both hunger and thirst, and to surprise their enemies whilst unsuspecting of attack, and unprepared for resistance. In various harangues, Ebn Sehoud inspired his fanatic soldiers with a perfect contempt of death; their swords, he declared, would render them rich at the expense of others, and he promised that kings should tremble before them. The new Pontiff, or Prophet, seconded the arguments of his prince—"The Almighty," said he, "combats on your side, and it is his divine will that all should perish who do not acknowledge the true faith; on earth you will be recompensed by the plunder taken from your enemies, and the eternal enjoyments of Paradise await you in the other world."

After accomplishing many of his ambitious projects, Ebn Sehoud died, and bequeathed to his son, Abdalaziz, a path ready opened, which might lead him to the universal dominion of Arabia. This active prince followed the track of his father, and soon overcame all those tribes who had hitherto resisted. Nothing is more prompt, nothing more efficacious, than the Wahabis mode of fighting. "*Believe or die*," is the motto they have adopted, like the early Musulmans, when they attacked with the Koran in one hand, and the sword in the other.

If any tribe opposed the arms of Abdalaziz, he slew all the men, and their wealth became a prey to the conquerors; but the Wahabis have always respected the honor of females; if, on the contrary, a tribe submitted in good time, he appointed a governor to preside over them, and required a tenth of all their property, flocks, herds, furniture, and articles of every description; he even obliged one Arab out of every ten to serve, gratuitously, in his victorious ranks. Thus did Abdalaziz amass prodigious treasures, and soon found himself Chief of a mighty nation, composed of warriors anxious for his signal to rush upon new conquests: from this time, according to Arabian accounts, his smallest army contained an hundred thousand, or an hundred and twenty thousand men.

Among those converted to the new faith, are the *Nejedis*, part of the *Anazeh* tribe. The *Beni-Gerbés*, a considerable race, who lately separated themselves from the Wahabis, and having submitted to the government of Bagdad, passed the River Euphrates; many of these reside in Mesopotamia, and wear the appearance rather of brutes than of men: in their manners most savage, ignorant of agriculture, they have nothing like bread, but live on camels' milk, and whatever the earth furnishes of herbage, or of animals, and like their own dromedaries, they can support hunger and thirst whole days successively. These *Gerbés* allow their hair to grow, and blend it over the face and neck with their bushy beards, which gives to their countenances such an expression of ferocity, as disconcerts for a moment the traveller who chancs to meet them.

The *Muntefiks* are, also, in part subject to the new sectaries; many of this powerful tribe are under the government of Bagdad, and employed in defending Bassorah against any attempts of the Wahabis.

The *Beni Giullas*, a mixed tribe, have become converts to Wahabism, also the *Beni-Defirs*, the *Beni-Khaleds*, the *Ben-Shehers*, the *Beni-Sabehs*, otherwise called *Haderün*, the *Beni-el-Fedouls*, the *Beni al-Hefians* with about four and twenty other tribes.

The Wahabis, as we have already observed, reject the Musulman traditions, although they retain the Koran; they do not acknowledge Mohammed as a prophet, and they reduce the formula, or profession of faith, to these words, "*There is no other God but God*—they forbid the worshipping or honoring of any created being, but they practise circumcision, and use the same form of prayers, ablutions, and fasts, as the Musulmans; but their Mosques are without any decoration whatsoever, even minarets or cupolas. An Imam, or Priest, reads certain passages of the Koran, and every one performs his religious duties without once mentioning the name of Mohammed. Indeed, they hold in such abhorrence the disciples of this false prophet, that intolerance respecting them is an absolute precept of their law, and most rigorously observed. Towards Christians and Jews they act with less severity; and it is well known, that any who visit countries subject to the Wahabis, are never persecuted, these sectaries not thinking the conversion of such infidels an object worth their trouble.

Bread, often made of barley, dates, locusts, fish, and sometimes (but rarely) rice, with sheep's flesh, constitute the diet of Wahabis, who are in general extremely frugal; coffee is forbidden amongst them, and smoking is a custom quite unknown; they have no personal distinctions, no titles; one is equal to another; they live like brothers, and even towards their Chief behave with rustic familiarity, although they execute his commands with the most implicit obedience. So far from treating with respect the names of Musulman, Sheikhs, and Imams, they consider it a religious duty to demolish the monuments and chapels which have been erected in memory of those pretended saints. The Wahabis, however, allow that the pilgrimage to Mecca is a meritorious act, on account of the veneration in which they hold the *Caaba*, regarding it as the most ancient temple built in honor of God.¹ They inter their dead without any funeral pomp, covering the bodies with a little earth, and they condemn those nations which lavish ornaments on tombs. The utmost simplicity pervades their dress and mode of living in every respect; at meals, they recline, nearly after the old Roman fashion, and instead of tables, they use sheep-skins, cut into a circular form. Accustomed from infancy to fatigues and privations, they enjoy sound health and vigor; grave, phlegmatic, rude, proud, and fanatical, they despise all such customs of other countries as differ from their own, and haughtily reject whatever is above the sphere of their own knowledge.

When they meditate an expedition, two skins, or bladders, one containing water, the other flour, and placed on their dromedaries,

¹ It is supposed to have been erected by Abraham, and his son Ishmael; and it contains the celebrated black stone, which, at the creation of the world, was placed there by an angel: for many centuries before the Mohammedan Era, the *Caaba* was a Temple, consecrated to the worship of idols.

furnish their only food, and this they prepare by simply mixing together a little flour and water, which they swallow without any further process; if water fails them, they supply its place with the urine of their camels, and, in fact, can resist the strongest calls of hunger and thirst for many days.

In war, they face danger and death with all the intrepidity which fanaticism inspires; and if to these physical and moral qualities, were united a knowledge of regular military tactics and discipline, we might regard them as almost invincible, and nothing could save all Asia from their yoke. Whilst they could invade, according to their usual mode of warfare, the surrounding nations, their own desert plains, their barren mountains and valleys, parched by the burning sun, would effectually prevent an enemy from retaliating. Nature has surrounded their country with the strongest barriers; but even should the foe be successful, the Wahabis would abandon, without the least regret, their miserable habitations, and take refuge among places inaccessible to other men.

This immense tribe may be divided into three classes, the *guezous*, or military, the laborers, and artists. Some travellers have noticed their dislike to agriculture, but it is certain that they are not less addicted to it than the other inhabitants of the desert; they cultivate likewise a few mechanical arts, and the author of this memoir has seen specimens of their ingenuity in basket work, in the manufactory of wool and cotton, and even in the use of iron and of copper, which proved them fully equal to the other Arabs.

Conscious of the horror with which most nations regard them on account of their cruelty, the Wahabis seldom address themselves to strangers, unless to purchase powder, lead, arms, or such other articles as their own country does not afford, and then they borrow the character of *Eguellis*, or *Muntefiks*. Turkish and Hungarian coin, Venetian Sequins, and Spanish patachs, are generally in use among them; they have besides a particular kind of copper money, established by Ebn Schoud.

Until the year 1801, no measures were adopted to check the alarming progress of these new sectaries by the Ottoman government; at last, Suleiman, Pasha of Bagdad, received an order to attack them, and a combined army of Turks and Arabs, under Ali Kiaya, penetrated, although with much loss and considerable difficulty, into the district of Lahsa, but Abdalaziz, the Wahabi Chief, having bribed *Shawi-zadeh*, the principal adviser of Ali Kiaya, this Muslim General retreated to Bagdad at the moment when he might have triumphed over his enemies; the treason, however, was soon discovered, and when Ali Kiaya became Pacha himself, *Shawi-zadeh* was put to death. A few months after this retreat of Ali Kiaya, the ferocious Wahabis surprised and pillaged Imam Hussein, where they perpetrated the most horrible cruelties; they also demolished the chapel which contained the tombs of Ali's sons, so venerated by all Persians, and returned to Drehyeh with two hundred camels bearing their immense booty.

This occurrence spread consternation all over Bagdad, and at

Tehran, (the capital of Persia,) whence Feth Ali Shah wrote a letter of reproach to Suleiman Pasha, and threatened that he would send an army of his own Persians to exterminate those new enemies of the Musulman religion. The Pasha, in reply, assured his Majesty, that he would be more vigilant in future, and act with unremitting activity against the common foe; yet Abdalaziz every day became more formidable, and extended his dominion over many towns which the fate of Imam Hussein deterred from opposition.

These successes encouraged the Wahabis to greater achievements, and the severest wound which could be inflicted on the Mahomedan faith, was the surrender of Mecca, the *holy city*; where, as the inhabitants had not resisted, their lives were spared, with the exception of twenty Sheikhs, who had publicly declaimed against the new religion. The Wahabis were induced, on this occasion, to act with less cruelty than usual, by the respect which they entertain, as we before mentioned, for the *Caaba*. In the midst of this successful career, Abdalaziz was assassinated, (November 13, 1803,) by a Persian, who had lost his three sons in the massacre at Imam Hussein, and from a desire of revenge had assumed the character of a Wahabi: he was burnt alive, but the Musulmans, who regard him as a holy martyr, declare that the flames not having deprived him of life, he was delivered to an executioner, and suffered decapitation.

Schoud was proclaimed successor to his father Abdalaziz, by the unanimous suffrages of the Wahabis, and he continues to preserve amongst them such a spirit of religious fanaticism, and ambition of conquest, as not only renders them a terror to bordering nations, but seems to insure them the universal monarchy of Asia. In the mean time, their respect for the English will be sufficiently evinced by the following anecdote:—Some Wahabis of the desert having intercepted a messenger from Mr. Manesty, the British agent at Bassora, detained one of his letters; this gentleman complained of the insult, and demanded satisfaction in a high tone. The Sheikh exerted himself to discover the guilty person, and having found him, cut off his head, then dipped his hand in the unfortunate Wahabi's blood, impressed his sanguinary fingers on the letter, and sent it to Mr. Manesty, desiring him to consider the marks which it exhibited as proofs of his attachment, and of his promptness in punishing the culprit.

During the year 1806, several of those pious Musulmans, who formed the caravan of *Hajis*, or pilgrims, on their way to Mecca, were massacred by the Wahabis; these sectaries levied a heavy contribution on those whom they suffered to live and broke the sacred *mahmel*, or box, containing the Grand Signior's offerings to the tomb of Mohammed, a circumstance regarded by the Turks at Aleppo as portending the fall of Musulmanism. The few pilgrims who were permitted to enter Mecca, had the mortification of finding all the Mosques destroyed, the exterior ceremonies of their worship abolished, and the ministers of their holy religion exterminated; the *Caaba* alone remained uninjured.

Medina has since become a prey to these fanatics, and although they have experienced occasional repulses, yet there is reason to apprehend that Syria and Mesopotamia will also yield to their power. Bagdad,

Bassora, Mousul, Aleppo, and Damascus, the principal cities of those provinces, however fortified they may be, cannot long resist the overwhelming torrent; for although the Wahabis never think of besieging a place according to the rules of military art, yet by plundering the villages, stripping all caravans, and preventing all means of obtaining relief or provisions; their enterprises are generally rendered successful.

In 1807, the town of Ana, situated on the River Euphrates, was sacked by the Wahabis, who destroyed by fire and sword, not only the place, but most of the male inhabitants, carrying off immense booty, and a great number of women and children, whom they keep as slaves.

NOTICE OF

*ANIMADVERSIONES IN JUVENALIS SATIRAS, SIVE CENSURA
EDITIONUM RUPERTIANARUM, AUCTORE J. R. AUG.
HEINECKE, Halis Sax. 1804. Octavo, pp. 108.*

THE Student, who wishes to make himself a master of Juvenal, will find it worth his while to pay some attention to these few pages, which successfully illustrate many a difficult passage in this popular, but obscure author. They will at the same time enable our readers to make a proper estimate of Rupert's edition, which has always appeared to us to enjoy a higher reputation than its merits ought to have secured to it, partly from the pompous recommendation of its own utility and pretensions by the Author himself, partly from the circumstance of its being a bulky volume, which seems to contain every thing valuable in the preceding commentators, and partly from the circumstance of its being published by one of the Germans, upon whose industry, learning, and knowledge of their subject, we are accustomed to rely, and especially by a man, who had been previously introduced to our notice. The Clarendon-Press, by the recent republication of Rupert's own epitome (with but few additions and alterations) in one volume octavo, has made our countrymen more familiar with Rupert's work, and we are therefore the more anxious to put the Student upon his guard. Conformably to the plan, which we have adopted in our sketch of Kuster's Edition of *Xenophon's Economics*, we shall cite the whole Preface with the introductory stricture, and then make some other extracts from the Work, without any comments, to prove the

truth of our opinion with respect to Rupert's merits as a Critic and a commentator, and with respect to the worth of our Author's own observations :

LECTORI ATQUE ET ERUDITO:

Triennium fere est, quum in colligenda materia ad grammaticam Latinam, quam scribo, argenteæ, quam vocant, ætatis scriptores, excutere inciperem. Mox ad Juvenalem accessi, quippe qui primum poetas mihi tractandos sumerem, eumque jam aliquanto ante lectum accuratius cognoscere studui, adhibitis omnibus commentariis, quotquot nancisci possem, ut etiam ex his congererem, quæcunque ad grammaticam linguæ Latinæ rationem pertinerent. Sed statim in initio lectionis animadverti, quantum ii, qui ad Juvenalem edendum accessere, futuro editori reliquissent elaborandum, talique modo enata est cupido novæ editionis parandæ. Sepositis igitur tantisper aliis laboribus totum me Juvenali dedi, ut justam familiaritatem cum eo contraherem, et cum omnibus scriptoribus, quos aliquid ad Juvenalem sive emendandum, sive illustrandum facturos, arbitrabar. Postulari id par est ab unoquoque editore, maxime si Critici partes agere velit. Sed parum hoc adhuc factum est ab editoribus Juvenalis. Loquar tantum de recentioribus. Henninius maxime hoc nomine meritis est de Juvenale quod ea, quæ hic, illic, ad Juvenalem illustrandum scripta essent, in unum corpus colligeret; ipse de suo pauca admodum bona addidit. Post Henninii labores pauci inventi sunt, qui Juvenali operam suam dicarent. Tandem exortus est cl. Rupertius, qui in præfatione suæ editionis, quam anno 1801 cum docto et indocto orbe communicavit, multa et egregia promittit, et id se præstare voluisse testatur, ut qui suam editionem haberent, ceterarum evolvendarum cura supersedere possent. Sed quod pace viri cl. dixerim, rem longe aliter inveni. Inutiles conjecturæ, quarum vix una probanda, multi errores in interpretando ubique apparent; ut breviter dicam, nulli fere loco difficiliore lux allata est. Quod judicium ne cui iniquum videatur, speciminis loco censuram editionis Rupertianæ agere institui. Jam quum nuper nova editio Satirici a cl. Rupertio parata prodiit, et hujus rationem habebam. Quamquam non ita multum a majore differt, et omnia vitia hic iterum invenias; animadversiones tantum in epitomen redactæ. Neque tamen in eo solum acquiescam, ut cl. Rupertium et superiores editores corrigam, sed etiam sub examen revocabo, si qua alia ad Juvenalem illustrandum scripta a cl. R. haud notata sunt. Molestum sane scribendi genus, quod in aliorum erroribus refutandis versatur, sed solo veritatis amore hunc laborem suscepi, sine ira et studio, quorum causas procul habeo.

Scrip. Halis. d. 1. Jun. 1804.

Cl. Rupertius in præfatione consilium, quod in hac editione secutus sit, copiose exponit, i. e. præfationem, quæ Siliano carmini præfixa est, ad verbum fere repetiit. In hoc certe impedire potuit, ne libri moles nimis augeretur, nam ea semel legisse satis erat. Sed aliter visum viro docto, siquidem in præfatione ad minorem editionem eadem fere recoxit. Inde factum est, ut verba cl. Heynii in præf. Virg. quater legenda sint, apud eum ipsum, ad Silium, et bis ad Juvenalem.

Vix, puto, ipse vir doctus tantum pretium statuit verbis suis. Sed hæc verbo notasse sufficiat. Duplex editoris officium est. Alterum consistit in textu constituendo; alterum in interpretando. Ad integritatem textus restituendam requiruntur codd. MSS. et veteres editiones. In his colligendis felicissimus fuit cl. R. quippe qui tum veteres editiones, tum codd. MSS. undique nactus sit, ut merito gloriari possit nulli superiorum editorum tantam copiam ad manum fuisse. In his subsidiis sunt quoque conjecturæ Schraderi, ut hunc potissimum nominem, quæ ex margine editionis Henninii corrasæ satis magno numero ad cl. R. venere. Sed ex his conjecturis vix una alterave tanto viro digna est. Maximam partem, aut Herbell qui misit, aut cl. R. melius suppressissent, quod Schraderum fecisse, si suas conjecturas ei retractare licuisset, mihi persuasum est. Ex MSS. et edd. cl. R. collegit varr. lectt. easque sub textu posuit. Utilem sane navavit operam, sed in eo reprehendendam, quod et manifesta vitia enotavit. Nonne maculatum est huiusmodi var. lec. offerre? *Sat.* 1, 61. pro *Automedon*, *Automedon*, *Authimudon*, *Autromedon*. *Sat.* 2, 6. pro *Pittacon*, *Pictacon*, *Pyctacon*, ibidem 92, pro *Cecropiam*, *Cetiopeam*, *Cyclopiam*, et pro *Cyitto*, *Coryton*. *Sat.* 3, 103. pro *Endromidem*, *andromydem*, *andromedem*, *andromadem*; ibidem 184. pro *Cossum*, *Quossum*, *Quonssum*; ibidem 217. pro *Euphranoris*, *Eutrinoris*, *Efranoris*, et pro *Polycleti* *Polydicti*, *Pollideli*, *Polludeti*, *Pollicheo*. *Sat.* 6, 110. pro *Hyacinthos*, *Jacinctos*, *Jyacinctos*, *Zacynthos*. Sed satis est nugarum. Facile consentientem in his quæ dixi habebat cl. R., quum ipse acerbe ejusmodi laborem vituperet in præf. min. edit. p. 11. "Rudem et indigestam congerunt molem variarum lectionum," (loquitur de Criticis maxime Batavis) "vel potius, longe maximam certe partem, quisquiliarum sordiumque monachicarum, quibus librariorum tum stuper, tum negligentia inquinavit antiquas editiones et codices MSS. qui pæne omnes sunt recentes et vix digni, in quibus excutiendis contereundisque oleum et operam perdas." Multa loca ex fide codd. MSS. se correxisse ait, aliorumque qualicunque ingenio suo emendandorum periculum fecisse, neque tamen conjecturas suas in textum recepisse, nisi ubi vulgata plane inepta esset, et quisque eas probaret, qui rei criticæ usum haberet et linguam Latinam probe calleret, *Præf. ad Silium* p. 75, ad Juvenal. p. 29. et min. ed. p. 18. Designatæ maximam partem conjecturæ sunt *Præf.* p. 28. sed, quod jam monui, ex omnibus his conjecturis vix una probari potest. Omnes fere probant editorem neque rei criticæ usum habuisse, neque linguam Latinam satis callere. Sæpius ludere videtur, v. c. *Sat.* 14, 310. seqq.

Mensura tamen quæ

Sufficiat censib, si quis me consulat, edam :

In quantum sitis, atque fames et frigora poscunt.

Hic in var. lect. annotatur: "*En quantum* suspicari possis, at vide Comment." Et in commentario hæc loquendi ratio illustratur. Sed quid opus est conjectura, si *in quantum* bene se habet, quod non solum argenteæ ætatis scriptoribus, sed etiam aureæ frequentatum, docet magnus Ruhkenius ad Vellei. 1. 9.

Sat. 5. 160. 161. (P. 8.)

*Quum veniet contra, digito compesce labellum,
Accusator erit, qui verbum dixerit, hic est.*

Vide quas turbas excitaverint interpretes in loco sane non difficili, cujus sensum plane perverterunt. Pro *verbum* nonnulli MSS. *verum*, quod arripuit Britanicius, et ridicule explicat, ita ut refelli non mereatur. Plathnerus emendavit *si verbum dixerit*, Rupertius *quum verbum dixerit*. Omnibus his non opus. In sequenti versu Lambinus, Grævius et Lubinus legere volunt *hic st* vel *st h. e. hic tace*. Heinsius volebat *hic st* et Burmannus Secundus ad *Anth.* Tom. 1. Lib. 3. *Ep.* 188. legit,

Cum veniet contra st! digito compesce labellum.

quod ineptum est. Sed audiamus Rupertium explicantem: "Quum tibi obviam veniet Tigellinus tace, alioquin ille mox accusator erit, qui imperatori dicit *hic est* ille improbus, qui famam tuam lædet, tibi maledicet, (sed de imperatore non erat sermo); nisi malis, qui Casari te obviam ei venientem digitis monstrabit dicens, *hic est* ille! nam hoc sufficit, et crimen, cujus te insinuat probare, nihil attinet." Aia tu? Si Juvenalis hoc ita expressisset, quovis tirone pejus balbutiret: Sed jam tempus est, ut ipse aliquid proferam, quod Juvenale dignum sit. Ante *qui* subintelligendum est *ejus*, vel *ei* de qua Ellip. quæ sapissime imperitis librariis et Criticis tenebras effudit, cf. Gronovium ad Liv. 23, 15. Ducker. ad Flor. 1, 1. Cort. ad Sallust. Cat. 13, 2. et ad Cic. *Epist. ad diver.* 3, 6, 7. Jam sensus vel optimus efficitur. Responderat poeta monitori; se vix sibi temperare posse, quin eum, qui patruos tres veneno necasset, et tamen summa pompa per urbem veheretur, acriter carminibus perstringeret. Huic monitor: Cave facias; non modo satiram in eum ne scribas, sed si tibi forte occurrat, ne verbum quidem proferas, quod eum offendere possit, nam etiam accusator erit ejus i. e. accusabit eum, qui tantummodo hæc paucula dixerit *hic est*, i. e. ut jam Grangæus sensisse videtur, quem haud intellexit Rupertius, *hic est* ille sceleratus homo. Hæc verba *hic est cum* contemptu pronuncianda sunt, plane ut nos *das ist der*, ubi ex modulatione vocis intelligitur laudemne et admirationem indicet, an vituperationem. Quam ob rem ut præcis sententiam complectar, hoc dicit—Non solum si satiram scripseris, maximas poenas dabis, sed si vel, ubi ille tibi occurrit, alteri dicas, *hic est* ille sceleratus. Valeant igitur Interpretes cum suis conjecturis.

Sat. 7. 106—114. (P. 13.)

*Dic igitur, quid caussidicis civilia præsent
Officia, et magno comites in fasce libelli?
Ipsi magna sonant: sed tunc, quum creditor audit
Præcipue, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen;
Tunc immensa cavi spirant mendacia folles
Conspuiturque sinus: veram deprendere messem
Si libet, hinc centum patrimonia caussidicorum
Parte alia solum russati pone Lacernæ.*

Nihil hic videt totus interpretum grex. Audiamus novissimum. "*Ipsi* caussidici *magna sonant*, vocem valde intendunt et clamant, (*magna* sc. verba, adverb. ut *magnum* pro valde, vel clara voce, sonant, loquantur, et quidem ingenti vocis intentione: doctae dicendi formulæ *magna* et *magnum loqui*, et *sonare* passim occurrunt, sed plerumque ad magniloquentiam vel jactantiam spectant, cf. Burmann. ad Val. Flac. 1, 262. et Vulp. ad Prop. 2, 15, 53.) *sed tum præcipue, quum creditor audit*, quum pro creditore dicunt (quod malim quam, quum adversus creditorem agunt caussam,) adeoque in re pecuniaria, in qua acrius et majori vocis intentione disceptari solet de jure; vel *si latus eorum tetigit*, pulsarit debitor, cujus caussam agunt, qui creditum negans acrior est et esse solet *illo* creditore, et *qui debitor venit ad dubium* faciendum, negandum *nomen* debitum, vel ad caussam de incerto debito agendam, *cum grandi codice*, tabulis accepti et expensi." Haec cl. R. præeunte Britannico, quæ perversissima sunt. Primum nulla, si hanc expositionem admisieris, oppositio inter *Ipsi magna sonant*, &c. et *veram deprendere messem*, quod bene vidit Lubinus, qui scribere jubet, *verum*, h. s. Labores caussidicorum magni, sed fructus inde perceptus exiguus. Futilibus argumentis hunc refutavit editor Stadensis: *veram* majorem habere vim, et orationem fieri concinniorem!! Tum quæso, quid sibi velit *tò ipsi*. Scribendum fuit *quidem*. *Magna* quidem vocis intentione clamant sed messem etc. Planum erit ex his, esse alienam hanc explicandi rationem. Tu mecum expone in hunc modum. Dicit Juvenalis caussidicos non majorem fructum sui laboris percipere, non esse divitiores poetis et historicis, quos ante memoravit, negatque tam lucrosam eorum esse officium, quam ipsi jactant, mentiuntur, sed tum præcipue, quum creditor audit, vel quum argentarius (ita optime jam vetus Scholiastes) debitam pecuniam ab illis exigit, et cum codice accepti et expensi ad illos venit, cui non tuto pecunia credita videtur. Dubium nomen Juvenalis nominat quod fortasse solvi non potest. Taxat igitur Juvenalis grandiloquentiam caussidicorum, qua utuntur coram creditoribus suis, quum tamen vix illis præstet eorum officium, ut e paupertate emergere possint. Quare creditoribus fumum vendere coguntur, ut famæ consulant suæ, et sint qui credere volunt. *Magna sonare* ea significatione usurpatum est, quam cl. R. usitatiores esse bene observavit. Si tali modo locum exposueris, neque Lubini conjectura rerum opus est, nec Rupertü pro *audit*, *ardet*, vel *audet* substituentis.

Sat. 6. v. 14—8. (p. 20.)

*Multa pudicitia veteris vestigia forsân,
Aut aliqua exstiterint et sub Jove; sed Jove nondum
Barbato, nondum Græcis jurare paratis.
Per caput alterius, quum furem nemo timeret,
Caulibus, aut pomis, et aperto viveret horto.*

Dignus est, qui cum nostro loco comparetur locus Calpurnii *Eclog. I. 37, 45.*

*Licet omne vegetur
Securo custode pecus, nocturnaue pastor
Claudere fraxineu nolit præsepia crate;
Non tamen insidias prædator ovilibus ullas*

*Afferet, aut laxis abiget jumenta capistris,
Aurea securâ cum pace renascitur ætas.*

Sed postrema verba nostri loci de mendo suspecta fuere novissimis interpretibus. Primam lectionem omnium codd. MSS. et editionum antiquarum sollicitavit Barthius in *Advers.* 22, 7. et legere vult, *sed aperto viveret horto*, quod nimis avide arripuit Heinninius et in contextu reposuit. Neutrum huc convenire dicit Rupertius, nam subjectum esse *nemo*, quod cum *aperto viveret horto* neutiquam conjungi possit. Igitur corrigit, *et operto viveret horto*, et in hac conjectura sibi tantopere placebat, ut eam in textum recipere non dubitaret. Sed nos has elegantias expellemus et quum hic locus, si quis alius, sanus sit, veterem lectionem in suam sedem restituemus. Nam ex *Nemo*, *Nolo*, *Nego*, Ne sæpe in proximo orationis membro adsumi significationem quæ affirmet, probat magnus Gronovius, *Observe.* lib. 4, 2. et jam ante eum Manutius ad Cic. *Pro Quinctio*, Cap. 26. Postea alii certatim hoc loquendi genus illustrarunt, cf. Heusing. ad Corn. *Eum.* 6. et ad *Datam.* 6, Cort. ad Sallust. *Jug.* 14. in *Excursu* et ad Cap. 106. Burman. ad Quintil. 10, 16. Ruhnken. ad Rutil. Lup. lib. 1, 13.

Sat. 10, 289—292. (p. 22.)

*Formam optat modico pueris, majore puellis,
Murmure, quum Veneris funum videt anxia mater,
Usque ad delicias votorum; cur tamen, inquit,
Corripias? pulchra gaudet Latona Diana.*

Nesciebat vir doctissimus R. *inquit* esse usitatam formulam ubi aliquid nobis objici fingimus, et vel pro plurali adhiberi. Maxime hoc loquendi genus frequentatum Senecæ, quamquam nec alii scriptores ab eo abhorrent. Exempla quamlibet multa hic cumulari possent, sed ea jam plena manu dedere Interp. ad Liv. 34, 3. Bentlejus ad Hor. *Sat.* 1, 4, 78. et nuper Spaldingius V. C. ad Quint. Vide vel Schellerum in *Lexico Juvenum Usibus destinato*. Horum omnium ignarus V. C. pro *inquit* legendum conjicit *inquis*, tertiam enim personam duriorē esse propter ellipsin subjecti.

Sat. 3, 281, 282. (p. 31.)

*Ergo non aliter poterit dormire? Quibusdam
Somnum riva favit:*

Hæc per interrogationem efferenda esse, ut essent verba poetæ, primus voluit Grangæus, quem secutus est cl. R.; et sane alio modo expediri non possunt, Sed semper miratus sum, neminem tot editorum vidisse fraudem hic latere, versumque 281, a Juvenalis manu non esse profectum. Ac primum quidem absurda hoc loco esset talis interrogatio poetæ, qui in tota satira a vers. 20. ne verbum quidem profert et nil nisi Umbricium docentem querentemque audit, nunc vero tanquam deus ex machina procurrit et interruptit Umbricium quærens, an juvenes ebrii non dormire possint, nisi forte quem verberaverint. Sed fortasse dormivit Noster inter sermonem Umbricii, et quum de nocte audit, subito somno excitatus miratur alios dormire non posse,

nisi quem ceciderint. Tam insulse sæpius interrogare potuit. Præterea poterit vix locum habere possit, scribendum fuit *potest*.

Sat. 5. 146—148. (p. 32.)

*Vilibus ancipites fungi ponentur amicis.
Boletus domino; sed quales Claudius edit
Ante illum uxoris post quem nil amplius edit.*

Spurii hi versus et inepti mihi videntur. Quæro enim quid sibi velint verba: *sed quales Claudius edit ante illum*, etc. cl. R. explicat: *non venenator* et revera alius sensus his non inest. Sed quæro iterum, cur hæc adjiciantur, domino non dari boletos venenatos. Hoc, ut opinor, jam per se ipsum patet, dominum, auctorem cœnæ non jussurum sibi dari edulia venenata. Quis ferret hæc: Dominus qui ceteros invitaverat sibi poni jussit lepores, sed haud venenatos, ceteris convivis vero carnem viliores. Absurda hæc esse, nisi fallor, jam subodoratus est Schurzfleischius, qui versus hos ordine, quo cum maxime feruntur, contra mentem poetæ esse pronunciat et in hunc modum ordinandos et corrigendos,

*Boletus Domino, fungi ponentur amicis
Vilibus ancipites, seu quales Claudius edit.*

Præterea tantum abest, ut verba postrema

post quem nil amplius edit

festive pro, *quo periit*, dicta putem cum cl. R.; ut absurdissima judicem. Sed talia magis sentiri quam verbis explicari volunt et mire diversa semper fuerunt et sunt judicia hominum de pulchritudine alicujus loci. Tu mecum hos tres versus e medio tolle.

Sat. 6. 23, 24. (p. 53.)

*Omne aliud crimen mox ferrea protulit ætas.
Viderunt primos argentea sæcula mæchos.*

Hos versus transpositos esse suspicatus est Schraderus in *Emendatt.* p. 139, eunique sequitur cl. Ruperti. Verissima hæc; si uterque versus Juvenalis est, non possumus non cum Schradero facere. Sed versus postremus spurius; nil est enim nisi mera repetitio eorum, quæ jam supra dicta erant. Saturno rege, sive ætate aurea, pudicitiam fuisse in terris nullosque mæchos, monstrat poeta. Nonnihil, pergit, pudicitia fortasse fuerit, Jove regnante, sed tantum initio ejus imperii, mox enim pudicitia abiit. His jam satis demonstraverat, quamquam haud expressis verbis, argenteo sæculo primos fuisse mæchos. Adjicit adhuc: Antiquum et vetus est alienum lectum concutere atque sacri genium contemnere fuleri, i. e. jam argentea ætate mæchi fuere. Jam videbis, quam insulsa hæc, quæ sequuntur: Viderunt primos argentea sæcula mæchos. Margini hæc illita, unde postea alieno loco in textum migravere.

Sat. 1. 1. (p. 44.)

Semper ego auditor tantum? nunquamne reponam?

In verbo *reponere* quosdam hæcere video, sed *reponere*, h. l. idem

esse, quod *rependere* clarum fiet ex Seneca *de Ira* 1. 3. : “Aristotelis definitio non a nostra abest; ait enim, iram esse cupiditatem doloris reponendi,” ubi Lactantius habet *rependendi*: Eadem enim verba affert *de Ira Dei*, Cap. 17: “Aristotelis definitio non multum a nostra abest, ait enim, iram esse cupiditatem doloris reponendi.”

Sat. 1. 26—29. (p. 50.)

*Quum pars Nilivæ plebis, quum verna Canopi,
Crispinus, Tyrius humero revocante lacernas,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ.*

In his verba, *Tyrius humero revocante lacernas*, multum negotii creaverunt Interpretibus. Vir incomparabilis Joh. Fred. Gronovius, cui omnes principatum in his literis concedunt, *Observ. Lib. 2, 19.*, explicat, adstrictas et religatas fibulis habente. Sed ipse non multum huic explicationi tribuisse videtur, et, ut verum fatear, vix eniquam placere potest. Ferrarius *de Re Vest.* 4, 13. putat *Tyrius lacernas* esse leviores et tenuiores, quas per æstatem delicati gestarent, harumque plures de die mutasse Crispinum, ut Zoilus ille Martialis in hora mutavit Syntheses; in hujus sententiam se inclinare profitetur Rupertius; Sed, si quid video, hæc explicandi ratio plane aliena est ab usu loquendi. Grævium, qui conjecit,

Lacernus

Ventilet æstivo digitis sudantibus auro,

jam satis refutavit Rupertius. Igitur amplius quærendum est, et, ni fallor, locum recte explicatum dabimus. Sensem statuo, hunc: cujus mollis humerus revocat Tyrias lacernas, i. e., postulat ob mollietiem, ut deponantur lacernæ graviores et crassiores quas per hyemem gestaverat, induanturque tenuiores et leviores, quas semper æstate gestare solebat, *revocat* dicit Juvenalis, quia jam proxima æstate et sæpius eas gestaverat, sed incipiente hyeme deposuerat, nunc, quum rursus æstas est, revocat, i. e., resumit æstivas. Revocari enim dicitur, quod aliquamdiu intermissum, ad pristinum morem et usum, reducitur. Cf. Ducker ad Sueton. *Vesp.* Cap. 16. Plures ob causas igitur male audit Crispinus, quia nec humerus pati possit graviores lacernas, nec digiti magnos annulos, sed utraq; pro diversitate anni temporum diversa sint. Vide, quanta vis insit sententiæ, quam doleo Interpretes non recte cepisse.

Sat. 6. 196. seqq. (p. 82.)

*Quod enim non excitet inguen
Vox blanda, et nequam? digitos habet. Ut tamen omnes
Subsidant pennæ; dicas hæc mollius Hamo
Quamquam et Carpophoro: facies tua computat annos.*

Corrupta hæc esse, nemo negabit. Cl. R. legere vult *et tamen*. Tu mecum scribe *Attamen* pro *ut tamen*, et sana fateberis omnia.

Sat. 10. 148—150. (p. 94.)

hic est, quem non capit Africa Mauro,

*Percussa Oceano. Niloque admota tepenti
Rursus ad Æthiopum populos, altosque elephantos.*

Hi versus multum negotii fecerunt interpretibus, qui primum laborant in distinctione. Henninius cum aliis punctum ponit post *tepenti*, et, sublata distinctione post *elephantos*, colon post Hispania. Rupertius distinxit, ut nos itidem fecimus, et bene quidem, nam in illa distinctione constructionem turbat vox *imperiis*. Tum pro *altos* habent nonnulli codices *alios*, et Plathnerus conjecit *albos*, quod probat Cl. Jacobsius. Maxima vero difficultas esse videtur in voce *rursus*, inde R. conjecit *prorsus*, et Jacobsius *furvos*. Cave credas. Similis Locus est Manilii *Astron.* Lib. 4. 596, 602., quem Juvenali ante oculos fuisse puto:

*Ipsa natat tellus pelagi lustrata corona,
Cingentis medium liquidis amplexibus orbem
Inque sinus pontum recipit, qui vespere ab atro,
Admissus, dextra Numidas Labyamque calentem,
Adluit, et magnæ quondam Carthagini arces.
Litora que in Syrtes revocans sinuata vaduas
Rursum usque ad Nilum directis fluctibus exit.*

Apud Manilium quidem adjectum est verbum *exit* et apud Nostrum desideratur verbum. Sed ex verbo *admota* assumendum est *extensa*. Talia non inusitata; cf. Perizon. ad Sanct. 4, 8. Tum desideratur copula, de quo supra dixi. Jam sensus: Ne Africa quidem sufficebat Hannibali, quamvis maxima sit. Adluitur Oceano Mauro, extenditur usque ad Nilum, prætereaque ad Æthiopiam, ubi magni elephantum sunt. Magni Africae elephantum memorantur eidem Manilio 4, 667.

Et vastas Elephantos habet, sævosque leones.

Quamquam Bentleius hunc versum spurium esse judicat. Nescio quam vere."

FONTES
quos
TACITUS
IN
TRADENDIS REBUS ANTE SE GESTIS
VIDEATUR SEQUITUS
PAUCIS INDICAT
J. H. L. MEIEROTTO.

BEROLINI:
SUMPTIBUS JOH. CAROLI FRIDERICI REILLSTAB.
MDCCXCV.

RES non ita diu ante se gestas sibi literis consignandas sumserat Tacitus. Nostri ævi scriptores, dum recentissima quæque sibi describenda sumunt, in eo forsân laborent, quomodo vitent, quod evulgare non liceat neve conveniat; raro vere in eo, unde nanciscantur et habeant, quod omnino dicant. Commentarii quippe tot diurni, perennes vel perpetui hodie cuncta, facta infecta, consulta, inchoata, ommissa, undique collecta offerunt. Eadem exiguo plerumque temporis spatio interjecto jam sæpius alia sub forma sub censuram revocantur, dijudicantur, modo novis rationibus adstructa constituuntur, modo melius cunctis perpensis evertuntur, ut historicus cuncta tantum non præparata inveniât.

Tacito vero ipsum rerum narrandarum argumentum latens sæpe investigare, sedulo tecta et obscurata elicere, manca et mutila membris aliunde conquisitis restituere, sanare, et in formam integri corporis redigere erat necesse. Perperam igitur auctoris prisci laborem æstimaremus ex facilitate hac ævi nostri. Arduum contra negotium sibi imposuisse Tacitum fateamur. Non externas tantum res imperii Romani bellis perpetuis et gravissimis implicati per centum fere annos; non provincias tantum, regionibus tam vastis terminatas, quam quidem orbis terrarum tum patere videretur, explicandas sibi destinarat: verum etiam acta per pacem insidiosam, et res domesticas urbis hominibus subdolis frequentissimæ accuratius percensendas. Eque his rebus non tantum ea, quæ in actis senatus, in concionibus, orationibus, sententiis, in legibus vel rogatis vel oppugnatis continerentur, verum etiam vitam describere, effigiem quandam se dare velle profitetur imperatorum, principum, eorumque amicorum; tum magistratuum, senatorum, privatorum, mulierum adeo, quotquot vixerint virtutibus vel vitiis memorabiles. Neque vero illa tradere velle, uti descripta ab aliis auctoribus accepisset, ne commendatio suæ narrationi unice a compositione apta et concinna quæreretur: res ipsas potius inquirendas, probationes ab aliis allatas excutiendas, testimonia quasi a cognitore vel quæsitore ponderatur referenda sibi ducebat, ut non quale circa aliorum fidem suum iudicium, sed quæ ipsius fidei et mentis integritas esset, spectari vellet. Ipse igitur dijudicari velle, non tantum quid considerando, perpendendo utramque partem perspicere posset; quomodo mente valeret: sed potius quæ sentiret, quis qualisque ipse esset. Id de tam diffusis per vastum imperium rebus, de tot hominibus, qui per tres ætates vixissent, præstare, vel ingenioso arduum, nisi idem vero summam contentionis vim adhibere velit, temerarium adeo putemus.

Habuisset quidem insigne levamentum hujus operæ, si iudicia æqualium, et sermones civium de unoquoque homine, vel insigni ejus facto servata, et literis consignata ad eum pervenissent. Nam numquam diu æquales tum fallebantur circa alicujus mores, factorum dictorumque indolem et naturam. Quis vero, præter eos, qui ipsi historiam conscribere vellent, hæc omnia literis consignare, operæ duxerit pretium? Quis vel otio eo fruebatur, ut posset, quis libertate adeo valebat, ut auderet, quis posteritatis amore sic incendebatur, ut in gratiam orituri

alicujus inter posteros historici vellet cuncta complecti? Quærere quidem Tacitus poterat et debebat, an qui existerent, unde hæc describere daretur; sed sperare ingredienti suam narrationem vix licebat, fore ut ob copiam scriptorum opera difficili sane colligendi, conscribendi, vel potius recens formandi integrum corpus superederet.

Auctores, quos rerum percipiendarum causa Tacitus
potuisset consulere.

Exemplaria quidem, quomodo historia recte conficeretur et apte conscriberetur, proximum, ut constat, ævum illi offerebat. Memorat ipse illos, a quibus quippe *claris scriptoribus veteris populi Rom. prospera, vel adversa memorata essent: temporibus Augusti*,¹ inquit, *dicendis non defuere decora ingenia. Omitto Sallustium, rerum Romanarum florentissimum auctorem. Ex mente sua, cæterum Cremutii Cordi ore Titum Livium eloquentiæ ac fidei præclarum inprimis nominat*;² *Asinii Pollionis, Mess. Corvini* opera historica spectatissimis fide et libertatis sensu annumerat.³ Non hos tamen solos antiquioribus auctoribus, ex quibus historiæ et annalium argumentum haurire Tacitus nequaquam posset, merito annumeres; verum etiam Cremutium Cordum, quippe qui Augusto, sane hac lectione delectato, historiam suam prælegisse dicitur, præterea T. Labienum, cujus libri, teste Seneca, primum ex SCto exusti fuerant.

Neque Græcorum celebratissimi Dionysius, Diodorus, huc non referri debent, qui remota tantum tempora sibi pertractanda sumserant: neque vero a Plutarcho, quinquam infra Antonium et Augustum Othonis vitam describendo descenderat, magnopere rebus inde repetendis adjuvari, neque in ornandis exemplo instrui poterat; nam is sub Nerva et Trajano demum inclaruit. Græcus vero homo, isque externa commoratione, et vitæ annis ipsis remotior, non accuratius Romano res Romanas reddere posse videri debebat, neque liberius audere.

Numerosa tamen superesse videtur scriptorum classis, quos ob inclarescendi studium omnino silere pigebat, qui vero vel tædio temporum, vel metu, ne cuncta et proxima quæque vel adeo præsentia narrando potentes irritarent, aliena et externa describere præoptabant. Huc in primis referendus videtur Cornelius Nepos, qui mente sane civili et Romana percitus, tamen potius Græcis aliena singulari amore prosequentibus rependere quasi operam malebat, quam res omnes sui ævi exponere. Sic post eum L. Arruntius, Sallustii alias imitator, bella Punica sibi scribenda elegerat; in quo argumento etiam C. Silium Italicum famam captare voluisse constat. Trogus quidem Pompejus mundi quasi origines se daturum professus, idque ingressus, tamen in rebus Macedonicis subsistere, historiamque inde Philippicam nominari maluit. Notissimum in eodem argumento declamatorem Curtium Rufum non est, quod hic memorem. Alii, qui in Romanis quidem rebus describendis consistendum sibi esse ducerent, compendii

¹ Annal I. 1.

² Annal III. 30.

³ Annal IV.

formam sequebantur, cuius lege prætexta accuratam quamque vitiorum et scelerum expositionem vitarent. Alii, cum Vellejo et Floro, Dominorum observantia et cultu abrepti, in foedam adulationem modo principibus viris, modo Romanis omnino datam sese effundere. Quibus nec silere volupe videretur, neque ad adulationem se demittere, hi partes aliquot rerum præsentium excerpere. Imperium e. g. Neronis, Domitiani, quæ vituperare per deos hominesque, et per ipsos tyrannorum successores licebat, religiose C. Plinius descripsisse fertur. Alii argumentum omnibus probatum, in quo offendere non possent, eligere; sic annales Vespasiani et Titi separatim scriptos invenies. Alii externa quæque, remotissima ab urbe, inque extremis finibus Romani imperii gesta literis consignare. Sic multi, ne res urbanas tangerent, situm et populos Britannia, ad ostentationem curæ et ingenii evulgavere, naturam Oceani, *quamquam non satis comperta, eloquentia percoluere.*¹ Sic C. Plinius ipse omnium bellorum Germanicorum accuratissimus auctor audire, quam res Romanas tradendo sibi scriptisve periculum excitare maluit. Alii, principes quippe, qui sine periculo, non tamen sine modestiæ laude id acturi viderentur, ad exemplum C. Julii Cæsaris res suas conscripserunt. Dum hic Augustum, M. Vipsanum Agrippam, Tiberium, immo Claudium, et inter terminas principes Germanici filiam, Agrippinam Neronis matrem memorare licet, ex tot privatis contra vel ducibus, vel Consularibus, si ab antiquioribus Cicerone, Rutilio, Scauro discesseris, neminem fere vitæ suæ auctorem memorare datur. Si pauci modo scribere fuerint ausi; nullum propinquorum ea, quæ libere conscripta essent, in vulgus exire esse passum, apparet. De causis his aliisve, cur talia, vel cum cura conscripta, postea studio et admirationi legentium subtraherentur vel celabantur, Tacitum ipsum² audias. “Ac plerique, suam ipsi vitam narrare, fiduciam potius morum, quam arrogantiam arbitrati sunt: nec id Rutilio et Scauro citra fidem aut obtrectationi fuit. Adeo virtutes iisdem temporibus optime aestimantur, quibus facillime gignuntur. At mihi, nunc narraturo vitam defuncti hominis, venia opus fuit: quam non petissem, ni cursaturus tam saeva et infesta virtutibus tempora. Legimus, cum Aruleno Rustico Pætus Thræsea, Herennio Senecioni Priscus Helvidius laudati essent, capitale fuisse: neque in ipsos modo auctores, sed in libros quoque eorum sævitum, legato triumviris ministeriorum ut monumenta clarissimorum ingeniorum in comitio ac foro urerentur.”

Iniquius omnino tum scriptoribus omnibus fuisse consultum, si non alia omnia loquerentur, insignis Taciti nostri locus,³ foret indicaturus. “Igitur, ut olim plebe valida, vel, cum patres pollerent, noscenda vulgi natura, et quibus modis temperanter haberetur, senatusque et optimatum ingenia qui maxime perdidicerant, callidi temporum, et sapientes credebantur: sic, converso statu, neque alia re Romana, quam si unus imperitet, hæc conquiri tradique in rem fuerit: quia pauci prudentia honesta ab deterioribus, utilia ab noxiis discernunt; plures aliorum eventis docentur, ceterum profutura, ita minimum ob-

¹ Vit. Jul. Agric. c. 10.² Agric. l. 2.³ Annal. 4. 33.

lectionis adferunt." Restabant tamen forsitan, sique non pauci, qui quas res viderant, et quarum pars magna fuerant, consignatas reliquerant. Meminit omnino Tacitus eorum, qui res per bella civilia gestas eo fere tempore, quo gestae fuerant, aliis tradidissent.¹ Sed quum ne unius quidem eorum nomen memoret, quum sic eos excitet, ut fidem penes testes sine nomine et auctoritate esse jubeat, facile judicari potest, Tacitum non magnopere illorum rationem habendam voluisse. Quin, quae ex ejusmodi auctorum scriptis hauriantur, ideo non pro verisimilibus, minus vero pro affirmatis, duci debere alibi² aperte indicat. "*Nec sciri potest* — — — — — *Scriptores temporum, qui potente rerum Flavia domo, monumenta belli hujusce composuerunt, curam pacis et amorem rei publ. corruptas in adulationem causas tradidere.* Talium igitur auctoritati ex suo assensu pondus accedere nefas habebat.³ Ceterum testimonio cuivis, immo rumori, si iis semel divulgata per aliquod temporis spatium repetita, multisque probata fuissent, id tamentribuendum putabat, ut in suam narrationem reciperet. *Vulgatis traditisque demere fidem non ausim.* Ideo saepe sibi religioni ducit, testimonium aliquod omittere, quod usquam repererat, etiamsi rationes historiae conscribendae aliud quid suasissent. *Asseverare non ausim,*⁴ *quamquam alii tradiderint.* Certo quidem verbo, *ut affirmatur,*⁵ rumorem noster indicare, qui non omnino intercidit, et quamquam dignitatem testimonii non sit adeptus, auctori tamen omni circumspicienti non omnino omissendus videatur. Numerasse quippe illi videntur auctoritates, quasi iudices quas sententias. Ars ponderandi illa, et ex regulis critices suum cuique pretium statuendi nondum exstabat. Plinius in historia naturali exemplo sit, quem, quae ipse primus literis mandare non sustinisset, referre tamen non piget, non quod vera sibi viderentur, sed quod auctoris cujusdam nomine commendarentur. Insigne non minus hujus incuriae⁶ specimen Tacitus in sua originis gentis Judaicae expositione edit. Videbat ipse probe, testimonia recentissimi cujusque et gravissimi esse prae-

¹ Sic hist. L. 3. c. 25. *rem nominaque auctore Vipstano Messalla tradam.* et c. 51. *Celeberrimos auctores habeo.* Quos quum Tacitus se habere dicit, vulgus actorum illos nondum in manibus habere innuit. *Celeberrimi* autem Tacito ideo vocari videntur, quoniam viri ipsi, qui res sic viderant, vel sic sibi finxerant, rebus gestis quidem omnino, si minus scriptis suis nominis famam essent adepti. Vipstanus iste Messalla ipse rebus gestis interfuerat; ideo auctor vocari potest, non quasi omnibus scripserit, sed quod familiaribus, forsitan Tacito ipsi narraverit; quae adeo ob auctoritatem tanti viri Tacitus tuto repetere posse videtur. Aliter scilicet noster loquitur, si literis consignatas quasdam narrationes se ante oculos habere significat. Tum ut hist. I. 2. c. 37. legimus: *invenio apud quosdam auctores.* item hist. III. c. 54. *Quidam eadem tradidere:* et Annal. 5. c. 9. *Tradunt temporis ejus auctores.*

² Hist. L. II.

³ Hist. II. c. 50. *Conquirere fabulosa et fictis oblectare legentium animos procul gravitate coepti operis crediderim.*

⁴ Hist. III. c. 22.

⁵ Hist. II. c. 49.

⁶ Neque vero incuriam hanc Christianus Wormius emendare magnopere studuit, qui in eruditissimo sane *de corruptis antiquitatum Hebraearum apud Tacitum et Martialem vestigiis*, Hafniae 1693 edito libello novas quasdam, non fere minus, portentosas opiniones adstruit, non vero secernit neque dijudicat, ex quo fonte quaevis depravata et corrupta Tacitus hausit.

tenda, hinc de asphalto mirabilia exsequutus¹ addit: *sic veteres auctores. Sed gnari locorum tradunt.* Videt quoque, unicuique, qui talia colligit, testimoniis singulis quasi iudicium discernentis vel decidentis esse addendum: campi, quos ferunt olim uberes. — — —

— *Ego, sicut inclitas quondam urbes igne cælesti flagrasse concesserim, ita halitu lacus infici terram reor.*

Exquisivit præterea Tacitus ex viris militaribus ea, quæ ad expeditionem in Judæam, adque obsidium et expugnationem Hierosolymorum pertinerent. Verum ab iisdem repetere neglexit, quæ ad mores, opiniones, cultum, ad libros sacros Judæorum, quæ ad primordia huius gentis, et pristinam historiam explicandam facerent. Quod si longum fuisset, ex ipsis ducibus, vel ducum comitibus sciscitari, rescivisset tamen procul dubio, esse huic populo sua literarum monumenta, quæ ista cuncta continerent; et quamquam gens ex opinione Græcorum abstrusa teneat et amet, non deesse tamen libros Græca lingua conscriptos, et sic cum omnibus legendi cupidis posse communicari. Quamquam Judæi sub Tiberii imperio urbe fuissent pulsī, tamen id ipsum, quod quatuor millia *libertini* generis, quis idonea ætas, in insulam Sardiniam fuissent vecti, id ipsum inquam, quod tot liberti ob nullam aliam culpam, quam quia suis sacris essent dediti, superstitione infecti, et in codicibus suis retinendis pertinacissimi, servili modo forent habiti, Tacitum advertere debuisset, hæc sacra, quibus tam pertinaciter adhærent, digna esse, quæ ex ipsis fontibus cognoscerentur. Reperiri codices τωv LXX quam facillime Romæ potuissent, quum tot Judæorum synagogæ, tot Christianorum postea cœtus Romæ celebrarentur. Judæorum ritus, opiniones dictis at proverbiiis in Romanorum circulis et libellis exagitabantur; tot Proconsulum² in relationibus, tot senatusconsultis hæc disceptabantur. Concedamus porro Tacitum putasse, hos libros nequaquam ad historiam facere, quia ritus tantum et placita Judæorum continerent. Nonne hoc ipsum, quod inter Romanos primus hæc accuratius exponere posset, gravitati vel gratiæ operis instituti conveniens duceret? In argumento cæterum simili, quod tamen nunquam iudiciis provincialibus, relationibus Proconsularibus, Senatusconsultis et Imperatorum mandatis fuerat celebratum, quodque cum cæteris Judæorum rebus comparatum Romanis ipsis nullius fere momenti videri debebat, multo curiosior ipse fuit, curiosioresque lectores sibi finxit.³

“Est Judæam inter Syriamque Carmelus, ita vocant montem deumque, nec simulacrum deo aut templum, *sic tradidere maiores*, aram tantum et reverentiam. Illic sacrificanti Vespasiano, cum spes occultas versaret animo, Basilides sacerdos, inspectis identidem extis, quidquid est, inquit, Vespasiane, quod paras, seu domum exstruere, seu prolatare agros sive ampliare servitiâ; datur tibi magna sedes, ingentes termini, multum hominum. Has ambages *et statim exceperat sumus*, et tunc aperiēbat, nec quidquam magis in ore vulgi, crebriores apud ipsum sermones: quanto sperantibus plura dicuntur.”

¹ Histor. L. 5. c. 6.

² e. g. Plinii minoris, nostro familiarissimi.

³ Hist. II. c. 78.

Iterum, quum eundem Vespasianum adyta templi Alexandrini intrasse memorasset, adjungit: "*Origo dei nondum nostris auctoribus celebrata: Aegyptiorum antistites sic memorant — — — hæc de origine et advectu dei celeberrima.*" Adeo non displicuere nostro externa, ut potius cupide memorarit ea quæ ab auctoribus et exteris et fide minus dignis repetenda forent, quum per Latinos scriptores nondum essent communicata. Cur, quæso, non eadem illi mens est, dum tractat res populi, qui per tot annos restiterat armis Romanorum, quique ne post Titi victoriam quidem contemnendus videretur, quippe ejus triumphati præda, interque illam vasa, forte etiam codices sancte habiti, splendide ornati, Romæ ipsi decus addere, inque Titi monumentis locum mereri viderentur. Nescio an viro cuncta circumspicienti, et gravissima quæque sectanti hæc negligere licuerit? Cæsar imperator in ipso rerum gravissimarum et trepidarum, ancipitium decursu origines, sacra et opiniones Germanorum, Gallorum, Britannorum adeo non sibi omittenda duxerat, ut potius commentariis suis brevitate et rerum pondere se commendantibus, hæc inserere necesse duxerit. Cur Tacitus vero credidit, se superedere posse opera, hæc ex Judæorum sacris libris, quasi ex propriis sedibus et fontibus hauriendi et deducendi. Cur, quod promissimum fuisset, non ex Josephi historia transtulit? Concedamus sane, Josephum non ita Romæ fuisse æstimatum, quam quidem studium Judæorum vel Christianorum id de illo prædicat; concedamus nullum illi Romæ positam fuisse statuum; nullo Titi mandato Tacitum se adactum putasse, ut res in Judæa gestas ex solius Josephi narratione repeteret; sint hæc prava quadam gentilium ambitione conficta; innotuit tamen certe Romanis vir is Græca humanitate imbutus, quique cum militari quadam, dum res patriæ afflictæ sinerent, gloria Romanos et civiles quasi animos conjungeret; et si minus sua urbanitate et elegantia, Titi certe favore commendaretur. Josephi librorum fama non poterat non ad illos pervenire, qui de Judæis ejus ævi sibi omnino quid audiendum putarent. Romanorum de libris istius judicium ad istos posteris servandos non minus fecisse equidem censeo, quam incensum in istos Judæorum vel Christianorum favorem. Cur hos non adiit, cur eius narrationes non cum relationibus ducum Romanorum ivit comparatum? Cur ne gentis quidem primordia ex viro ejusdem gentis repetiit? Sane in omni Taciti historia nihil non tantum a vero adeo absonum, sed quoque ad judicium cujusque, qui posthabitis testimoniis rem ipsam ex se eque natura perpendit, nihil magis absurdum inveniri potest, quam narratio de gente Judæica. Si omnes res memoratæ, omnes exterarum gentium origines ex tam impuris, vel, ut vere dicam, nullis adeo fontibus a Tacito sunt petitæ, misera sane posteritas, miserandi faciles lectores, qui sic ab his humanitatis doctoribus deludantur! Prima, quam adducit, opinio, ex pervulgata quadam inter Græcos traditione repetita est: ¹ *memorat Judæos Creta profugos*; argumentum e nomine Judæorum ducitur. Tum Tacitus statim subjicit, nulla ratione habita, an cum ista opinione conveniant, vel illi repugnent; *quidam* exundantem per Aegyptum multitudinem

inde exoneratam, plerique Aethiopum prolem. Sunt qui tradant, Assyrios convenas. Clara alii Judæorum initia, Solymos esse, gentem Homero celebratam. Plurimi auctores consentiunt, Bocchorim hoc genus hominum, invisum deis, alias in terras evehere oraculo Hammonis jussum.² Huic quidem narrationi plurimum fidei habere videtur. Primum enim, quasi in certo constitutus, directa oratione utitur: Assensere, atque omnium ignari fortuitum iter incipiunt. Tum vero defectum aquarum, ex Mosis narratione notissimum, cum asinis, Mosis si deo placet ducibus, miscet. Tum legibus Mosaicis, scilicet, non deformem asini cultum obtrudere; sabbati quietem ex sex omnino dierum itinere per desertum derivare; sacrificia arietum in contumeliam Hammonis, boum victimas ex odio Apis dei explicare; abstinentiam carnis suillæ ex scabiei contagio deducere; panis absque fermento pultem ac farraginem ex raptis subito frugibus subigere, fingere, coquere. Alios tum, nullo de alterutrius auctoritate judicio adjecto, excitat, qui Saturnum, septimum planetarum, inde sacrum septenarium numerum in censum referunt. Tum de libidine hujus gentis, de odio generis humani, de auro templi, quæ recentissima a Romanis in hanc gentem conjecta erant crimina, cum antiquioribus Græcorum mendaciis, quasi quæ per certos testes fuerint comperta, confidentissime coagmentat; addit tandem epilogi loco doctrinam de animarum immortalitate, eamque ornat et aptat ad mentem septentrionalium populorum, qui animas per proelia vel supplicia injusta peremtorum reviviscere perhiberent. Tandem tamen, quasi qui meminisset, se judicis temporum partes sustinere, unam saltem istarum traditionum non sine sua epicerisi esse dimittendam videt: Liberum patrem colit, domitorem Orientis, quidam arbitrati sunt, nequaquam congruentibus institutis. Quippe Liber festos lætosque ritus posuit: Judæorum mos absurdus sordidusque." Quasi antea ab ipso memorata melius inter se consensissent.

Videmus hic testium nec patriæ, nec ævi, neque vero ingenii, indolis, morum ullam fuisse habitam rationem.

Indicat quidem alibi,³ se variis omnium gentium auctoribus esse usum. De Phœnice ave agens doctissimos indigenarum (Aegyptiorum) et Græcorum discernit. Ceterum neque hic, neque usquam auctorum suorum nomina apponit. Moris tamen erat inter Romanos, ut quorum auctoritatem in rebus exponendis essent sequuti, eorum quoque nomina ederent. Sic non tantum Varro in utroque opere, non Plinius major tantum in tam vasto et multiplicem copiam complexo opere accuratissime sua quæque ad nomina referunt; sed Julius Cæsar⁴ quæ Eratosthenes de Germania dixerat, cum iis comparat, quæ ipsi usû venissent. Cornelius Nepos quam maxime in eo sollicitus est, ut ad Thucydidem quam sæpissime;⁵ itidem tamen

¹ Quis quæso hos plurimos ab istis plerisque discernere queat?

² Hæc ex Lysimacho sine dubio sumpta, Josephi melioribus adjumentis adhibitis si librum contra Apionem adire tanti fuisset, restituere et sanare potuisset.

³ Aunal. 6. 28.

⁴ c. g. Bell. Gal. I. 6.

⁵ Themist. I. 7. 10. Paus. 2.

ad Homeri certam rhapsodiam; ¹ porro ad Cleonem Halicarnasense, ad Theopompum, Timæum, Dinonem, ad Polybium cuncta referat, quæ ex iis potissimum hauserat. ² Quis est, qui nesciat, quoties Livius non tantum in Punicis rebus Græcos Romanorum testimoniis adversantes inter se composuerit; quoties præcipue in prioribus decadibus Romanos, eosque non solum reconditos, verum etiam omnibus notos testetur? Quod an in civilium bellorum memoria fecerit, nos quidem quibus ista perierunt, ignoramus. Cornelius quidem non modo recentiores Rom. historicos Sulpicium, Attici librum annalem laudat, hosque cum relatis ab aliis quasi quos testes inter se comparat; verum etiam sermonibus quorundam, non rumoris levitatem, sed quasi testimonii historici auctoritatem tribuit. ³ Hoc nostro non omnino integrum erat, quippe qui versaretur plerumque in rebus in urbe vel in aula gestis, quarum accurata commemoratio, iis a quibus referrentur, odium, invidiam, seras pœnas excitare, immo gravissima scelera gentium et familiarum redintegrare potuisset. De viris et factis, quibus origo horum odiorum tribuenda erat, sententiam libere tulisse, id mala publica reducere erat. Audiamus ipsum conquerentem, se iniquiorem conditionem subiisse, dum historiam horum temporum sibi describendam statuerit. ⁴ “Nos sæva iussa, continuas accusationes, fallaces amicitias, perniciem innocentium, et easdem exitu causas coniungimus; obvia rerum similitudine, et satietate. Tum, quod antiquis scriptoribus rarus obtrectator, neque refert cuiusquam, Punicas Romanasve acies lætius extuleris: at multorum, qui, Tiberio regente, pœnam vel infamiam subiere, posteri manent, utque familiæ ipsæ iam extinctæ sint; reperiēs, qui ob similitudinem morum, aliena malefacta sibi objectari putent, etiam gloria ac virtus infensos habet, ut nimis ex propinquo diversa arguens.”

Etiam si igitur annales omnes, et commentarii domestici illi patuissent, tamen ubivis indicasse, unde quodque petierit, auctores rerum relatarum omnes nominasse, non liberum illi videri. Multos enim sæpe inter sese commisisset, dum unius nomen prodidisset. Porro, vel ubivis erant nominandi, vel, ubi hoc non impune facere videretur, ipso silentio erat prodendum, hic interesse alicujus, vel ejus propinquorum, ne lectores in vestigia deducerentur, quibus iste indicaretur, a quo hæc primum consignata, et cum Tacito fuerint communicata. Ideo ubivis nomina auctorum omittere satius videri. Non omnibus quidem providentia et debita amicis cura hoc suadere. Ut unum afferam, Suetonius Tranquillus non tantum sæpe testes rerum a se narratarum appellat, verum etiam judiciale quasi testimoniorum comparisonem instituit. ⁵ Verum vitæ talium scriptoribus hunc morem concedendum putabat Tacitus. Hi enim, quum de singulis quibusdam suo iudicio electis rationem sibi reddendam professi essent, testimoniis quoque certis hæc electa adstrui oportere putabant. Tacitus vero, qui omnia complecti vellet, fidem sibi haberi optabat,

¹ Dion. 6.

² Lysand. 3. Alc. 11. Con. 5. Dion. 6. Hann. extr.

³ Caton. 1. ut M. Perperna consobrinus narrare solitus.

⁴ Annal. I. 4.

⁵ Jul. Cas. c. 46. 49. Caj. Cal. c. 3.

quasi qui, vel nullius auctoritate præter suam adhibita, cuncta verè et recte exponat. Uti vero ipsa scribentis mens cuncta quasi viva ante oculos habeat, sic lectores quoque in rem ipsam deducere, et quasi tot rerum spectatores reddere studebat. Eloquentiæ quippe proprium tum opus aliquod videbatur historia. Eloquentiam autem quod ad copiam, libertatem coërceri, ad severas leges adstringi, inque arctum redigi putes sollicita nimis circa singularum rerum testes cura. Tot nomina prisca, recentia, nota vel ignorata ubivis excitare, id erat quasi eloquentiam extra ingenii fines avocare, inque aridiora aliqua loca, quasi cui igni interdictum sit, ejicere. Supersedebat igitur Tacitus diligentia tam sollicita ex auctoribus ejus ævi momenta quævis rerum, vel ipsa minutissima repetendi. Alios fontes sibi patere videbat, unde necessaria et ad suum finem apta hauriret.

Monumenta publica.

Repleta sane tum erant cuncta effigiibus virorum illustrium: et quo magis quis in vulgus notus esset, eo pluribus statuis vel effigiibus celebrabatur. Sejani opera effectum erat, ¹ ut incendii magna vis intra unum Pompeji theatrum staret, censuere tum patres effigiem Sejano, quæ apud theatrum Pompeji locaretur. “Eundem Tiberius ut socium laborum non modo in sermonibus, vel apud patres et populum celebrare, sed coli etiam *per theatra et fora* effigies ejus, *interque principia legionum* sinere.” ² Innumera talia monumenta exstiterint oportet isto ævo “Statuarum Germanici locorumve, in queis colerentur, haud facile quis numerum inierit.” ³ Adde huc, quod clarissimi viri non tantum imagines ad sui similitudinem effictas post se relinqui vellet, sed quod etiam memoriam rerum singularum in operibus et artificiiis ad posteritatis memoriam prodi amarent. Memineris Titi arcus, unde nos quoque simulacra sacrorum Judaicorum in triumpho deportatorum desumimus; Trajani columnæ, quæ nobis gentium devictarum habitus, arma, et formas commonstrat. Quin Domitianus ⁴ adeo, quum inter Flavianos Capitolii defensores, apud ædituum occultatus, sollertiaque liberti, lineo amictu sacricolarum tectus, a Vitellianis pro popa habitus, tandem fuisset servatus, rem omnem, qualis acciderat, imagine marmorea expressam ad posteros pervenire voluit: “Ac potente rerum patre, disjecto æditui contubernio, modicum sacellum Jovi conservatori, aramque posuit, *casusque suos in marmore expressit.*”

Adde talibus monumentis clypeos, qui in curia suspenderentur, quibus ingeniosissimus quisque imaginem suam, inter veteres eloquentiæ auctores, inveniri quam maxime vellet: adde nummos in honorem hominum et factorum multorum conflatos; adde tot inscriptiones publice propositas, adde titulos imaginibus in atriis adscriptos; adde adeo incensa studia privatorum, ut virorum magnorum, qui gentem aliquam illustrassent, facta præcipua quovis modo in ædibus efficta posteris commonstrare possent. Nos sane ex talibus vestigiis ad certa momenta historiæ pervenire amamus, taliaque curiose quidem de recentissimis quibusque temporibus conquirimus. Tacitus vero hæc

omnino neglexisse, videtur; maluit sane alias imagines in natura hominum, in tenore et ductu solito rerum, inque vera actionum humanarum via reperire, repertaque ex suo potius, quam ex istis raris et obscuris vestigiis colligere et componere.

Fasti, Annales, acta diurna, Senatusconsulta, tabulae publicae.

Fasti, qui unus fons rerum olim gestarum erant, quique tum omnem rerum Rom. memoriam continebant, continuabantur ii quidem; multumque deliberabatur,¹ quid illis inferendum foret. Sed quoniam non nisi publice instituta, triumphi, ludi, magistratuum series, aliunde jam notissima, nulla caussarum vel affectuum habita ratione, iis inserebantur, Tacitus saltem inde, præter Consulium et magistratuum annos et nomina, nihil in suam historiam transferre poterat.

Acta diurna senatus insignem omnino consiliorum, morum immo vitæ et agendi rationis virorum principum, et ad rem publicam admissorum exhibuissent copiam historico, si semper animi sensa, vere dicta, et actitata præ se tulissent. Species aliqua talis integritatis et curæ reperitur,² nihil de Postumi cæde Tiberius apud senatum disseruit: *patris jussa simulabat*. Iterum: Matrem Antoniam non apud auctores rerum, non diurna actorum scriptura reperio, nullo insigni officio functam.³ Verum in externis subsistebant hæc acta; vel si animorum motus et mentem tangerent, ipsa istius ævi vitia, studium partium, adulatio, metus, humilitas animorum tum præerant istis actis consignandis: neque quod honestum verumve esset, inde disceres, verum solum quod necessarium et tutum dictum.

Manebat quidem, ut notum est, forma rei publicæ. Tiberius⁴ non primo solum ad imperium accessu, et ambiguus adhuc imperandi, cuncta per consules incipiebat, tanquam vetere re publica. Ipsæ adeo reorum causæ, quos principes percellere vel suppliciis afficere vellent, in senatu adhuc agebantur. Pro tot obviis exemplis unam Tiberii professionem afferamus:⁵ “Tiberius, quæ in Silanum parabat, quo excusatus sub exemplo acciperentur, libellos divi Augusti de Voleso Messalla, Asiæ Proconsule, factumque in eum senatusconsultum recitari jubet.”

Res adeo ad domum Augustam pertinentes sententiis senatoriis et senatusconsultis tum temporis peragi videbantur. Sic⁶ Augustus multa sævaque de moribus Agrippæ Postumi questus, ut exilium ejus senatusconsulto sanciretur, perfecerat. “Sed uti jam Augustus perfecisse dicitur; sic Tiberius, quæ circa Agrippinæ, et Germanicæ prolis interitum per senatusconsulta confieri deberent, ipse scilicet cuncta non tantum flexit, sed et effecit. Igitur res in senatu quidem propositas sed nequaquam a senatu actas continebant istius temporis SConsulta; solius principis voluntas, et patrum obsequium perscripta ibi iri repertum probe vidit Tacitus. Exstabant præterea literis multa consignata, quas tabulas quasdam publicas recte diceres. E. g.

¹ Annal. I. 15.

² Annal. I. 6.

³ Annal. III. 3.

⁴ Annal. I. 7.

⁵ Annal. III. 68.

⁶ Annal. I. 6.

Augusti testamentum, quod per virgines Vestales curiæ illatum, igitur caste habitum, etiam sancte, quis dubitat, posteritati fuerit transmissum.¹ *Exstabat libellus Augusti manu perscriptus, quo opes publicæ continebantur, quantum civium, sociorumque in armis: quot classes, reges, provinciæ, tributa, aut vectigalia, et necessitates ac largitiones.*² Insigne sane conscribendæ historiæ fundamentum, si quotannis sic status, quem nos vocamus, totius imperii fuisset consignatus. Sed quoniam non nisi post mortem Augusti fuerat prolatus libellus, præteriti igitur temporis res continebat; quoniam Augustus ipse huic libello consilium addiderat, cœercendi intra terminos imperii, quod aliis metum, aliis invidiam Augusti arguere videbatur, quisque sane intelligit, hoc inter arcana imperii fuisse habitum, et si quid tale imperante Tiberio, qui vel in certissimis rebus tectus videri amabat, fuisset conscriptum, nequaquam sane cum senatu, cum alio quo cive, præter principes, foret communicatum. Sane invidiam et suspiciosum Tiberii animum ex illis, quæ sibi scriberentur non multa ejusmodi sponte et sua voluntate aliis et posteris reliquisse censeamus. Turbæ circa exitus sequentium imperatorum, direptiones in ipsa urbe, incendium Capitolii, bella civilia in urbe gesta multa ex relictis adhuc abstulisse videntur. Quamquam jam metum temporum istorum, tædium rerum præsentium et sollicitudinem privati cujusque, quæve alias posterorum quoque curam posthabere suaderent, non multa relinquere voluisse putemus. Exstabant tamen et a Tacito adhibebantur multa edicta principum, et literæ publice datæ. Adeo sollicite Tacitus ista collegit, adeo religiose inde cunctas res in historiam vel annales transtulit, ut videamus, ab isto ne ea quidem neglecta fuisse, quæ vel parum momenti ad posteritatis memoriam, ne vim quidem ad lectorum animos movendos vel retinendos haberent, quæve splendescere unquam posse in sua narratione merito desperaret. Exemplo sit historia alicujus ignoti, qui pro Druso Germanici filio haberi, et eo nomine turbas, si posset, excitare voluerat. De quo Poppæus Sabinus ad Tiberium retulerat:”³ se peragrata Macedonia provincia, Græciæ oram lustrasse; Nicopolin, Romanam coloniam ingressum, id demum cognovisse, sollertius istum (qui pro Druso se venditaret) interrogatum, quisnam foret, dixisse M. Silano genitum: multis sectatorum dilapsis, ascendisse navem, tanquam Italiam peteret. “Integer et a ficto falsoque aversus Taciti animus tum addit: neque nos originem finemve ejus rei ultra comperimus.” Quicquid igitur in litteris talibus ad imperatorem vel senatum a ducibus datis, quicquid in edictis principum ad civium vel provinciarum notitiam pervenisse sciebat, id posteros quoque ignorare nolebat. Quæcunque Jul. Cæsar de Britannia, quam Romanis aperuit, sane non contemnenda in commentarios retulerat, ea non curare videtur, quicquid vero præfecti et Proconsules ejus, quod describit, ævi, per omnes annos de ista insula, deque rebus a se ibi gestis Romam publice perscripserant, id adeo diligenter in Agricolæ vitam⁴ transtulit, quasi de manu in manum ad posterorum memoriam transmittendum sibi foret commissum. Hinc

¹ Annal. 1, 8.² Annal. 1, 11.³ Annal. 5, 11.⁴ c. 13-17.

Tacfarinatis historiam bellumque per plures annos ductum adeo prosequitur, ut qui non ducum relationibus edoctus, sed coram interfuisse rebus gerendis videretur. Hinc Drusi et Germanici expeditiones quanquam annalibus tantum inclusæ, hanc vim ad lectorum animos habent, quasi omnia coram videas, quoniam ab iis, qui interfuerant, relata ante oculos habebat Tacitus. Hinc commemoratio eorum, quæ Titus Vespasianus in Judæa, alii in Armenia, inque Parthorum finibus gesserant, longe certissima est et accuratissima. Res in finibus imperii gestas et remotas igitur satis fideliter transcribere poterat Tacitus. Sed unde res domi gestas, et virorum urbanorum facta et dicta cognoverat? Exstabant multa principum edicta, quibus animi sensus, vel quæ de se existimari vellent, cum populo communicabant; quibus populi cogitationes regere, mentes ipsas modo flectere modo fallere volebant. Tali edicto¹ Tiberius non tantum senatum in decernendis Augusto honoribus moderare instituit, sensuque modesto, quem spirabat edictum, sui ingredientis imperium spem gratam excitari voluit; eandemque speciem moderationis, quam Tacitus tamen adrogantem² vocat, retinens populum monuit, ne immodestiam olim significatam jam repetere vellet.

Orationes, epistolæ, sermones, rumores.

Exstabant tot orationes in senatu habitæ. Quum tot legationes regum,³ civitatum,⁴ exterarum gentium audirentur, iisque respondendum esset. Causæ etiam omnes graves et capitales in senatu actæ et orationes ad genus judiciale pertinentes in senatu non secus ac olim in judiciis notis exceptæ vulgo edebantur, vel in actis senatus asservabantur. Sententiæ quoque in senatu dictæ, si ab ingenio, a sensu aliquo honesto, nobili commendarentur, si acerbitate aliqua velodiis inde excitatis fuissent celebratæ, servatæ in actis senatus, ad posteritatis memoriam perveniebant, inque historiam abibant.⁵ Imperatores ipsi solliciti erant, ut orationibus modo accurate habitis, modo fictis atque artificiose compositis cuncta sua consilia, quæque nova et insolita susciperent, qua ratione et arte possent, commendarent. Augustus⁶ Tiberio tribuniciam potestatem rursum postulaturus *quanquam honora oratione quædam tamen de habitu vultuque et institutis Tiberii jecerat, quæ velut excusando exprobraret.* Tiberii orationes multas exstitisse videmus, quibus consilia sua exponeret, factorumque et institutorum redderet rationem. Mittimus orationes tum temporis ad milites habitas, quas quasi ex historiæ lege unice ingenio historicorum deberi contendere fas sit. Urbanas saltem conciones hic memoramus. Quid attinebat fingere argumentum aliquod exile, nudum, aridum, idque ori Vitellii jam luxu perditum, exercitusque maxima parte exutum, id

¹ Annal. 1. 7.

² Annal. 1. 8.

³ Responsum a Cæsare (Tiberio) Maroboduo profugo. — Exstat oratio qua magnitudinem viri — suaque in destruendo eo consilia extulit. Annal. 11. 63.

⁴ e. g. Græcarum de asyilis.

⁵ Ex innumeris ejusmodi sententiis invectivas inter se Helvidii Prisci et Marcelli Eprii hic memorasse sufficiat. Tacit. Hist. III. c. 7, 8.

⁶ Annal. 1. c. 10.

tribuere? Tacitus tamen¹ sibi religioni ducit omittere illud, quod oratione, et responsis patrum quæ adhuc legerentur, inclusum conservaretur. *Mox senatum, composita in magnificentiam oratione, allocutus, exquisitis patrum adulationibus tollitur.*

Retinebat quippe studiose, et amabat senatus et populus hanc unam majestatis umbram, ut principum oratione, etiamsi ficta et fallaci, tamen sibi quis honos haberi videretur. Comitibus sibi eripi populus facile patiebatur, dummodo ex principis ore, qui pro Consule jam facto quasi peteret et prensaret, publice aliquid de Candidato dictum aures vulgi circumstrepcret; easque orationes sedulo asservatas fuisse, et Candidati gloriæ studium, et gratia ad vulgos quæsitæ nobis spondent, idque testatur Historia.²

“De comitiis consularibus, quæ tum primum illo principe, ac deinceps facere, vix quidquam firmare ausim: adeo diversa, non modo apud auctores, *sed in ipsius orationibus reperimur.* Modo, subtractis candidatorum nominibus, originem cuiusque, et vitam, et stipendia descripsit, ut, qui forent, intelligeretur: aliquando, ea quoque significatione subtracta, candidatos hortatus, ne ambitu comitia turbarent, suam ad id curam pollicitus est: plerumque eos tantum apud se professos disseruit, quorum nomina consulibus edidisset: posse et alios profiteri, si gratiæ, aut meritis confiderent. Speciosa verbis, re inania, aut subdola: quantoque maiore libertatis imagine tegebantur, tanto eruptura ad intensius servitium.”

Exstabant quoque laudationes funebres, quæ meritis, vitæ, vel nomini vita functorum concedebantur. Qui etsi de mendaciis istis, quorum jam a Cicerone accusantur, sane Tiberianis et sequentibus temporibus nihil remisisse sint censendæ, historico tamen id præstabant, ut inde genus, stirpem, cognationem, honoresque non tantum mortuo, sed etiam genti ipsius tributos cognosceret. Inde morem illum Taciti explicare equidem non a re absolum pronuntiem, quod genus, parentes, juventutis studia, et qua via quisque ad istam famam vel infamiam pervenerit, fere semper non nisi memorato demum cuiusque exitu e vita, exponit. Excitatus eam laudationum funebrium more, tum privatam cuiusque vitam ex istis quasi gentilitiis commentariis, repetit, quos cognati et heredes cupide ultro, vel ab historico invitati submittebant.

Epistolas quoque, quasi tot oratiunculas absentium missas, ista ætas quam plurimas vidit. Istis non tantum Consules ceterique magistratus, et omnis senatus referre ad absentem principem, quæ ejus cura digna esse viderentur, sed iisdem etiam a principibus res urbis et imperii proponebantur, negotia instituebantur, consilia et rationes flectebantur. Si juveni alicui principi magistratus esset petendus, Tiberius ipse, quanquam adrogantissimus, literas misit ad senatum.⁴ Non secus princeps ille juventutis in epistola sensum suum sua et consilia senatui apernit.⁵ Vitellius ipse, jamjam imperator matri Sextiliæ sane

¹ Hist. III. c. 57.

² Annal. I. c. 81.

³ Ut de C. Plinii exitu ex epistolis Plinii minoris scimus.

⁴ Annal. III. c. 57.

⁵ ibid. c. 59.

non probanti ejus superbiam, epistolas multas excusabundus quasi scripsit.¹ Imperia vel crudelissima, et omnium libertatem excludentia, tamen populari quadam epistolarum forma quasi lenita senatui aperiiebantur.² Ex ævo literarum sane abundante si non omnes ad senatum missæ epistolæ fuerint conservatæ, plurimas tamen ab historico curioso reperiri legique potuisse id manifestat, quod forma aliquarum, argumentaque inania, communia cum gravioribus mixta, inde referantur, qualia quidem finxisse non tanti, non ingenii auctoris rerum esse videretur.

“Tiberius³ ludibria seriis permiscere solitus. egit grates benevolentiae patrum: — — *Iisdem*⁴ literis Cæsar Sextium Paconianum, prætorium, perculit, magno patrum gaudio.” “*Superque* ea re senatui scripsit, levi cum honore juvenum (Germanici filiabus desponsorum). *Deinde* redditis absentiae causis — *flexit ad graviora.*” — —

Talia non fingit ingenium, sed sollertia historici testimonia conquirentis hæc vidit, et reperit. Quam insignia ex talibus epistolis adjumenta historicus capere potuerit, quum mores et mentem ipsam viro- rum rem publicam administrantium pingere vellet, exemplo sint non tantum Augusti et aliorum a Suetonio servatæ literæ, sed et notatu digna ista, et in omne ævum memorabilis Tiberii ad senatum epistola.⁵ Amicum suum Cottam apud senatum defendendum suscepit: “Insigne visum est earum Cæsarum literarum initium. Nam his verbis exorsus est. Quid scribam vobis P. C. aut quomodo scribam, aut quid omnino non scribam hoc tempore, dii me deæque pejus perdant, quam perire me quotidie sentio, si scio.”

Nulli dubitemus vero, epistolarum tum usum in urbe et inter cives fuisse frequentissimum, si reputamus in castris ipsis conciones tum non frequentiores fuisse, quam quidem epistolas. Mittimus hic epistolas a variis ducibus, variarumque partium defensoribus inter se datas; quales creberrimæ ab Othone ad Vitellium, itidem Vespasianorum et Vitellianorum ducum inter se datæ exstabant.⁶ Neque huc referimus istas epistolas, quas necessitate quadam expressas, ut mandata aliqua literis consignata duces ad legatos dabant, quales semper dare coacti fuerunt, quorum exercitus non in unum locum erat contractus. Quamquam et hæ epistolæ si ad posteritatis memoriam pervenerant, insigne momentum ad res exponendas historico afferre potuissent. Verum tempora illa poscebant aliud genus commercii et consuetudinis. Cunctis in castris et provinciis non secus ac Romæ inter prætorianos erant studia varia; pro castrensi modestia regnabat ambitio; suffragia sua milites modo vendebant, modo donabant; unaquæque castra quasi senatum et populum quendam efficiebant, qui non raro de summis rebus decernere suum esse putaret. Hinc militum animi ab absentibus per literas non secus ac plebis animi olim concionibus erant flectendi. Hinc Ti-

¹ Hist. II. c. 64.

² Hist. II. c. 63.

³ Annal. I. 3.

⁴ Quid attinebat, Tacitum hæc *iisdem* literis tribuere, si non exemplar ipsarum ante oculos habuisset?

⁵ Annal. VI. 6.

⁶ Hist. I. c. 74. 75. Hist. III. c. 9. c. 13.

berius antequam nomen principis et Augusti in senatu capesseret, non cunctabundus ad omnes exercitus literas tanquam adepto principatu misit.¹ Hinc Drusus ad Pannonicas legiones obsequium recusantes missus non modo ipse in concione alloquitur milites, sed literas patris, (Tiberii) accurate, copiose, et ut milites² accipiebant, insidiosè scriptas, legebat. Simili ratione, quanquam alio consilio inde ex Syria ad omnes legatos et exercitus scriptæ erant a Vespasiano epistolæ.³ Hinc Vitelliani milites ducum utriusque partis epistolas sibi legi, et ex earum argumento et sermone decernendum sibi esse putabant, cuius partes vigerent, ubi vires, robur, et animi essent.⁴ Jam inde recitatæ pro concione epistolæ addidere fiduciam illis, qui ad Vespasianum inclinarent, quoniam duces harum partium ut in victoriæ superbia contemtim, Vitelliani vero scripsissent submissee. Sic Hordeonius⁵ dux missas a Vespasiano ad hiberna legionum Gallicarum et Germanicarum epistolas, multiplicatis exemplaribus, singulis cohortibus vel vexillis ab aquiliferis legi iussit. Quin duces earundem partium non raro sibi invicem obtrecebant, perque epistolas suos milites ad iudicandum de adversariis excitabant.⁶ Tandem etiam exercitus, et legiones inter se non modo missis fidis nonnullis nuntiis consilia communicabant; sed modo Germanicus exercitus ad legiones Pannonicas epistolas miserat,⁷ modo Mœsicæ legiones eundem Pannonicum exercitum per epistolas alliciebant,⁸ modo Prætorianæ urbanæque cohortes similibus literis sollicitabantur.⁹ Immo usque ad extremos imperii Romani fines temporum istorum scribendi cacœthes sua venena, vel medicamina spargebat.¹⁰

“ Procurator Pannoniæ Cornelius Fuscus movere et quater, quidquid usquam ægrum foret, aggreditur. *Scriptæ in Britanniam* ad quartadecimanos, *in Hispaniam* ad primanos epistolæ, quod utraque legio pro Othone adversa Vitellio fuerat. Sparguntur *per Gallias literæ*: momentoque temporis flagrabat ingens bellum.”

Neque non ad duces hostium Romani nominis nonnunquam mittebantur ab exercitibus partis alicujus literæ.¹¹

Non omnes tamen istas epistolas interiisse putes. Historico, cui non tantum suspicio quædam istarum epistolarum erat injecta; sed qui sedes et domus vel tabularia noverat, ubi asservarentur, officium novum erat objectum, talia conquirendi, et ex his arcanas quoque rationes, et stimulos mentibus injectos memorandi. Quot libellos igitur legere cogeatur historicus, cui ut nostro omnia, quæ ubivis acciderant, et quomodo effecta fuerint, scire et cum lectoribus communicare in animo esset? Invaluerat tum quoque mos cuncta per libellos ab Imperatoribus petendi. Non modo diuturna Tiberii absentia necessitatis quadam lege civibus injunxerat, ut, quem coram non possent, per literarum ambages ambirent; sed cum ipsa libertate ratio loquendi cum principe etiam interire; orientalium regum more semo-

¹ Annal. I. c. 25.

⁴ Hist. III. c. 9.

⁷ Hist. I. c. 67.

¹⁰ Hist. V.

² Annal. I. c. 7.

⁵ Hist. IV. c. 25.

⁸ Hist. II. c. 85.

¹¹ Hist. III. c. 13.

³ Hist. II. c. 82.

⁶ Hist. III. c. 52.

⁹ Hist. I. c. 74.

tus quippe a rebus humanis et civilibus videri, ita ut coram alloqui religio esset; cuncta igitur epistolæ, quæ sola non erubesceret, neve metueret, vulgo mandari. Tum non tantum Consules quotidie per literas ad Cæsarem referebant; quibus relationibus quum Tiberius rescriberet, ingens sane inde scriniarium accrevisse putemus. “Tum quoque Cæpioni Crispino¹ formam vitæ ineundi locus erat, quem inde celebrem miseriæ temporum fecerunt. Nam egens, ignotus, iniquus, dum *occultis libellis* sævitæ principis adiecit, mox clarissimo cuique periculum facessit, *dedit exemplum, quod secuti* ex pauperibus divites, ex contentis metuendi fierent.” Malum tam prægnans literarum, locum dabat, ut omnium, qui Tiberio suspecti vel Sejano impedimento essent, e. g. Drusi Neronis, Agrippinæ, multorumque aliorum insignium, facta non tantum neque dicta, sed ab *additis* cuicunque *custodibus, etiam nuntii, introitus, aperta, secreta cuncta velut in annales referrentur*, et quotidie ad Cæsarem mitterentur. Longe maior adhuc copia literarum ex hac superbia Principum enascebatur. Per literas quippe cuncta tum cives et privati quivis non secus ac si exteri et alienissimi fuissent, expetebant; quæ literæ per milites, vel corporis quosdam custodes cominebant, quæ tum familiares et intimi amici Cæsarium fere sese fecerant arbitros.² Ut uno tantum exemplo ostendamus, quanta inde literarum moles existere potuerit, audiamus nostrum.³ “Plures quam *CXX libellos* præmia exposcentium, ob aliquam notabilem illa die operam *Vitellius* postea invenit: quorum auctores conquiri et interfici iussit.” Raras antea in castris fuisse literas conjicias, militibus porro, præcipue inter bella civilia coram Imperatore adeundi, vel per suos tribunos et legatos beneficia vel præmia reposcendi larga facultas erat; et tamen ob operam una die in urbe navatam centum viginti amplius literæ expostulantes in manus Imperatoris pervenerant, et quanquam infamiæ fere testes fuerint, tamen a fautore talium facinorum quasi in tabulario erant asservatæ. Quum vero Sejanus ipse adeo in maxima cum Tiberio familiaritate, in rebus ad se pertinentibus, per codicillos animi sensu proderet, *Moris quippe tam erat, Principem, quamquam præsentem scripto adire*,⁴ quid ab omnibus, qui ubivis per orbem Romanum sparsi erant, civibus literarum tum quidem conscriptum putas!

Talium vero literarum, quæ ab aliis auctoribus, si, qui eas scripserant, non nobilissimis viris essent accerisendi, forent neglectæ, Tacitum curiosum fuisse, indeque multa hausisse, ipsius verbis credamus.⁵ “Neque sum ignarus a plerisque scriptoribus omissa —, dum copia fatiscunt, aut quæ ipsis nimia et molesta fuerunt, ne pari tædio lecturos adficerent, verentur. *Nobis pleraque digna cognitu obvenire, quamquam ab aliis incelebrata.*”

Hoc indefesso latitantia vel ab aliis neglecta protrahendi studio sine dubio eo pervenit, ut adeo *commentarios Agrippinæ filiae, quibus hæc Neronis principis mater, vitam suam et casus suorum posteris memora-*

¹ Annal. I. c. 74.² Annal. I. 4. c. 41.³ Hist. I. 44.⁴ Annal. 4. 39.⁵ Annal. 6. c. 7.

rerat, inspiceret; et inde sermones inter matrem et Tiberium, alias arcanos habitos, enuntiaret.¹

Quin literarum matris Tiberii ad ipsum datarum, mentionem facit. Nonne quoque Sejani ipsius secretissimarum literarum, adque eas a Tiberio responsorum exempla oculis lustravisse, manibus volvisse videtur?² Literas porro ad Tiberium a Lentulo Gatulico ex ipsa Germania datas, fiduciæ immo minarum plenas, quas quippe Tiberius, dum viveret, non evulgari, vix omnino conservari sivit, nostro inspicere contigerat.

Sic ad ipsa igitur domus Augustæ arcana penetravit.

Singulari modo sibi curæ habuit, ut ultima principum, extrema eorum acta et dicta rescisceret. Num a senibus, qui iis interfuerant, quos vero quisque iis diu fuerat superstes, hæc perceperit; num traditione qua accepta, pro certo compertis, qui alias tamen non ejus mos est, cum lectoribus communicarent, dubites. Concedamus, facile fuisse cognoscere Othonis extrema, tot testibus nobilitata, neque adeo ab auctoris vita annorum spatio remota. Augusti autem et Tiberii finis, quem uterque non Romæ, verum in Campania invenerant, quique data opera celaretur, quomodo Tacito ita innotuerit, quasi qui interfuisset, ipse non habet dicere. De isto: Hæc³ atque talia agitantibus gravescere valetudo Augusti. *Et quidam scelus uxoris suspectabant. Quippe rumor incesserat*, paucos ante menses, Augustum, electis consiliis et comite uno, Fabio Maximo, Planasiam vectum, ad videndum Agrippam, quod Maximum uxori Marcie aperuisse, illam Livie, gnarum id Casari, neque multo post, extincto Maximo, auditos in funere ejus Marcie gemitus, semet incusantis, quod causa exitû marito esset.

Videas illum nihil, quod referat, comperti habere, nisi quod in tali re famam et auditiones requirenda sibi putet, quin significationes quasdam tectas, susurrus, gemitus, vultus adeo qui observarint, sibi audiendos ducat. Similia proisus sunt, quæ de Tiberii exitu refert: "Gnarus⁴ hoc principi, coque *dubitarit* de tradenda rep. inter nepotes: etiam de Claudio *agitanti*, imminuta mens ejus obstitit. Sin extra domum successor quæreretur, --- *metuebat*. *Mox incertus animi*, fesso corpore, consilium, cui impar erat, fato permisit. *jaclis tamen* vocibus, per quas intelligeretur *providus* futurorum." Tam eorum, quorum intererat, successorem in promptu habere studia reputes, quomodo ex deficiente Tiberio elicerent, quantum sibi spatii ad vivendum relictum crederet: *tam creditus est mortalitatem explevisse*, et, ut non falso atque ad perniciem multorum creditus videretur, *oppressus*, et, omni-

¹ Annal. I. 4.

² Annal. IV. c. 39.

³ Annal. VI. c. 30. Din forsam jam lector quis attentius observavit, me ne unum quidem locum ex libello Taciti de Germaniæ situ et moribus excitasse, neque quibus rivulis ad fontes pervenerit, unde res Germaniæ caperet, expedivisse. Verum relinquenda ista omnino videbantur prolusioni, quam L. Valkei vir cl. de fontibus edidit, unde Tacitus, quæ de patria nostra tradidit, hausisse videtur. Marb. 1788. Quam quidem prolusionem mihi, etiam atque etiam deideranti, videre non contigit.

⁴ Annal. I. c. 5.

⁵ Annal. VI. c. 16.

bus discedentibus, derelictus. Neque certius quid de Galba: cuncta tamen, utut erant, quæ unquam essent audita, refert.¹ “Extremam Galbæ vocem, ut cuique odium aut admiratio fuit, varie prodidere. Alii, suppliciter interrogasse, quid mali meruisset? paucos dies exsolvendo donativo deprecatum: plures, obtulisse ultro percussoribus jugulum, agerent ac ferirent, si ita e re publica videretur. Non interfuit occidentium, quid diceret. De percussore non satis constat. Quidam Terentium Evocatū, alii Lecanium; *crebrior fama* tradidit Lamurium XV legionis militem, impresso gladio, jugulum ejus hausisse.” Non tantum extremæ voces principum excipiebantur, sed quæcunque in re aliqua gravi jactassent, quibusque suos mores prodidissent, ea ex rumore, nullo auctore adhibito, refert Tacitus. *Quin et audita est sævissima Vitellii vox, qua se, ipsa enim verba referam, pavisse oculos, spectata inimici morte, jactavit.*

In multis quippe rebus, quas æquales vel proximi ætate literis mandare non audebant, quarum igitur auctores, et testimonia deerant, rumores adeo sequi necessarium erat. Nonnunquam ex rumore accepta distinguit a traditis per certos auctores: “In tradendâ morte Drusi, quæ plurimis maximeque fidis auctoribus memorata sunt, retuli: *sed non omiserim eorundem temporum rumorem, validum adeo, ut nondum exolescat.*”² Illorum omnino rumorum rationem non poterat non habere, qui pervulgati erant; qui diu obtinuerant, quos res notæ et memorandæ fuerant consequutæ.³ “Nihil tamen Tiberium magis penetravit, quam studia hominum accensa in Agrippinam; — *Fuere, qui publici muneris pompam requirerent compararentque, quæ in Drusum — cumulata.*” Quippe hæc rursusquam perscripta fuerant, sed historiæ tamen momentum aliquod efficiebant, uti in rebus agendis vim magnam habuerant. “*Quarum id Tiberio fuit; utque premeret vulgi sermones, monuit edicto.*”

Aliud exemplum legimus in extremis Galbæ rebus.⁴ “Maturavit ea res (seditio in Belgico erumpens) consilium Galbæ de adoptione secum et cum proximis agitantis. *Non sane crebrior tota civitate sermo per illos menses fuerat*, primum licentia ac libidine talia loquendi, dein fessa jam ætate Galbæ. Paucis iudicium aut reipubl. amor: multi occulta spe, prout quis amicus, vel cliens hunc vel illum *ambitiosis rumoribus* destinabant.”

Per traditionem igitur de rumore, qui olim Romæ fuerat divulgatus, ad Tacitum nonnunquam fuisse relatum putemus. Sæpe vero illum, qui, ex nomine historicis tum indito, *rerum auctor* esset, rumoris talis quoque fuisse auctorem putes, ita ut id, quod ipse opinaretur vel iudicaret, aliis pro opinione vel sermone tribueret. Si causa alicujus rei esset reddenda, ipse quippe animadvertere, mentem intendere, sequæ in rem ipsam toto animo referre. Hoc se in physicis fecisse, et sic ad magis probabilem rei vel eventus alicujus explicationem pervenisse, ipse fatetur. Quum de exustis igne cælesti regionibus circa mare mortuum variorum relationes vel opiniones commemorasset, addit

¹ Hist. I. c. 41.² Annal. IV. c. 10.³ Annal. III. c. 4. §. 6.⁴ Hist. I. c. 12.

tandem : ¹ “ego sicut inclitas quondam urbes igne cœlesti flagrasse concesserim, ita halitu lacus infici terram, corrumpi superfusum spiritum, eoque fœtus segetum et autumnus putrescere reor.”

Iterum de Oceano opiniones aliorum referens e suo palam quid addere amat : ² “Sed mare pigrum et grave (iuxta Calêdoniam Septentriones versus) remigantibus perhibent : ne ventis quidem perinde attolli : *cred.*, quod rariores terræ montesque, caussa ac materia tempestatum, et profunda moles continui maris tardius impellitur,” et postea de longis Borealiû regionum diebus : “Quod si nubes non officiant, adspici per noctem solis fulgorem, nec occidere et exurgere, sed transire affirmant. *Scilicet* extrema et plana terrarum, humili umbra, non erigunt tenebras, infraque cœlum et sidera nox cadit.”

Mirum videri possit, quod in physicis, quippe in alieno versatus, suam ut judicis quasi ad decidendum ingerat personam, quum in rebus ad hominum mores et naturam pertinentibus ipse apparere nolit, verum quæ ipse cogitarit, judicavit, aliorum quasi ex ore referat. Verum in divinis rebus, quum ipse ex scrutatoris naturæ persona loquebatur, non veritatem et unitatem narrationis turbasse sibi videtur ; in humanis contra rebus non nisi veritatis ipsius testimonium referre, fas esse ducit. Etiam si igitur quam maxime ingenio indulgeat, tamen ingenium suum, suum iudicium interponi non vult. Historicus ipse ut rationes deducens, judicans, decernens nullibi apparere, personæ vero, quas quodque ævum tulerat, solæ loqui, agere, omnia in omnibus esse. Etiam si conjecturæ tantum adduci possent, has conjecturas tamen æqualibus, non sibi tribuit. ³

“Prorogatur Poppæo Sabino provincia Mœsia, additis Achaia et Macedonia. Id quoque morum Tiberii fuit, continuare imperia, ac plerosque ad finem vitæ in iisdem exercitiis, aut jurisdictionibus habere. Causæ variæ traduntur : *alii* tædio novæ curæ semel placida pro æternis servavisse : *quidam* invidia, ne plures fruerentur, *sunt, qui existiment*, ut callidum eius ingenium, ita anxium iudicium, neque enim eminentis virtutes sectabatur, et rursum vitia oderat ; ex optimis periculum sibi, a pessimis dedecus publicum metuebat, qua hæsitatione postremo eo proventus est, ut mandaverit quibusdam provincias, quos egredi urbe non erat passurus.”

Uti quisque, in quacunque conditione, quocunque loco positus, suæ naturæ convenienter se gesserit, id quidem ex hominum natura, rebusque externis ipse Tacitus conjiciebat, et secum perpendebat ; quum narrationi vero esset includendum, tum, ut historiæ fides servaretur, testibus quibusdam, quippe qui hæc viderint, id tribuit, quod forsân non nisi in Taciti imaginandi vi exstiterat. E. g. “*Pisonem* (oratione gravi et honorifica a Galba adoptatum) *ferunt, statim intuentibus, et mox conjectis in eum omnium oculis*, nullum turbati aut exsultantis animi motum prodidisse.” ⁴ Sic scilicet decere ejus personam Tacitus probe viderat.

Quamquam igitur tot monumenta antecedentium temporum, tot

¹ Hist. V. c. 7.

² Agric. c. 10. et 12.

³ Annal. I. c. 80.

⁴ Hist. XI. c. 12.

tabulæ publicæ, tot singulorum libelli, epistolæ, commentarii in privatis domibus asservati, tam pervulgatus et diu sustentatus rumor, argumentum omne historiæ Tacito suggerere potuisse videantur, credamus tamen, eum ex ista farragine indicia quidem, et externas significationes omnes desumsisse, internam vero hominum naturam, tecta animorum, causas, modum, quo quæque res gesta esset, videri sibi ipsi finxisse.

“Otium illi, per imperium Domitiani necessario impositum, facultatem dederat cuncta ista tacite colligendi. Nerva, tum et Trajanus illi concesserant, ut procederet, et homines, quales in rebus civilibus in curia, in aula se manifestant, cognosceret; tum senex se totum in antiquum ævum, quod sibi describendum sumserat, retulit; tum ex vestigiis, quæ collecti a se aliorum libelli indicarant, sibi animos hominum, sibi modum et ductum rei quam maxime naturæ convenientes, meditando, colligendo, comparando efformavit: tum denique quemque agentem, loquentem induxit, vim vitamque narrationi addidit.

Sic ratiocinationes, et judicia enascebantur, quæ vel antiquioris Augustani ævi hominibus tribuenda sustineret;” “Igitur verso (post Actiacum pugnam) civitatis statu, nihil usquam prisci et integri moris: omnis, exuta æqualitate, jussa principis aspectare: nulla in præsens formidine, dum Augustus ætate validus, seque, et domum, et pacem sustentavit. Postquam provecta jam senectus, ægro et corpore fatigabatur, aderatque finis, et spes novæ: *pauci bona libertatis incassum disserere, plures bellum pavescere, alii cupere: pars multo maxima imminentis dominos variis rumoribus differebant; trucem Agrippam — — Tiberium Neronem maturum annis, spectatum bello, sed vetere atque insita Claudiæ familiæ superbia. Multus hinc ipso de Augusto sermo, plerisque vana morantibus, quod idem dies accepti quondam imperii princeps, et vitæ supremus — — At apud prudentes vita ejus varie extollebatur, arguebaturve. Hi pietate erga parentem, et necessitudine Reip. in qua nullus tunc legibus locus, ad arma civilia actum. — — Dicebatur contra, pietatem erga parentem, et tempora reip. obtentui sunita: ceterum cupidine dominandi concitos per largitiones veteranos — —*”

Sic etiam descriptiones rerum atrocitate sua animos percellentium.² “Quadraginta armatorum millia irrupere, calonum lixarumque amplior numerus, et in libidinem ac sævitiam corruptior. Non dignitas, non ætas protegebat, quo minus stupra cædibus, cædes stupris miscerentur. *Grandævos senes, exacta ætate feminas, viles ad prædam, in ludibrium trahebant. Ubi adulta virgo, aut quis forma conspicuus incidisset, vi manibusque rapientium divulsus, ipsos postremo direptores in mutuum perniciem agebat.*” Dum pecuniam, vel gravia auro templorum dona, sibi quisque trahunt, maiore aliorum vi truncabantur. Quidam obvia aspernati, verberibus tormentisque dominorum abdita scrutari, defossa erucere.”

Quisque hæc ita accidere potuisse sentit; num vero ex anteceden-

¹ Annal. I. c. 4.

² Hist. I. c. 3.

ut alicujus scriptoris narratione, an ex nostri imaginatione fluxerint, Quintiliani de amplificatione præceptum, quod sane nemo rerum talium narrator tum spernendum sibi duxit, præceptoque additum exemplum, dubium reddere videtur. ' Sic urbium captarum crescit miseratio. Sine dubio enim, qui dicit *expugnatam* esse civitatem, complectitur omnia, quæcunque talis fortuna recipit: sed in affectus minus penetrat brevis hic velut nuntius. At si aperias hæc, quæ verbo uno inclusa erant, apparebunt et fusæ per domos ac templa flammæ, et ruentium tectorum fragor, et ex diversis clamoribus unus quidam sonus, aliorum fuga incerta, alii in extremo complexu suorum cohærentes, et infantium feminarumque ploratus, *et male in illum diem servati fæto* senes: tum illa profanorum sacrorumque direptio, effluentium prædas repetentiumque discursus, *et acti ante suum quisque prædonem catenati, et conata retinere infantem suum mater, et sicubi magis lucrum est, pugna inter victores.* Licet enim hæc omnia complectatur eversio, minus est tamen totum dicere quam omnia. Consequemur autem, ut manifesta sint, si fuerint similia: et licebit etiam falso adfingere, *quicquid fieri solet.*'

Hic scriptores fere æquales eundem campum esse nactos vides, quorum acris ingenii et imaginandi vis excurrere posset; castiorem tamen rhetore historicum, et magis leges historiæ retinentem non sine judicii et sensus ejus admiratione videre est.

INQUIRY INTO THE ETYMOLOGY OF 'PEOR.'

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AT p. 203. in your No. XIV. Sir W. Drummond has favored your readers with another of those novelties, to which he often arrives by the aid of etymology and ingenious imagination, but which, as I presume, cannot be supported by sufficient evidence or even probability; this is, that the name of the chief God of the Moabites, *Baal Peor*, together with the worship of that deity, were borrowed by them from the name and respect paid by the Egyptians to their god *Horus*, whom in their language they would call *Pi-or*, in which name *Pi* is only the article *the*, and even by the Copts at present is often changed into *Pe*. To this etymologic novelty there seem to be many objections, some of which I will point out. In the first place, neither Philo Judæus in ancient times, nor any of the modern learned Jews, have ever had any suspicion of such an origin to this deity, or

that the Moabites had any connexion with the Egyptians. The name also they all derive from the Hebrew language, not the Egyptian, and consider its sense as being in some degree significant of the character of the Deity and the worship paid to him, by denoting something of filthiness or obscenity, although indeed they do not sufficiently explain what the nature of it was. Why then should we be inclined to *conjecture*, that instead of a native it had a foreign origin, without any other evidence than merely some similitude between the name *Pe-or* and a supposed *Pi-or* as being the Egyptian mode of denoting *the God Horus*? It appears indeed by the inscription on the Rosetta stone, that they did write that name *oor* (ωρ) so far as M. Akerblad has been able to decypher the Egyptian letters in it; but the article *Pi* is never there prefixed to it, although it occurs often; nor, so far as I can discover by Woide's *Lexicon*, is an article ever prefixed to the proper name of any person whatever in the modern Coptic language. At p. 74 we read of *Pachom*, at p. 120 of *mena*, at p. 126, *Shénutius*, all without any article prefixed; if there be any examples to the contrary in a language of which we know so little, I shall willingly be better instructed.

Thus far, however, there is at most nothing but mere *conjecture*, from some similitude in the two names, to support the etymology, and this also liable to objection; but Sir W. Drummond proceeds to add written testimony from Suidas and Jerom in the following sentence: "Most certainly this Egyptian God *Or* was the same with Priapus; thus Suidas says τὸ ἄγαλμα τοῦ Πριάπου τοῦ Ὄρου παρ' Αἰγυπτίοις κεκλημένον &c.; and Jerom says: *Israelitæ educti ex Egypto fornicati sunt cum Madianitis et ingressi sunt ad Baalphegor idolum Moabitarum, quem nos Priapum possumus appellare. This species of idolatry seems to have been borrowed from the Egyptians—it is therefore not improbable, that the name *Pe-or* was likewise of Egyptian origin.*" Hence it appears, that, like Jerom, Sir W. Drummond adheres to the opinion of the Jews that there is some obscenity in the worship of Baalpeor, and he rejects the opinion of Selden, who maintained that the *fornicatio* in question included no other meaning, than merely that of Idolatry, this being the word constantly used in scripture for the worship of Idols in general. But how does this account suit with the character of *Horus*? for he is not described by Plutarch or any others as an obscene Deity, like Priapus or Pan; but quite the contrary, as a noble-spirited, active son of Osiris and Isis, who revenged the death of his father by Typhon, whom *Horus* afterwards conquered and thus recovered the supreme power in Egypt. "Prælium cum Typhone per plures dies durasse ac victoriâ Orum potitum." Why then has Sir William confounded him with Pan and Priapus? If he admits the accounts by Plutarch in other articles, why not in this likewise? By acting otherwise, he has connected together incoherent accounts, in order to give plausibility to his own etymology. It may be said, however, that Suidas had set him the example; but if Suidas is contradicted by Plutarch, is the testimony of the former to be preferred, although nothing is to be found in other ancient authors to confirm it? In the Isiac table, *Horus* is represented more than once as

a deified youth, but without the least circumstance of obscenity. If then the rites of Baalpeor contained any such obscenity as the Jews, Jerom, and Sir W. Drummond, suppose, how could they be borrowed from the worship paid by the Egyptians to the youthful and pious hero Horus? or the name *Pe-or* be copied from *Pi-or* in Egypt? The only evidence to support this is that above-mentioned from Suidas. The very same words are indeed found in *Codinus*, but they must have been copied from Suidas, as Codinus lived later than 1000 years after Christ, which is the latest date of any events found mentioned in Suidas; and shall the testimony of so late a compilation as this be set in opposition to Plutarch? Where Suidas could find such an account of Horus as his being the Egyptian Priapus is unknown; yet there is however one sentence in Plutarch which might possibly have been the accidental and erroneous foundation of it, and I know of no other either there or elsewhere. After having described *Orus* as being *finitus et perfectus*, and that the object of his exertions was *ulcisci patrem et matrem injuriâ affectos*, he adds, that Horus did not kill Typhon after having conquered him, but only *vim ejus et efficacitatem abstulit*. As a memorial of this (he says) *In Copto (ut ferunt) simulachrum Ori alterâ manu Typhonis genitalia tenere*. This is the only act of indelicacy to be found ascribed to Horus: but this was not in reality any act by Horus himself, but only the arbitrary invention of a painter or sculptor to express by representation the fact of Horus having extinguished all the former powers of Typhon: and this only in that one particular city of Coptos, not throughout all Egypt. It seems to be only just possible then that such a representation as this could have afforded foundation for the obscenities attributed to the rites of Baalpeor, or that this deity should on this account have derived even his name from Horus, who had not actually any concern whatever in that sculpture, and could not on this account be assimilated to Priapus; as it is not any act of a lascivious nature in him, but only a symbolical expression of the consequences of a martial event, by a particular painter. One would have wished therefore to have found an author of novelties, supporting his opinions by some better testimony than the above sentence in Suidas; where it seems very possible, that *Orus* may, in the reading of some MS. have been a mistake for Osiris, to whom Plutarch does indeed in one place ascribe some Phallophorian attitudes as quoted by Sir W. Drummond, yet in that one place only. The name, however, of Osiris would have ruined the etymology. It may moreover be doubted, whether in that objectionable sentence above mentioned, Plutarch did not again mean only to relate such another invention of some particular sculptor, as in the case of Horus; for no where else either in Plutarch, Herodotus, Diodorus, the Isia table, or in the Egyptian antiquities collected by *Caylus*, are any obscenities whatever attributed to Osiris himself; all the Phallophorian rites having been introduced after his death by Isis and her posterity, and never ascribed in any respect to Osiris himself. So that it must have been from the Egyptian practices in later times, and not from Horus, that the Moabites must have borrowed them, in case that was their real origin, and that they were not their own native invention.

to which mankind in all nations are sufficiently prone of themselves. We must therefore make five or six *suppositions*, before we can arrive at Sir W. Drummond's etymology, and say, 'That *if* the rites of Baal-peor were of a Phallophorian kind, *if* these were borrowed from Egypt, *if* the person who first borrowed and instituted them in Moab had seen the above picture in Coptos, *if* he took more notice of that single picture than of the numerous other phallophorian representations throughout all Egypt, *if* it was the Egyptian custom to prefix articles to proper names, *if* Orus was not mistaken by him for Osiris, *if* Suidas had any good historic evidence for that sentence, *if* what Plutarch ascribes to Osiris in one sentence was also frequently the case in Egypt, then it is possible that *Pe-or* in Moab might be derived from *Pi-or* in Egypt, though still very improbable, as it is in contradiction to all traditions concerning the etymology of that name by the most ancient Jews and Christians, who agree that it is a Chaldee word expressive of the abominations practised at the rites of Baalpeor or Baalphegor. For this farther *if* must still be added, whether or not *Pe-or* was actually the real name of the Idol or Phegor or something like it, yet possibly not sufficiently like it to enable us to discover the name of *Orus* concealed within it. Lastly, we must not forget the testimony of the author of Psalm 106, who gives an historical relation of the events which happened to the Jews immediately after their exit from Egypt; and *if* he knew any thing of the subject about which he writes, he certainly ascribes no obscenities whatever to the worshippers of Baalpeor, like the Phallophorian ones in Egypt, but only that they partook of the sacrifices to that Idol, which was the fact also concerning all other idols. "The Israelites joined themselves unto Baalpeor, and ate the sacrifices of the dead." v. 28. However, it must be allowed to be a proof of genius to be able to make something out of nothing, and a plausible etymology by aptly connecting together a mass of incoherent accounts, out of which Leclerc was so little able to extract any certain information, that he dismisses them with these words: "Quæ omnia, cum incertissima sunt, digna non sunt quæ nos morentur," *Numer.* 25, 3. in which place, however, it appears that the Idol was worshipped in a mountain called *Peor* or *Phegor*, from which mountain, therefore, might be derived the name of the Idol itself, and not from *Orus* and such a distant and unknown country as Egypt. *If*, then, all these *ifs* should conspire luckily in favor of the proposed etymology, we may, perhaps, accede to it; otherwise we must seek for some better evidence.

Now, I perceive no other shadow of evidence adduced by the writer to support this new etymology, except that *Chemosh* was another name for an Idol in Moab (*Numb.* 21.) but whether the same Idol, or not, is not determined in scripture. If a different one, no evidence can be drawn from it, but the writer here again takes upon him to *suppose* that it was the same Deity, and "that this name and worship were also borrowed from Egypt." This, in like manner, he *supposes* to have been an obscene worship; yet nothing to that purport is intimated here also in Scripture, but rather that it consisted in human

sacrifices. For the whole 48th ch. of Jeremiah contains prophecies against Chemosh and Moab, in which the only circumstance mentioned relative to the nature of the worship is, "that he offereth in high places and burneth incense to his gods." v. 35. From *gods* being in the plural one may suspect, that *Peor* and *Chemosh* might not be the same; the *offering on high places* also does not necessarily imply human sacrifices, yet admits it; and the 10th verse seems to relate to the judgment of blood for blood: "Cursed be he that keepeth back his sword from blood." But, however this may be, there is at least no indication of any obscene worship to Chemosh; therefore, if he was the same as *Peor*, not to the latter likewise. Why then has Sir W. Drummond *supposed* it? merely because the name has some resemblance to *Chemmis* or *Chemmo* in Egypt, who was the same as Pan and a deity of obscenity, and because Jerom has said, that Chemo-h was the same as *Peor*. What evidence he had of this we are ignorant, but the Scripture affords none and the traditions also of the Jews say no such thing. But Jerom has said still farther that *Peor* was the same as Priapus, whereas Sir William says Chemosh was Pan; both were indeed obscene personages, yet very different, and if Jerom was mistaken in this, he might be just as well mistaken in the identity of Chemosh and *Peor*, and in regard to the obscenity also of either of them. This second etymology then of the names of gods in a country, where some dialect of Chaldee was spoken, has therefore as little evidence as the former in favor of its being derivable from the Egyptian language, in which *Chemmo* is indeed to be found, but means only a foreigner. (Woidé p. 125.) If some similitude in two names in two different languages is thus to be deemed a sufficient foundation for deriving one from the other, without any connecting evidence to support it, what a multitude of derivations may any one language acquire from any one other? For example *Tchar* (ⲧⲃⲣ) in Coptic means *pellis, skin*, therefore, in the language of Sir W. Drummond, *it is very probable, and most certain*, that from this was derived *chair* in french, when it signifies *skin*, e. g. *Elle a la chair blanche*, she has a white skin. Upon the whole, now that writers have exhausted almost all subjects fit for novels, it only remains, that some ingenious artists should from this similitude between names attempt a new species, by composing a diverting volume of etymological romances: at the same time by dextrously connecting together names and circumstances, which have no connexion of themselves, we may be able to attain to a new species of knowledge never discovered before, which is more creditable to rational creatures, than ingenuously to confess that we know nothing about the matter.

S.

Norwich.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOUR Journal being professedly open to *Biblical Criticisms*, I venture to send you, for insertion, the following remarks on a passage in St. John's Gospel, if, on perusal, you shall think them worthy of a notice.

The passage alluded to is in St. John, c. iii. v. 13. where our Saviour is teaching Nicodemus the necessity of Regeneration, and, in allusion to himself, speaks of his being in heaven, though at the same time evidently on earth. The words in our translation are, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, *which is in heaven.*"

That acute and penetrating critic, Jeremiah Markland, in a letter to Mr. Bowyer, the eminent printer, who flourished in the last century, confesses his utter inability to give any rational interpretation to the original Greek, without supposing some corruption of the text.

"When Beza (writes he) could not tell what to do with 'Ο ὦν ἐν τῷ οὐρανῷ (and he must have been very skilful if he could) he contends that 'Ο ὦν signifies *qui erat*.—Again, 'Ο ὦν is spoken by the Son of Man conversing upon *earth*, and affirming at the same time that he *is in heaven*. Erasmus' and Grotius's notes seem to come from persons, who thought themselves obliged to say something upon what they did not understand. In the edition of *Conjectures on the New Testament* (Mr. Bowyer's own) which you sent me, in the margin, against John, c. iii. v. 13. I find these words,—'If Jos. Scaliger, Jos. Casaubon, Grotius, Salmasius, Bochart, and Bentley, were to give their unanimous opinions that 'Ο ὦν might signify *who was*, I should not believe it without an exemplification.'

"It is impossible that 'Ο ὦν could be taken in their usual signification here: and therefore Erasmus gives them a new one; *Participium certè potest per præteritum perfectum, qui ERAT* (he should have said *fuit*) *in cælo, &c.* Beza, who understood it no more than Erasmus did, was glad, however, of such an authority, and so translated it *est vel erat!* It is no wonder that those who came after, being in the same circumstance of *not understanding*, should follow such great examples."

So far Jeremiah Markland.

Now, sir, you will think our correspondent very bold, in pretending to comprehend what not only that great critic, according

to his own confession, did not understand, but what even such eminent translators, as Beza and Erasmus, failed of discovering. And yet, without claiming a more than moderate share of sagacity, far beneath the critical acumen of the three great names above-mentioned, your correspondent presumes to think that he has *hit* the meaning of that contested passage. That Markland should have failed to ascertain its full bearing, is little to be wondered at, because his inquiries on such subjects were confined to mere grammatical speculations; but how it happened that the other two, who were so deeply skilled in Biblical researches, did not succeed in divining the true sense of the passage, is matter of much wonder.

The words, then, appear at first sight, to convey full proof of our Saviour's *inherent divinity*. A reference to a few parallel passages in the two Testaments, will illustrate this assertion.

1. It is admitted, on all hands, that the New Testament abounds with Hebraisms;—this was naturally to be expected from the writers of that book, not only because they were themselves Jews, but from the circumstance of their so frequently making use of the Septuagint Translation of the Hebrew Scriptures. Hence that translation, as well as the original Hebrew, must be consulted, in order to gain a correct acquaintance with the phraseology of the New Testament. On referring to Exodus, c. iii. 13, 14, in which Moses explicitly demands, and the Almighty as explicitly gives, *His name*, we find this self-same expression: καὶ εἶπεν ὁ Θεός, Ἐγώ εἰμι Ὁ ὢν, καὶ εἶπεν, οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Ὁ ὢν ἀπέσταλκέ με πρὸς ὑμᾶς.

What idea the Seventy meant to convey by this translation is evident; for the original verb, rendered ὁ ὢν, denotes a state of simple *being*, such as is peculiar to the Essence of Deity; and it is that root from which, in the opinion of many well acquainted with the Hebrew language, the incommunicable name of *Jehovah* is derived; according to some, it is only an abbreviation of that name; but, by the confession of all, points out the *essential* nature of *Him who is*, Ὁ ὢν, or, as in our translation, *I AM*.

That the Seventy are not singular in the idea which, by *their* translation, they would attach to the original word, is evident from other translations, paraphrases, and targums. The Syriac, Persic, and Chaldee, retain the original expressions; the Arabic interpret them: *The Eternal, who passes not away*; while the Jerusalem Targum, and that of Jonathan, add this paraphrase:—“He who spake and the world was—who spake, and all things existed.”—Vide Dr. Adam Clarke's learned Commentary on Exodus.

2. It will not require much labour to show that this phrase, with the same notion of simple *essentiality*, has been adopted by one of

the inspired penmen of the New Testament, St. John; whose Gospel was composed for the express purpose of maintaining the Divinity of Christ against the Cerinthian heresy. Thus, in the very beginning of his Gospel, after asserting that no one had ever witnessed a personal appearance of the Father, he immediately subjoins, ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο. Again, c. vi. v. 46. Οὐχ ὅτι τὸν πατέρα τις εἶδεν, ἢ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ οὗτος ἐώρακε τὸν πατέρα. And again in his Book of Revelations, c. i. v. 4. ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος—*a bold and daring construction against all rules of Grammar, but more than compensated by the idea conveyed under the form of expression.* And also in verse 8. of the same chapter, speaking of Christ, he again gives him the title of ὁ ὢν,—ὁ πατοκράτωρ.

3. This use of the participle will be farther illustrated by referring to a similar employment of the verb from which it is derived. Our Saviour, in a conversation with the Jews, maintains his pre-existence in these memorable words: "Before Abraham was, *I AM*."—πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. John viii. 58.

It is very remarkable, that in speaking of his own pre-existent state, he does not use the same word as he applies to Abraham's birth; though our translation would lead to such supposition,—πρὶν Ἀβραὰμ γενέσθαι, before Abraham was *created*, or *born*, ἐγὼ εἰμι—*I am, I exist.* And that the Jews understood him as laying claim to the incommunicable prerogative of the Most Highest is evident, from the circumstance of their taking up stones to cast at him—death, by stoning, being the legal punishment of blasphemy.

As our translators have not inserted the pronoun *he* after ἐγὼ in this verse, it is somewhat strange that they should have so done in the corresponding verses 24. and 28. of this Chapter; where our Saviour, as unequivocally as here, lays claim to *self* and *pre-existence*. Ἐὰν μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθνήσκειτε ἐν ταῖς ἁμαρτίαις ὑμῶν.—If ye believe not that *I am*, ye shall die in your sins. "Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι—When ye have lifted up the Son of Man, then shall ye know that *I am.* I am *he*?—Who? There is no antecedent with which the pronoun can make sense, nor in whose place it can be put by any grammatical construction.

This interpretation, if correct, will tend to throw light upon another circumstance in our Saviour's history, otherwise obscure; and, in so doing, will add a further confirmation to the point under discussion.

It is related by the same Evangelist, c. xviii. that as soon as Jesus had said to Judas and his company, "*I am he*, they went backward, and fell to the ground." The pronoun *he*, is, in our

translation, printed, very properly, in italics, for it is not in the original. Though in this sentence, an antecedent to the pronoun might be found, yet would not the meaning start forth plain and unequivocal; and would not the act of Judas and his company be more consonant with that meaning, if the translation ran thus, as in the Greek—"As soon as he had said unto them, *I AM* (ἐγώ εἰμι) they fell to the ground?"

I am aware that in several similar expressions used by the holy peumen, the pronoun after the verb εἰμι is omitted, and must be supplied, not in the sense which I would wish to put upon this passage. But we are to remember that our Saviour, most probably, (I might say most certainly) spoke the vernacular tongue of his countrymen, the Syriac; that the Evangelists have given us his conversation in a foreign language, the Greek; the idiom of which differs widely from the other; and that he therefore took to himself that unspeakable name, which the Jews deemed not only not lawful, but impious for a man to utter; and the bare words of which threw Judas and his party into such consternation. Otherwise, how shall we account for their recoiling backward, and falling to the earth, as there is nothing very striking in the manner, or the expression, in our translation? No doubt, he then spake as one having authority:—he pronounced the high and lofty name of *Jehovah*, *I AM*; "and they went backward, and fell to the ground."

This interpretation of the verb εἰμι, as well as of its participle ὢν, is borne out by the passage before adduced from the Septuagint translation of Exodus, c. iii. v. 11. rendered in our Bible "*I AM* that I am,"—in the Septuagint, 'Εγώ Εἰμι ὁ ὢν. For the Hebrew, after its usual manner, repeats the same word twice, which the Seventy have rendered first by 'Εγώ Εἰμι, and then by ὁ ὢν.

This use of the substantive verb εἰμι, and the sense of *eternity* and *self-existence*, in which it is here taken, are sanctioned by an authority which no classical scholar can resist. The simple inscription on the door of the Temple of Apollo at Delphi consisted of the second person of this verb, Εἶ: on which Plutarch composed a particular treatise, to prove it to be the only proper, and peculiar title of the One, simple, uncompounded, eternal, and self-existent *Being*. It is more than probable, that Plutarch, who, confessedly, had travelled into Egypt, and, professedly, to make inquiry into the ancient learning of the Egyptians, had enjoyed a sight of either the original Hebrew Scriptures, or the Septuagint Version,—from one or other of which he gained his correct, but otherwise, unaccountable notion of the origin and the

true meaning of the famous inscription just spoken of, and of the derivation of the name of the Deity worshipped at that place.

It were easy to extend this article to a much greater length, by producing many other corresponding expressions; but I fear I have already trespassed too far. I cannot, however, refrain from summing up the whole argument drawn from this passage of St. John in favor of Christ's Divinity, with a remark, which, if well founded, will show with what singular propriety our Saviour assumed to himself, when on earth, that name, which had belonged to him from all eternity. For, if we receive the united testimonies of all commentators, ancient and modern,—as well of those who paraphrased the Scriptures of the Old Testament before the appearance of the Messiah in the flesh, as of those who have commented on them since his incarnation,—it was Christ himself who made to Moses this solemn declaration of Godhead. It was “the Angel of the Lord.” It could not have been a *created* Angel: for he is expressly styled by the *incommunicable* name of *Jehovah*; he calls himself the *God* of Abraham, the *God* of Isaac, and the *God* of Jacob. Exod. iii. 4. 6.; and in verse 15 he adds, “This is my name *for ever*,”—in the Hebrew, *to eternity*; “and this is my memorial *unto all generations*,”—in the Hebrew, *to all succeeding generations*. Nor was he *God the Father*, for he is “the Angel of the Lord”—*Hamelek*—*Jehovah*—the *sent* of the Lord. Witness his own assertions, as to his being *sent* of the Father—the Messenger of the Covenant. Mal. iii. 1. Who then is this, but Jesus the Christ; Ἐγὼ εἰμι—Ὁ ὢν ἐν τῷ κέλεν τοῦ Πατρὸς. Ὁ ὢν ἐν τῷ οὐρανῷ. God over all, blessed for evermore?

If I have not trespassed so far as to exclude these remarks from your Journal, I shall have great satisfaction in communicating, from time to time, critical notices of such passages as may occur to me in the study of the Holy Scriptures; which, though they may not carry with them the air of originality, or the advantages of fair and polished diction, will call forth, from among your readers, some abler head to correct them, if they be wrong; or, if they be right, some abler hand and pen, to adorn and to defend them.

ARCHON.

On the Platonic Use of κινδυνεύειν, as explained by H. Stephens, Ruhnken, Valckenaer, and Le Clerc.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SOME time ago, a very sensible friend was mentioning to me what he thought a very rare use of the verb κινδυνεύειν in a passage of Herodotus, but I assured him that such a use of it was very common in Plato. Since that time, I have met with an excellent passage upon this use of it, in Le Clerc's *Ars Critica*, which, together with the remarks of Ruhnken, Valckenaer, and H. Stephens, I shall present to him through the medium of the *Classical Journal*.

Hatton,
July 21, 1813.

E. H. BARKER.

“Κινδυνεύω cum infinit. interdum verbo *videor*, interdum aliis modis redditur, remotis tamen ab illa prima significatione.—Plutarch. *Sympos.* 5. κινδυνεύουσι γὰρ οἱ ἄλλες τῶν ἄλλων ὄψον ὄψον εἶναι καὶ ἥνυσμα: Budæus autem postquam dixit κινδυνεύω esse τὸ ἐγγίζω, et *videor*, affert ex Platone *De Rep.* L. vii. αἱ μὲν τοίνυν ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν ἐγγύς τι εἶναι τῶν τοῦ σώματος, non exponens *videntur prope accedere ad etc.* sed *prope accedunt ut sint* (vel *esse videantur*) eadem natura: Item, *prope est ut sint*. Nec tamen utitur hoc adverbio propter ἐγγύς, quum hæc Synesii καὶ κινδυνεύουσι πείθειν ἐνίκους, interpretetur itidem *jam prope in eo sunt, ut quosdam in opinionem adduxerint*, itidemque hæc Greg. κινδυνεύει χαλεπώτερον εἶναι vertat, *Prope est ut dicam difficilius esse*, addens tamen et interpr. hanc, *Atque haud scio an difficilius sit*. Sed interdum adverbio *ferme*, aut *fere* hic utimur in expositione verbi, ut ap. Plat. in *Hippiâ Minore*, νῦν δὲ ὡς Ἰππία κινδυνεύω μακθάνειν ὃ λέγεις, idem Budæus vertit *Jam ferme O Hippiâ quod dicis intelligo*: sic vero et in illo Synesii loco κινδυνεύουσι πείθειν reddi possit *ferme in opinionem adducunt*: item κινδυνεύει impersonaliter pro eo quod est *propemodum dixerim*, vel *fortasse*: Plato *de Rep.* L. v. συχνῶ γὰρ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δέησιν χρῆσθαι τοὺς ἀρχοντας ἐπ’ ὠφελείᾳ τῶν ἀρχομένων, et in *Philebo*, p. 220. μνήμην ὅτι ποτέ ἔστι, πρότερον ἀναληπτέον, καὶ κινδυνεύει πάλιν εἶτι πρότερον αἰσθῆσιν μνήμης, et *fortasse ante omnia sensus memoriæ assumendus, et constituendum quis sit memoriæ sensus*. Bud. Sic lingua Gallica, *Il y auroit danger que ce ne fût*, interdum dicit

pro *Il pourroit bien être, vel Ce seroit peut-être.*" H. Stephani *Thesaurus Linguae Græcæ*.

"Κινδυνεύει, ἐγγίζει—*Phileb.* p. 82. G. λόγον μέντοι τινα κινδυνεύομεν οὐ πάνυ σμικρὸν ἐπεγείρειν, *Lysid.* p. 112. B. κινδυνεύομεν ὄναρ πεπλουτηκέναι, *Theat.* p. 137. D. ἀλλὰ μέντοι ἀμφοτέρω γὰρ κινδυνεύει ὁ λόγος οὐκ ἐάσειν, *Georg.* p. 298. D. ὥστε κινδυνεύεις οὐκ ἀληθῆ λέγειν, ubi vide Scholiasten: Basilius Scholiis ἀνεκδότοις in Gregorii Nazianz. *Orat.* xxxii. τὸ δὲ Κινδυνεύειν, ἐλέγχεσθαι καὶ δείκνυσθαι νῦν σημαίνει· Δημοσθένης κατὰ Μειδίου, Ἀλλὰ κινδυνεύει τὸ λῖαν εὐτυχὲς ἐνίοτε ἐπαχθεῖς ποιεῖν· καὶ ἐπ' ἀγαθοῦ δὲ εἴληπται, ὡς Ἑρμογένης ἐν τῇ Τέχνῃ, Οὐ κατὰ δύναμιν τὴν ἐν δεινότητι· ἐπεὶ γὰρ φησι κινδυνεύει τὰ πρῶτα φέρεσθαι, ἀντὶ τοῦ, προτετίμηται, προκέκριται: quæ descripta sunt ex Grammatico MS. *de Syntaxi* in Bibl. Sangerm. Tzetzæ Scholiis MSS. in *Hermogenem*, τὸ Κινδυνεύει λέξις μὲν Πλατωνικὴ ὑπάρχει· τὸ δὲ ἀναγκαίως ἔχειν σημαίνειν ταύτην, νόσι: recte *Platonicam locutionem* vocat, quæ tam crebra apud Platonem est, ut singulis paginis reperiatur: sed nec ipse, nec alii grammatici, locutionis rationem bene explicuerunt: optime Timæus ἐγγίζει exponit. Nam ut Latini dicunt, *periculum est ne hoc ita sit*, pro *parum abest, quin ita sit*, sic etiam Græci κινδυνεύειν pro ἐγγίζειν. Luzacius noster bene comparabat Belgicum *bykans*; nam κινδυνος Belg. *kans*: vide Valck. ad Herodot. iv. 105. Timæi glossula etiam est apud Suid." D. Ruhnkenii *In Timæi Lexicon Vocum Platonicarum*, Ed. 2a. Lug. Bat. 1789. p. 159.

The note of Valckenaer, to which Ruhnken refers, is as follows: "Κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες εἶναι—H. Stephani Vallam corrigentis versio recipi debuerat: verbum hoc usu, quem Portus adnotare neglexit, semel tantum occurrit apud Herod. κινδυνεύουσιν εἶναι notat *esse videntur*, sive *sunt*, et δοκοῦσιν εἶναι sæpius adhibetur pro εἰσί. Frequentavit illud imprimis Plato: Xenophon *Ἀπομν.* iv. p. 465. 10. κινδυνεύει ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμόνειν, v. 35. φροντίζω μὴ κράτιστα ἢ μοι σιγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἶδέναι: sic ille sæpius alibi loquitur, et in *Epist. Socrat.* xxii. Demosthenes I. c. *Aristogit.* p. 489. δυσκατάπαυστόν τι κινδυνεύει· πρᾶγμ' εἶναι πονηρία: Platonis etiā imitatores Sophistæ hunc flosculum scriptis sæpe suis interserunt: vide cl. Ruhnken. in *Tim. Lex.* p. 116., quique, alienis tamen intermixtis, apta quædam dedit cl. Wetsten. in S. Lucæ A. A. xix. 27."

Neither Ruhnken, nor Valckenaer seem to have noticed the following excellent note of Le Clerc: "Non procul ab iis verbis, quæ modo expendimus, Socrates, cum dixisset se ob *sapientiæ humanæ* famam invidiosum factum fuisse, ait, τῶνδε γὰρ κινδυνεύω ταύτην εἶναι σοφός; quæ loquutio frequens est apud Platonem, cum in hac *Apologia*, tum alibi passim: hæc autem loquutio nullo modo Latine exprimi potest: habet Ficinus nam hæc *revera sapiens esse videor*, qui sensus non quidem alienus ab h. I., sed nullo

modo vim verbi κινδυνεύω exprimit : norunt omnes eam vocem deduci ἀπὸ τοῦ κινδύνου, a periculo, et significare plerumque periclitari, verum Latina voce hic uti non licet, quia periclitari Latine loquentes non dicunt, nisi de re, quæ infelicitur cadere potest ; et cujus eventus non sinè metu exspectatur, vox vero Græca adhibetur etiam, ubi nulla metuendi ratio est, ut in h. l., et alibi sæpe, apud Platonem : proxime accesseris ad vim hujus vocis, si verba allata Gallice interpreteris, *car je cours risque d' être sage de cette manière* : nam *courir risque* est quidem periclitari, sed dicitur etiam de rebus, quarum eventus timeri non potest : at infra κινδυνεύω de lite dicitur, quam judicio dirimi vereri poterant contententes : exemplum antea protulimus, cui alterum dumtaxat addemus, ex ultimis Socratis verbis in *Phædone*, non procul a fine, ubi postquam dixisset se non posse adfirmare quasi compertum, fore ejusmodi felicitatem post mortem, qualem descriperat, ita porro inquit, ὅτι μὲν τοι ἡ ταῦτ' ἐστίν, ἡ ταῦτ' ἅπτα, περὶ τὰς ψυχὰς ἡμῶν, καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὔσα, τοῦτο καὶ πρέπειν ἐμοὶ δοκεῖ, ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν καλὸς γὰρ ὁ κίνδυνος : Gallice eleganter dixeris, *il faut hazarder cette créance, c'est courir un risque, qui n'a rien que d'honnête.*" J. Clerici *Ars critica, in qua ad Studia Linguarum Lat. Græc. et Hebr. Via munitur*, Vol. i. p. 130. Lug. Bat. 1778,

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BEG leave to send you the enclosed excellent article *De Summo Bono*, written by a man of great learning, judgment, taste, and reading ; I mean C. A. Heumannus, in a work entitled *Pœcile, sive Epistolæ Miscellanæ ad literatissimos Ævi nostri Viras*, Tom. III. L. IV. Halæ, 1732. p. 616, 7, 8, 9, 10, 11, 12.

With great respect, your constant reader,

Φιλόσοφος.

DE SUMMO BONO.

1. Si Romanus ille¹ Stoicus, vel potius Socrates recte definit sapientiam, eam dicens esse scientiam boni et mali, fatendum nobis est, cognitionem summi boni esse summam sapientiam. 2. Merito igitur in investigando summo bono nullo non tempore versata est philo-

¹ Seneca, *Epist.* 1. p. 224.

sophorum industria; quos tamen in eo peccasse animadverto, quod de nomine pluribus notionibus subjecto disputantes non certam prius posuerunt definitionem, sed andabatarum ritu ἀεὶ βατοῦντες altercati sunt. 3. Scilicet vox *bonum* est ἀγαθόν, itemque vox *summum*: ad hanc quod attinet, vel grammaticorum filii norunt, superlativo, quem vocant, gradu non semper describi *gradum omnium supremum*, sed sæpius signari *qualemcumq. præstantiam*: sic *summam eruditionem* sine contradictione tribuëris Erasmo, Grotio, Morhofio, Casaubono, Conringio, Gassendo, Aristoteli, pluribus; quos moris est vocare *summe eruditos*, itemque viros *summa eruditione*, *summo ingenio* præditos: uti igitur hic non significatur eruditio omnibus numeris et partibus perfecta, cui nihil possit addi, sed eruditio insignis et excellens; sic et *summum bonum*⁴ vocare licet, quidquid excellens meritoque magni æstimandum bonum est: neque igitur inter se contradicunt, quorum unus *sanitatem* iudicat esse *summum bonum*, alter *eruditionem*, tertius *pacem*, quartus *tranquillitatem animi*, quintus *mentem recti consciam*, sextus *virtutem*, alii aliud; sed omnes vere et loquuntur, et sentiunt: quis enim neget unumquodque horum esse *summum*, i. e. *permagnum bonum*? 4. Eadem est ratio vocabuli *bonum*: generatim quidem, ut recte Cic.⁵ iudicat, *bonum* dicitur, quicquid est *utile*: cum vero, quod utilitatem nobis affert, modo sit substantia rationalis, modo substantia rationis, vel etiam sensus expers, modo actio aliqua, modo qualitas, hinc facile apparet homonymia: mirum igitur non est, tam diversas esse philosophorum de *summo bono* sententias: imo ne id quidem mirum est, quod plures interdum ab eodem philosopho propugnantur sententiæ, modo hoc, modo aliud *bonum* pro *summo* laudanti: ita Cicero de *Fin.* libro statuit *virtutem* esse *summum bonum*; in *Lælio*,⁶ *amicitiā*: Seneca, L. de *Vita Beata*, *virtutem*; alibi⁷ *sapientiam*: Lactant. modo *sapientiam*,⁸ modo *religionem*:⁹ Augustin, alibi *vitā æternā*,¹⁰ sive *finalem beatitudinem* alibi Deum.¹¹ 5. Ut igitur clara versemur in luce, diversas exhibebo *summi boni* notiones, ut appareat, disputationem philosophorum de *summo bono* esse meram¹² λογομαχίαν: *summum bonum* itaque dicitur (1.) *privatio maximorum malorum*: sic cum bellum infinitas importet calamitates, hinc *pax* a Silio Italico vocatur *optima rerum*, i. e. *summum bonum*: pari modo cum nihil¹³ sit *miserrimum* quam *animus hominis male conscius*, *tranquillitas conscientie* Ambrosio¹⁴ habetur pro *summo bono*: ita cum miserrimum sit gravissimo conflictari morbo corporisque doloribus affici, comicus quidam apud

Huc hand dubie respexit Varro, scribens de *summo bono* non tam esse, quam esse posse, opiniones 288. teste Augustino L. xix. de *Cir. Del.* c. 1:

² Lib. 3. de *Offic.* c. 8. Etiam Stoici dixerunt *bonum* et *utile* esse synonyma, teste Sexto Empir. L. 3. *Hyp. Pyrrh.* §. 169.

³ C. 5.

⁴ Ratio recta et consummata felicitatem hominis implevit, inquit Seneca, *Epist.* 76. p. 254.

⁵ L. 3. c. 8. n. 30.

⁶ L. 3. c. 10. n. 1.

⁷ L. 19. de *C. D.* c. 4.

⁸ L. 1. *Soliloq.* c. 1. Tu, Deus, inquit, *summum bonum*, quod nemo recte quæsit, et minime invenit.

⁹ Id jam vidit Angel. Decembrius *Epist. lit.* l. 1. c. 7. et Werenfelsius L. de *Logom. Erud.* c. 2. §. 6.

¹⁰ Plautus *Mostell.* 3. 1. 1.

¹¹ L. 2. de *Offic.* c. 1.

Athenæum¹ judicat ὅτι τὸ ὑγιάνειν πρῶτον ἀγίον (summun bonum) ἵππαι : cumque cæcitas hominem reddat miserrimum, Samonicus medicus c. 13. l. ita canit,

Summa boni est, alacres homini contingere visus :

(2.) *Substantia in vita humana longe utilissima, qua carere non possumus :* hoc sensu Pindar. et Artaxerxes, Persarum rex, apud Ælian. *Var. Hist.* l. 32. dixit aquam esse summum bonum, ἀγίον τὸ ὕδωρ : non minori jure Ovid.² exclamavit summum bonum esse ignem : vulgo quoque hoc sensu non injuste statuitur pecuniam esse summum bonum ac nervum rerum gerendarum : Plipii³ quoque judicio sal fuerit summum bonum, quippe adeo necessarium elementum, ut vita humana sine sale degere nequeat. 7. (3.) *Res ex cujus usu summa capitur voluptas :* sic matronæ illius Ephesiæ apud Petron. summum bonum fuerat conjunx : Hadriani Imp. Antinous ; Antonii Codri Urcei *Bibliotheca*.⁴ 8. (4.) *Res, quæ est medium, per quod pervenitur ad summam felicitatem :* hoc sensu Cynici, Stoici, atque Aristotelici statuerunt, virtutem esse summum bonum ; C. Celsus,⁵ imo ipse Salomo,⁶ sapientiam ; Plato⁷ veritatem ; Lactantius⁸ religionem ; Walther.⁹ *Biblia* : referri huc potest mulierum summum bonum, pulchritudo ; itemque Cleobuli¹⁰ summum bonum, modus. 9. (5.) *Qualitas*¹¹ optima sive perfectio maxima, quæ et ipsa hominem reddit felicem : sic summum bonum intellectus est sapientia ;¹² summum bonum voluntatis est virtus ; summum bonum corporis est sanitas et voluptas.¹³ 10. (6.) *Felicitatis*¹⁴ gradus supremus, sive ultimus ad quem tendit humana mens, quemque assecuta acquiescit : hoc sensu summum bonum Cic.¹⁵ et Augustin.¹⁶ vocant finem bonorum : is autem gradus est ille status mentis, quo et mali nihil habet, et omne bonum secure possidet, sive quando mens et nihil doloris, et plurimum gaudii percipit : duæ igitur sunt felicitatis illius partes, tranquillitas animi, et voluptas : illam Democritus, hanc Epicurus pugnat esse

L. 15. p. 694. vid. ibid. p. 702.

² Trist. 2. 267. Igne quid utilius?

³ L. 31. c. 7.

⁴ Vid. Bayle Diction. v. Urceus.

⁵ Teste Augustino l. 1. Solil. c. 12. Errat proinde Lactantius l. 3. c. 8. n. 30. Nemo, inquit, usque adhuc summum bonum dixit esse sapientiam.

⁶ Prov. 8. 11.

⁷ Cf. Augustinum L. 1. contra Acad. c. 2. et 3.

⁸ Summum hominis bonum est religio, inquit l. 3. c. 10. n. 1. Eandem sententiam singulari dissertatione tulit est D. Brannius : vid. Acta. Erud. A. 1705. p. 53.

⁹ Offic. Bibl. p. 2. *Biblia*, inquit, noster amor, dulcissima Bibliu dia, *Biblia dei- eia lauitiaque mea* : ipse Xtus Joann. v. 39. describit *Biblia* tanquam summum bonum.

¹⁰ Laert. l. 1. s. 93. Plaut. *Pæn.* 1. 2. 29. *Modus omnia in rebus optimum est.*

¹¹ Qualitates expetendæ vocantur bona : sic alia dicuntur esse bona animi, alia corporis : recte quoque Cic. *Fam.* 2. 3. et 10. 4. bona in bona naturæ (e. g. ingenium) studii (e. g. eruditio) et fortunæ (e. g. nobilitas) dividit.

¹² *Sapientia nihil melius homini est a diis immortalibus datum, i. e. sapientia est summum bonum*, inquit Cic. l. de Amic. c. 6.

¹³ Aristippus voluptatem corporis s. ens esse summum bonum, quatenus sup- posuit, animum cum corpore interi- on male philosophatus est, iudice ipso Apostolo I. Corinth. 15. 32.

¹⁴ Unde quidam distinguere inter su- um bonum, et summam felicitatem, Gas- sendus *Instit. Phil. Mor.* Philaret. *Ethi.* c. 1. §. 4. Buddens, c. 2. §. 3.

¹⁵ L. 3. de Offic. c. 12.

¹⁶ L. 8. de C. D. c. 3.

*summum bonum.*¹ 11. (7.) *Substantia rationalis, quæ nos reddit felices :* sic *verum amicum* esse *summum bonum*, indicat Plautus,² Aristoteles,³ Cicero,⁴ Siracides :⁵ sic *Deus* est *summum bonum*, largiens quippe nobis vitam, sanitatem, sapientiam, virtutem, felicitatem æternam : *Deus*, inquit Augustin.,⁶ *est beatitudo, in quo, et a quo, et per quem beata sunt, quæ beata sunt, omnia.* 12. Cæterum præcipuo jure *summum bonum* hoc est, *finis bonorum*, vocatur *ωδονη*, sive *voluptas animi*, pariterque κατ' ἰσχυρὴν *summum bonum*, i. e. *causa summæ felicitatis efficiens*, appellatur *Deus*. 13. *Opes, voluptates corporis, honoresque civiles* esse *summa bona*, esse proram puppemque felicitatis, vulgo credimus omnes, verbo negamus omnes : e contrario Deum esse *summum bonum*, ore profiteamur omnes, animo firmiter credit, persuasumque habet vix millesimus quisque : adeo videmus meliora probamusque, deteriora sequimur. 14. *Deus* est *ens summe bonum summæque ac perfectissimæ felicitatis causa unica* : ergo amandus est amore summi gradus, sive, ut Xtus⁷ ait, ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ ἐξ ὅλης τῆς δυνάμεως. 15. *Summa felicitate* in hac vita non potimur, sed exantlatis demum hujus vitæ ærumnis : *beati sumus in spe* :⁸ in altera autem vita *Deus* tanquam *summum* idemque æternum *bonum* nostrum nos perfundet voluptateque solidissima in perpetuumque duratura.⁹

ARABIAN ANECDOTE.

AMONG Asiatics, as among the inhabitants of Europe, we find many popular opinions and superstitions, the origin of which it is, perhaps, impossible to ascertain. Thus the Arabs are persuaded that a screech-owl proceeds from the ashes of one who has perished by violent death, and never ceases to utter most doleful sounds, until the deceased person has been avenged; after which it disappears. The following anecdote, recorded by an Arabian historian, relates to this superstitious notion, and may be found in Monsieur de Sacy's account of a rare manuscript preserved in the royal library at Paris; (see *Extraits et Notices des Manuscrits de la Bibliothèque du Roi*, tome II. p. 144, in the notice of the *Kitab al Jeman* (كتاب الجمان) by Shehabeddin Ahmed al Fassi.)

¹ Epicuri sententiam rectam ac platonicam esse, contendit Erasmus singulari Dialogo.

² *Bacchid.* 3. 2. 2.

³ *Enth. Nic.* l. 3. c. 1.

⁴ *L. de Amic.* c. 6.

⁵ *C. vi.* 14, 15.

⁶ *Solil.* l. 1. c. 1.

⁷ *Luc.* x. 27.

⁸ *Rom.* viii. 24.

During the time that *Hedjajc* governed, (in the seventh century of the Christian *Æra*) a woman most illustrious among the Arabs was *Leila Alakhyalia*. The people of her country, having suffered some oppression, deputed this lady to lay their complaint before *Hedjajc*, and she waited on him accordingly; a visit by which that austere tyrant was much pleased and flattered. It happened that a young man, named *Thouba ben Hemyar*, the cousin and lover of *Leila*, had fallen a victim to his passion, and expired in the same manner as the celebrated *Mejnoon* died for the love of another *Leila*.¹ *Hedjajc* granted to his fair petitioner the object of her request, and then said, "I have been informed that when you passed near the tomb of *Thouba*, you turned aside, and that you have not paid to his memory the just tribute of gratitude—Noble souls are distinguished from vulgar by rendering to the dead, as to the living, whatever is their due."—"My Lord," replied *Leila*, "I have an excuse to offer for my conduct—I was accompanied by several women, and I feared that they would have accused my deceased lover of a falsehood, on account of the remarkable words which he spoke a little before his death——" "If my dear *Leila*," said he, "should ever wish to bestow peace on my ashes, when covered by earth and the sepulchral stone, I shall either repeat my vows for her with a transport of joy, or a screech-owl, flying from my grave towards her, shall utter cries and lamentations." "I conjure you then," said *Hedjajc* to *Leila*, "by the respect which you entertain for your lover's memory, visit his tomb and wish him peace." She could not refuse; she hastened to the monument of *Thouba*: tears flowed from her eyes, whilst she pronounced with a faltering tone, "Peace to thee, dear lover." And scarcely had she spoken, when a screech-owl, issuing from the tomb, flew rapidly towards her, struck against her bosom, and *Leila* was no more.

NOTICE OF

ANALECTA CRITICA IN: ANTHOLOGIAM GRÆCAM CUM
SUPPLEMENTO EPIGRAMMATUM MAXIMAM PARTEM IN-
EDITORUM COLLEGIT Imm. G. Huschke, Jenæ et Lipsiæ,
pp. 310. Octavo. 1800.

THIS excellent critical work is dedicated to *Jacobs* in the following words—*Fr. Jacobs viro amicissimo, hunc Libellum consecravit Editor.*

¹ The Loves of *Leila* and *Mejnoon* have been the theme of many Persian poets, and have furnished a subject for one of Mr. D. Hall's beautiful romances.

Proper Indices are subjoined. Huschke informs us in the preface that, after he had become acquainted with Brunck's *Analecta*, Bosch gave him a ready access to his library, so richly stored with works upon this subject, where he amused his leisure in collating some printed editions of epigrams with some MSS. of much value, in marking the various readings omitted by Brunck, and in making remarks for the illustration of the *Florilegium Planudeum*. Huschke adds: "Mutatis temporibus, mutata est consiliorum meorum ratio: neque de hac re postea cogitassem, nisi accessisset Apographi Gothani notitia, et egregia carminum ineditorum collectio, quam mecum communicavit Jacobsius, ita ut, dum ipse majori operi promovendo animum intenderet, equidem his reliquiis vel corrigendis, vel illustrandis aliquid curæ ac temporis impertirem, arbitrioque meo rem peragerem: data igitur edendi potestate, haud alienum me facturum existimavi, si eidem fasciculo ea etiam epigrammata insererem, quæ ab aliis vv. dd. post Brunck. in lucem sunt protracta, adjiceremque animadvv. crit. in *Analecta Veterum Poetarum Græcorum*." Huschke, after having observed that the attention of the learned is again drawn towards this department of Greek literature, and having complimented Jacobs in terms of appropriate praise, adds: "In eodem laudis curriculo versatur elegantissimo vir ingenio, Chardon-la-Rochette, quem in eo esse audimus, ut Codicem Vaticanum, nunc Parisinum, a capite ad calcem descriptum, perpetuaque annotatione instructum edat: Neque vero me fugit doctissimum Boschium hoc imprimis agere, ut Schedulas Dorvillianas e tenebris, quibus diu oppressæ jacuerunt, in lucem protrahat, iisque ornet splendidæ, quam paravit, editionis Tomum quartum, cui inseret aliorum etiam, quas in bibliotheca jam repositas habet, notas MSS." We shall extract from this work of Huschke such notes, as relate to the Greek theatre.

*Ἔρως παροικεῖ, συνοικεῖ, βλάβη σύνοικος, ἀμνηχανία συνοικεῖ.

In the 2nd chapter, page 36, Haschke illustrates the *Epigramma in Meleagri Tumulum*, from which we shall cite only the following paragraph:

— — — — — "τί γάρ; νεκύεσσι πάροικος
"Ἰμερος;

Anthol. Planud. III. Tit. xxv. *Ep.* 71. *Anal.* T. I. p. 38. Amor, in tumulo positus, hoc nomine dici potuit πάροικος νεκύεσσι Ἰμερος v. 3. quatenus cum mortuis quasi habitare videretur; sed respexit auctor Epigrammatis ad elegantem dictionem, qua amor omnino hominibus παροικεῖ, συνοικεῖ, Xenophon, *Ἰμπος*. viii. 24. ὃ τε γὰρ οἶνος συνεπαίρει,

καὶ ὁ αἰὲς σύνοικος ἐμοὶ ἔρωσιν κεντρίξει εἰς τὸν ἀντίπαλον ἔρωτα αὐτῷ παρ-
ρησιάζεσθαι: Melcager Ep. LII. v. 7. καίτοι Καδμείον κράτος οἴσομεν, εἴ
σε πάροικον ψυχῇ συζεύξω: Propert. II. El. XII. 17.

*Quid tibi jucundum siccis habitare medullis? hoc tamen universe de
curis, animum argentibus, dici notum est: Clytemnestra apud Sophoc.
Electr. 783.*

Ἐν ἡμέρᾳ γὰρ τῇδ' ἀπήλλαγμα φόβου
πρὸς τῇσδ' ἐκείνου θ'· ἥδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοῦμὲν ἐκπίνουσ' αἰεὶ
ψυχῇς ἄκρατον αἷμα,

quædam locum ob oculos habuisse crediderim Theocritum *Eid.* II. 55. ubi
iterum sermo est de Amore,

αἰ αἰ, ἔρωσιν ἀνιᾶξέ, τί μευ μέλαν ἐκ χροὸς αἷμα
ἐμφὺς ὡς λιμναῖτις ἅπαν ἐκ βδέλλα πέπωκας;

Ut contra Theocritum nemo melius expressit Horatio *A. P.* 474. ubi de
poeta inepto, eodemque sua unice amante loquitur, qui

*Indoctum doctumque fugat recitator acerbus:
Quem vero arripuit, tenet occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo."*

The student should not fail to notice the metaphorical application of
the words σύνοικος, (as in Sophocles cited above, βλάβη σύνοικος) and
συνοικεῖν, as in Euripides *Hippol.* v. 160.

φιλεῖ δὲ τᾷ δυστρόπῳ γυναικεῖν
ἀρμονία κακὰ δύσ-
τανος ἀμνηχανία ξυνοικεῖν.

Ἀποκλαίειν, *elugere*, Æschylus corrected.

“Ἀποκλαίειν, sive ἀποκλαίειν interdum est *elugere*: Lucian. *de Dea
Syr.* I. III. p. 454. ἐπεὰν δὲ ἀποτύψωνται τε, καὶ ἀποκλαύσωνται, πρῶτα
μὲν καταγίζουσι τῷ Ἀδωνίδι ὅπως εἶναι νέκυϊ: eadem vis inest verbis
ἀποκηδεύειν, ἀπαλγεῖν, aliis: vide Valck. ad Herodot. p. 122. 84. et
p. 706. 51.: nostræ emendationi favet etiam Aristophanes, *Vesp.* 564.

οἱ μὲν γ' ἀποκλαύονται πενίαν αὐτῶν, καὶ προστιθέασιν
κακὰ πρὸς τοῖσιν γ' οὖσιν, ἕως ἂν παρίσωσιν τοῖσιν ἐμοῖσιν:

adde Euripidis fragm. ex *Œneo* ap. Stob. Tit. CXII. p. 583. Grot.
p. 469.

σχολὴ μὲν οὐχί. τῷ δὲ δυστυχίῳ τί πως
τερπνὸν τὸ λέξαι, καὶ ἀποκλαύσασθαι πάλιν:

hæc paululum diversa leguntur ap. Galen. *de Hippocr. et Plat.* l. IV. circa finem, καὶ ἔτι τὰ τοιαῦτα εἰς τὸ κατὰ τὴν λέπην ἀγωγόν· τοῖς δὲ δυστυχουσί πως τερπνὸν τὸ κλαῦσαι καὶ ἀποδύρασθαι τύχας: hinc Valck. *Diatr.* p. 197. versum hunc formavit ut Euripideum

τερπνὸν τὸ λέξαι καὶ ἀποδύρασθαι τύχας:

Musgravius, eodem Galeni loco adductus, reposuit *Fragm.* p. 459. Ed. Beck.

τερπνὸν τὸ κλαῦσαι καὶ ἀποδύρασθαι τύχας,

sed non animadverterunt viri, in hoc literarum genere primarii, apud Galenum duo diversorum scriptorum loca inter se permutata esse, et confusa, unum Euripidis, alterum Æschyli, id quod in ejusmodi sententiis facile fieri potest, et alibi factum est. Æschyl. *Prom.* 642. Ed. Schutz.

ὥς καὶ ποκλαῦσαι καὶ ἀποδύρασθαι τύχας
ἐνταῦθ', ὅπῃ μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει:

suum igitur utrique reddamus, quoniam possumus, et quidem Euripidi,

τερπνὸν τὸ λέξαι καὶ ποκλαύσασθαι πάλιν,

Æschylo, magna lectionum varietate h. l. laboranti,

ὥς καὶ τὸ κλαῦσαι καὶ ἀποδύρασθαι τύχας:

comparandum est Menandri *fragm. Emendat. Benth.* p. 94.

καὶ γὰρ ἐποδύρασθαι τι μὴ γελώμενον
καὶ συναγανακτοῦνθ' ὅπῃ οἰκείως ὄρεα
ἕκαστος αὐτῶν τὸν παρόντα, παύεται
τοῦτον μάλιστα τὴν χρόνον τοῦ δυσφρονεῖν:

—Sophocles *Philoct.* 691.

οὐκ ἔχω βάσιν
οὐδὲ τιν' ἐγγύρων κακογείτονα,
παρ' ὃ στόνον ἀντίτυπον
βαρυβυῶντ' ἀποκλαύσειεν:

miserias igitur suis alteri narrare Græce dicitur, ἀποκλαίειν, ἀποδύρασθαι v. c. στόνον τινι, et παρὰ τινι: læcedit ἀποδύρασθαι πρὸς τινά, ut loquitur Demosthenes in *Stroph.* I. καὶ ἐγὼ πῶν γεγενημένων ἀποδυράμενος τὰ πλεῖστα πρὸς ὑμᾶς, ὥσπερ ἐγὼ εἶσομαι." Page 56—8.

Mr. Blomfield's Note upon the passage of the *Prom.* is as follows: "v. 658. *ὡς ἀποκλαῦσαι* Ald. Rob., sed recte *τὰποκλαῦσαι* Ald. Turn. Pors. C. M. 2. Galenus IV. *de Hippocr. et Plat. Dogm.* τοῖς δὲ δυστυχουσί πως Τερπνὸν τὸ κλαῦσαι καὶ ποδύρασθαι τύχας, quem ad nostrum potius crediderim respexisse, quam, ut censet Valcken. *Diatr.* p. 197. ad Euripidis *Æneæ* apud Stob. Tit. LXXV. Σχολή μὲν οὐχί τῷ δὲ δυστυχοῦνται πως Τερπνὸν τὸ λέξαι καὶ ποδύρασθαι πάλιν, vel etiam fortasse utrumque locum confudit Galen.: ita olim scripseram, sed meliora docet Porson. in Nota MSta. 'Imitatur Euripides ap. Stob. Gesn. p. 409. Grot. 469: Galenum IV. *Fin. de Hippocr. et Plat. Dogm.* qui veram lectionem servavit: No tri locum oblitus erat Valcken. *Diatr.* p. 197. cf. *Theb.* 658. Sophocl. *Electr.* 1126. Plutarch. II. p. 455. C.' R. P.: Plutarchi locus est in p. 809. Ed. H. St. αἶτε τοῖς πενθοῦσιν ἐφέσεις τοῦ ἀποκλαῦσαι καὶ ἀποδύρασθαι, πολὺ τι τῆς λύπης ἅμα τῷ δακρύῳ συνεξάγουσιν—καὶ ποδύρασθαι Ald. Rob. Turn. recte Brunck. aoristum reposuit, atque ita Med. F. D. G. M. 2. N. Viteb. Seld." Mr. Blomfield is here silent about the conjecture of Husehke, to which we are inclined to accede, and we therefore presume that, at the time of writing that note, Mr. Blomfield was unacquainted with the excellent work of Husehke. Mr. Blomfield has omitted in his *Glossary* the words *ἀποκλαῦσαι*, *ἀποδύρασθαι*.

ÆSCHYLUS ILLUSTRATED.

"Ἦκειν cum quarto casu construitur v. c. in fragmento Æschyli, quod servavit Stephanus Byz. v. Ἀβίους: hos versus, nomine Σκυθῶν interposito, ita restituit Valckenarius *Adnott. in Adon.* p. 217.

ἔπειτα δ' ἦξεις δῆμον ἐνδικώτατον
[Σκυθῶν] ἀπάντων, καὶ φιλοξενώτατον
Γαβίους· ἴν' οὐτ' ἄροτρον, οὔτε γατόμος
τέμνει δίκηλλ' ἄρουραν, ἀλλ' αὐτόσποροι
γύαι φέρουσι βίωτον ἄφθονον βροτοῖς:

hic Valcken. Homeri Ἀβίους, ait, ab Æschylo dictos Γαβίους, Stephano Grammatico narranti fidem adhibuimus; forsán hac etiam in re nimis credulo: potuit enim is vitio Codicis sui deceptus esse; cur, obsecro, Homeri Ἀβίους, Γαβίους diceret Æschylus? alii hoc verum arbitrentur, ἀλλ' οὐκ ἐγὼ τις ταχυπειθής: enimvero Stephanum non nimis credulum hac in re fuisse, testatur Schol. Venet. ad Il. N. 6. τοῦτους Αἰσχύλος Γαβίους φησὶν: idem tradidit Eustathius l. c. p. 916. scribens, Αἰσχύλος δὲ φασὶν αὐτοὺς Γαυίους λέγει, atque hanc Eustathii et Scholiastæ Veneti animadversionem referendam esse ad Æschyli *Prom. V.*

v. 419. putabat Godofr. Hermannus, vir egregius, *Obss. crit.* c. I. p. 9: sed Æschylus Homeri Ἀβίους dixerat Γαβίους in *Prom. Soluta*, præfixo Γ ex F Æolico nato, ut diserte ait Stephanus, Αἰσχύλος τε Γαβίους διὰ τοῦ γ' ἐν Λυομένῳ Προμηθεῖ, unde primam syllabam in Γάβιοι brevem esse intelligitur." Page 79. Mr. Blomfield's note on the passage in the *Prom. V.* v. 428. Ed^o. 2a. is this: "Hermannus *Obss. crit.* p. 9. scribendum putat Γάβιοι τ', ἄρειον ἄνθος, cui respondet Κολχίδος τε γᾶς ἐνοικοί: sed recte monet Butlerus primam in Γάβιοι corripī in *Fragm. Prom. Soluti* ap Steph. Byz. in v. Ἀβιοί: Valck. in Theocr. *Adoniaz.* p. 217. B. Stephanum vitio Codicis sui deceptum fuisse scribit, dum Γαβίους pro Homericō Ἀβίους scriberet: Toup. ad Suid. III. p. 493. Γαβίους cum digammate scribendum putat, satis infelicititer."

ARISTOPHANES ILLUSTRATED, AND VALCKENAER CORRECTED.

Λυκιδεῖς, λαγιδεῖς, περιστεριδεῖς, pulli animalium.

"Pullum hirundinis, quem νεηγενὲς χελιδονίδος τέκνον vocat Antipater, Achæus Tragicus, teste Eustathio ad Homer. *Il.* I. p. 655. 2. dixerat χελιδόνος μόσχον hoc versu,

χάσκοντα λιμῷ μόσχον ὡς χελιδόνος,

quicum cf. Juvenal *Sat.* X. 230.

Ipsē ad conspectum cænæ diducere rictum

Suetus, hiat tantum, ceu pullus hirundinis, ad quem

Ore volat pleno mater jejuna,

quoniam sc., ut ait Homer. *Il.* I. 323.

ὡς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι
μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,

Platon. *Sympos.* p. 239. Ed. Bip. καὶ αὐτὰ τῷ λιμῷ παρατεινόμενα, ὥστ' ἐκείνα ἐκτρέφειν: istam Achæi audaciam non ferens Eustathius adfirmat; poetam dicere debuisse non μόσχον, sed νεοττὸν aut χελιδονιδῆα: ita enim Græci pullos animalium vocare solēbant, nomine parentum flexo in δεῦς ut λυκιδεῖς, λαγιδεῖς, περιστεριδεῖς etc. dicebant, *luporum, leporum, columbarum pullos*, de qua re suo more disputavit Valck. ad Theocr. *Adoniaz.* v. 121. p. 401. ita quidem, ut in editis Grammaticis vix quicquam præter ea loca, quæ ibi congesta sunt, repertum iri sibi ipse persuaderet vir unus omnium eruditissimus, quod tamen secus est: extant duæ glossæ apud Suidam, quæ non modo doctrinam illam egregie confirmant, sed illustrant etiam locum quendam Aristophanis, cujus venustatem interpretes non satis assueti esse videntur: Suidas igitur in v. Χαριδεῖς, ὑπὸ τοῦ Χαίριδος πεπαιδευμένοι, ἢ μελετῶντες· Χαίρις δὲ αὐλητῆς Θηβαῖος ἄμουςος· οὕτω δὲ λέγουσιν Ἀττικοὶ ἀπὸ τοῦ Χαίριδος, Χαριδεῖς,

καὶ ἀπὸ τῆς περιστρεῖας, περιστεριδεῖς: exscripsit Suidas Scholiasten ad Aristoph. *Acharn.* 864.

παῦ' ἐς κόρακας· οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;
πόθεν προσέπταν οἱ κακῶς ἀπολούμενοι
ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβεύλιοι;

Dicæopolis, qui tibicines istos Thebanos appellaverat σφῆκας, ut sibi constet, eosdem deinceps vocat Χαιριδεῖς q. d. pullos Chæridis, qui a Chæride, tanquam vespæ a parentibus, didicissent τὸ βομβεῖν: similis locus est in *Avibus* 860.

πᾶσαι σὺ φουσῶν· Ἡράκλεις, τουτί τι ἦν
τουτί; μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδὼν,
οὕτω κόρακ' εἶδον ἐμπεφορβιωμένον:

eodem respexit Suidas in v. *Περিসτεριδεῖς*, ὥσπερ ἀπὸ τοῦ Χαιρίδος Χαιριδεῖς, οὕτω καὶ ἀπὸ τῆς περιστρεῖας περιστεριδεῖς: paululum conturbari ista Valck. ratio videbatur animadversione aliqua, quam e *Philemonis Lexico Technologico* MS. delibatam cum amico communicaverat D. Ruhnken, Λαγίδης, πατρωνυμικὸν, ἐκ τοῦ λαγωῦ, ὡς, ὁ τοῦ πελαργοῦ γόνος, Πελαργίδης, τοῦ λύκου, Λυκίδης, Ἀλεκτορίδης, Χηνίδης, Περδικιόνης: huic etiam glossæ adstipulatur Suidas in v. Λαγίδης, ὁ τοῦ λαγωῦ: sed ut a Philemone de gradu se dejici non passus Valck. ista omnia in δεὺς terminanda esse recte statuit, ita et Suidam aut errasse arbitror, aut scripsisse Λαγιδεύς, ὁ τοῦ λαγωῦ: atque hinc intelligitur, quo spectet brevis illa, sed docta Wyttenbachii, viri cl., animadversio ad Plutarchum *de Educ. Lib.* c. II. ubi vulgo legitur, πάνυ δ' ἄξιον ἐπαινεῖν καὶ Λακεδαιμονίους τῆς μεγαλοφροσύνης, οἵτινες Ἀρχίδαμον, τὸν βασιλέα ἑαυτῶν, ἐξημίωσαν χρεήματι, ὅτι μικρὰν τὸ μέγεθος γυναῖκα γάμῳ λαβεῖν ὑπέμεινεν, ὑπειπόντες, ὡς οὐ βασιλέας, ἀλλὰ βασίλiscους παρσασχεῖν αὐτοῖς διαανοῖτο: admodum hic variant libri in v. βασίλiscους, exhibentes βασιλείδια, βασιλεῖδας, βασιλιδεῖς: Wyttenbach., 'Forte, ait, βασιλιδεῖς, licet a nullo codice confirmatum, verum est:' βασίλiscους tamen hos Archidami regulos futuros vocat Athen. XIII. p. 566. A. βασιλείδια Theophrastus T. I. p. 597. A. οὐ γὰρ βασιλεῖς ἄμμιν, ἀλλὰ βασιλείδια γεννάσει." P. 103.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

ON that most beautiful Latin Ode by Mr. Lawson, inserted in a late Number of your Journal, I have a remark to offer to its author, whose talents, if we may judge from the composition before us, are of no ordinary kind, relative to the position of the word "Cometa" in the seventeenth line. The licence, if I am not much mistaken, is indefensible; as Horace never begins either of the two first lines of the Alcaic stanza in any other than one of these two forms, viz. either — — ◡ — — or ◡ — ◡ — —. The only line which seems to countenance the form admitted by Mr. Lawson in the passage just referred to, viz. — — ◡ — ◡, is to be found in Hor. Odd. iii. 5. 17. *Si non perirēt immiserabilis*. But, as this is a solitary instance, I do not scruple for a moment to write *perirēt*. Virgil. *Æn.* ii. 477. "Unā omnis Scyria *pubes* Succedunt tecto, et flammæ ad culmina jactant." *Æn.* v. 119. "Triplici *pubes* quem Dardana versu Impellunt; terno," &c. And in both these instances the metre might have admitted *singular* verbs.

We take leave of this Ode for the present, promising at the same time not to overlook its merits on a future occasion. A composition like this ought not to be passed over in silent neglect, especially in this age of reason and refinement, when little else seems to meet with encouragement, except what is scholastically exact, and few things to command our attention except such as are first tried by the cold and unmeaning subtilty of what we are pleased to call—mathematical preciseness!

S. S. I.

1813.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Qu. Several verses are quoted by Suidas from a poet of the name of Babrius, written in *iambic scæzon*: is nothing known of this man beyond the short account of him which is given by that Lexicographer?¹

¹ We refer our Correspondent to Tyrwhitt's *Dissertatio de Babrio*, London, 1776. *Auctarium Dissertationis de Babrio*, 1781. Bentley's *Dissertations*, 1777, pp. 433, 434. EDIT.

PROLEGOMENA IN HOMERUM,

&c. &c.

Vide no. *Ult.* p. 33.

FAF. exclamatio mirantis vel miserantis, vulgo α, ut ἄ δειλ'; sed Latinè VAH, quod Græcum antiquissimum esse videtur: nam in exclamatione, impetu vehementiore prolata, spiritus ille in fine vocis locum habere poterat in Græco haud minus quam in Latino sermone.

'AF. v. αῖ—*retro*, vel eo sensu quo syllaba RE in compositis Latinis—unde

AFTAP. ex *AF*, *TE*, et *APA* compositum, atque

AFTOΣ. v. αὐτός, &c.

'AFAN

'AFANΣΩ et

'AFIMI diversa themata esse verbi, quod in Latinis AVEO scriptum est, formæ ac sensus similitudo vix dubitare sinit: atque inde adjectivus

'AFATOΣ idem atque AVIDUS et AVARUS; ut in *AFATOΣ ΠΟΛΕΜΟΦΟ*—v. ἄτος πολέμοιο *avidus belli*.

Adjecto A privativo fit

'AAFATOΣ. v. ἀάτος, *innoxius*, vel, *e quo nulla mala cupido vel avaritia oriri possit*; et

'AAFITTOΣ vel *AAFIΣTOΣ*, v. ἀάτος, *inviolabilis*, vel *nulli male cupidini vel ambitioni obnoxius*.

Aoristi formæ contractæ *'AΣE* et *'AΣAI* e themate contracto *'AN* effictæ sunt; quod Homericis ignotum fuisse videtur; nam versus, in quibus eæ formæ occurrunt, rhapsodorum non poetæ sunt; ut posthac ostensuri sumus.

Hesychius habet *'AAΣTON*—ἀναμάρτητον, ἀβλαβές; et *'AA-TON*, eodem fere sensu; at littera A ex utroque, librariorum incuria aut desidia, excidisse videtur; perinde atque Homeri exemplaribus, quibus Sebeus in indice conficiendo usus est. In prisco autem sermone litteræ Σ et T inter se commutabiles erant; et ΘΑΤΜΑΤΤΑ (sic enim duplici T scribi debuerat, non ΘΑΤΜΑΤΑ, ut in vulgatis) apud Pindarum pro ΘΑΤΜΑΣΤΑ erat,

teste Eustathio;¹ atque ita etiam multa alia ejusmodi. Pro *MHΛEA* Hesiodum *MEZEFA* habuisse idem prodidit Eustathius: ac sic antiquiores pronunciassse oportuit: Ionum enim est *MHΛEA*, sensu quo hic usurpatum est, ejecta consona et producta vocali, eorum more solenni: quo etiam 'ΑΛΕΑΤΟΣ effingi potuisset. At vetustius et magis Homericum est 'ΑΛΕΑΤΤΟΣ.

Attici post *A* privativum, in contractis hujusmodi vocabulorum formis, *N* paragogicum inserebant; ut

εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀποξένων.³

atque eo modo Dawesius 'ΑΝΑΕΑΤΟΝ et 'ΑΝΑΕΑΣΤΟΝ scribi voluit; contra tamen Homericam consuetudinem in 'ΑΟΤΤΟΝ &c. conservatam; qua moti sustollendum istud *N* curavimus ubicunque vocalis subsequuta sit.

'ΑΕΑΤΗ. v. Ἀτῆ—*avaritia—mala cupido, et noxa, βλαβή, ex ea oriunda.* In Homericis non nisi trisyllaba usurpabatur: omnes enim versus, qui eam formam recusant, ut Il. T. 85—139—Ω. 22—30, &c., alias etiam ob causas pro interpolationibus rhapsodorum, qui sermonem veterem parum callebant, habendi sunt.

'ΑΓΑΦΟΣ. v. ἀγαυός, *præclarus, superbus*; a verbo antiquo 'ΑΓΑΦΩ—unde 'ΑΓΗΜΙ et 'ΑΓΑΜΑΙ.

ΦΑΙΝΤΗΜΙ. v. ἄγνομι, quod et

FANTΩ, et antiquius forsitan *FFANTΩ*; unde Latinum *FRANGO*; atque item Græcum *ΦΠΗΣΣΩ* vel *ΦΦΗΤΩ*, v. ῥήσσω, de quo infra. In aoristo secundo *N* ejectum est, et, penultima correpta, fit 'ΕΦΑΤΗ, v. ἐάγη, a *FANTΩ* deductum ea ratione qua 'ΕΤΥΠΗ a *ΤΥΠΤΩ*. In uno tantum loco, Il. A. 558, penultimam longam habet: sed aut in aoristum primum 'ΕΦΑΝΧΘΗ mutandum est; aut versus, alioqui suspectus, pro insititio habendus atque ejiciendus: τῷ ἀάγης, penultima producta, τὸ *N* perinde ac τὸ *I'*, certissima analogia restituendum est, atque scribendum.

'ΑΦΑΝΤΗΣ; illud enim *NT*, a recentioribus semper *IT* scribebatur; et librarii, cum litteræ geminarentur, aut incuria aut festinatione, alteram sæpe suppresserant, præsertim in vocabulis minus usitatis. Vide supra s.

¹ p. 400.

² Ib.

³ Æschyl. suppl. 354. ed. Glasg.

cxxiv. Litterarum defectu, tempora futura et aorista activa verbi *FANIΩ* formas eorundem temporum verbi *ἄνω*, *duco*, accepisse videntur, ut in *ἤξον*, *ἤξε*, &c.; a quibus tamen, antiquo pronunciandi ac scribendi modo, prorsus aliena sunt.

FANANΩ

FANEΩ

FANEΩ—v. *ἀνδάνω*, *ἀνέω*, *ἄδω*, et *ἔδω*—*placeo*: at in Hesychio tamen *FANANNEIN*, *FANEIN*, *FANEΣΘAI*, eodem sensu; quæ formas antiquas plane indicant: solennis enim est Hesychio usus τοῦ *Γ* pro *Π*. Facilis ac prona erat alioqui mutatio alterius in alterum; unde *ΓΗΘΕΩ*, *ΓΑΝΥΜΑΙ*, et Latinum *GAUDEO*. Iones autem, amputato vel commutato spiritu et producta, ut solebant, vocali, *ἥνω* vel *Γ-ἥνω*, et *ἥνωσ* vel *Γ-ἥνωσ* effinxerunt; quæ poetæ cognita esse videntur.

Ab hoc verbo deducenda sunt *FEANON*. v. *ἔδνον* et *ἔεδνον*; unde

AFEANOS—v. *ἀνᾶεδνος*—*indotatus*; geminato privativo ad metrum complendum, postquam pleniores veterum loquendi modi jamdudum exoleverant.

Γ-ANEΩ et

Γ-ANEΩ, v. *ἄδω* et *ἄδέω*, Latini verbi forma *SATIO* vix dubitare sinit *ΣANEΩ* fuisse antiquissimo sermone: nam Etrusci, Latinorum doctores ac magistri, litteram *Δ* non habuerunt; atque ex aliis certissime constat, voces quamplurimas, Homericis etiam temporibus, durum illum spiritum dentalem *Σ* in molliorem *Γ* mitigasse.

Γ-ANEN—v. *ἄδην*—*abunde*—*ad satietatem usque*, quod spiritu aspero ab antiquis grammaticis scriptum esse, testis est Eustathius—*ἥτις δὲ καὶ ἐδασύνετο, οἱ παλαιοὶ φασί.*¹

Γ-ANINOS v. *ἄκινος*, *confertus*, *densus*; ut omnia vocabula cujuscunque generis; quæ initium ab *Δ* colectivo vel *ἀθροιστικῷ*, capiunt: nam istud *Δ* pro *ἄμα* est; atque idcirco antiquis litteris *Γ-Δ* scribendum.

Γ-AFEΩ—*Γ-AFΩ* et Ionicè *ἤΗΜΙ*; unde, præfixo for-

¹ p. 1536. l. 59. Eustathio οἱ παλαιοὶ Alexandrini sunt.

tasse *ΕΙΙΙ*, *ΦΑΦΩ* et *ΦΗΜΙ*—*monstro, splendere facio*, ac metaphoricè *dico*; e quo verba Latina *FAOR*, *AIO* et alia innumera in utraque lingua efficta sunt; quæ speciem ac formam parentis plus minusve exhibent; ut *FAFOΣ*. Ionice *ΗΩΣ*—quod fortasse Homericum; Attice *ἑως*—*aurora*.

ΦΑΦΩΣ v. *φῶς*; et diæresi ad metrum supplendum *φῶος*—*lux*—*lumen*. Idem alia dialecto est Latinum *FAVOR*.

Atque hic cuivis mirari licet doctissimum Heyne usque adeo cœcutiisse ut pro *ΔΑΜΟΦΑΦΩΝ* et *ΔΑΦΟΚΑΦΩΝ* in epigrammate, quod Priscianus legerat in tripode vetustissimo in Xerolopho Byzantii, *ΔΑΜΟΦΟΦΩΝ* et *ΔΑΦΟΚΟΦΩΝ* scriptum esse voluerit.¹ Vix enim tiro aliquis paullo accuratius institutus, nomina antiqua ita e contractionibus et diæresibus recentiorum refingere ausus esset, contra omnem rationem ac consuetudinem prisci sermonis.

FAFAPIΣTON—v. *ἄριστον*—*prandium*—*cibus qui primum mane sumebatur*; unde nomen ab *FAFOΣ* accipisse videtur, sensum ejus rectè ceperunt veteres; de etymo mira commentati sunt.²

AFHP—v. *ἀήρ*. *tenebræ* et casibus obliquis *ἡέρος*, *ἡέρι*, &c.; quæ antiquissima esse videntur; significatio autem ortum indicat ex *A* privativo et *FAFEΩ*; unde pleniorrem ejus formam *AFHP* fuisse crediderim; atque ex ea Homericum *AFHP* contractum.

AFEIKHΣ—v. *αἰίσκης*—*indeccens* ab *A* privativo et *FEIKΩ*; de quo infra.

AFIΩ,

AHEΩ, et,

AHMI—*spiro*—unde epitheton Vulcani

AIHTOΣ. v. *αἴητος*, *anhelus*, *πνευστός*—et

AHTHΣ. v. *flatus*—*ventus*

AHEΛΛΑ. v. *ἄελλα*—*procella*; atque item vox Latina *ANHELUS*; et

AHP. v. *ἀήρ*—*aer*—casibus obliquis *ἡέρος*, *ἡέρι*, &c.; quæ Homericis etiam temporibus sic forte pronunciata erant.

¹ Not. in excurs. III. in Il. τ. Vol. viii. p. 727.

² Vide Polyb. IV. c. lxxi. Eustath. p. 1432. l. 2. p. 1791. l. 33. &c.

ΑΙ·ΑΙΡΩ

ΑΙ·ΕΙΡΩ et

ΑΙ·ΕΙΡΕΩ—v. αείρω—αειρέω—*sumo, tollo*, ex *A* intensivo et **ΕΙΡΩ**, **Ι·ΑΙΡΩ**, et **Ι·ΑΙΡΕΩ** composita esse videntur; atque idcirco ita scribenda: nam antiqui in mediis vocibus perinde atque initiis, aspirationem densam exprimebant, ac litterarum notis significabant.¹

ΑΙ·ΕΚΩ. v. ἄκων et ἄεκων—*invitus—nolens*.

ΑΙ·ΕΚΗΤΙ. v. ἄεκητι—*invitè*, ab *A* privativo et **ΕΚΩ**.

ΑΙ·ΕΛΠΩ. v. ἀέλπω—*despero*—ab *A* privativo et **ΕΛΠΩ**, quod vide infra. Vide item

ΑΙ·ΕΡΓΩ. v. ἀεργός,

ΑΙ·ΕΣΤΙΩ—v. ἀνέστιος,

ΑΙ·ΗΘΕΣΩ. v. ἀηθέσσω,

ΑΙ·ΙΑΩ. v. ἰάω—et Attice ἰᾶω,

ΑΙ·ΙΑΠΩ, &c. v. ἰάομαι, &c. in **ΕΙΡΩ**, **ΕΘΩ**, **ΕΙΛΩ**, &c. infra exposita.

ΑΙ·ΙΑΝΩ—v. ἰάω—nomen e participio effectum; atque ita cum *I* scriptum in gemma antiqua Etrusci operis.²

ΑΙ·ΕΘΙΩ. v. ἄθλον—*certaminis premium*, ab **ΑΙ·ΙΑΩ** de quo supra. In Homericis est semper trisyllaba; neque certior interpolationis nota quam forma ejus contracta ostendi potest.

ΑΙ·ΕΙ. v. αἰεί.

ΑΙ·ΩΝ. v. αἰών—Latine *ÆVUM*; quod antiquum Græcorum scribendi modum planè indicat.

ΑΙ·ΙΑΗΛΙΩ—v. ἀδηλος—*tenebricosus* ab *A* privativo et **ΕΙΛΩ** deductum.

ΑΙ·ΙΣΩ—v. ἰσσω—*ruo*, ab *A* intensivo et **Ι·ΚΩ** fortasse confictum.

Ι·Α·ΑΩ—**Ι·Α·ΑΕΩ**—ἄλω—ἄλέω, ἄλγμι, *colligo, coacervo*.

Ι·Α·ΑΗΜΙ spiritu *I* omnino scribendum, quod *A* collectivum est; unde ἀλία Πέρσων apud Herodotum;³ etsi eadem vox ab aliis, etiam in inscriptionibus antiquis, sine spiritu ἈΙΑ scripta sit.⁴

Α·Α·Α·Α·Ω

¹ Vide tab. Heraeleens. Non aliter in Alexandrinis Homericorum codicibus locum habuisse e scholiis Venetianis planè liquet.

² Collection d'Orleans. Tom. ii. pl. 2.

³ Vide Eustath. p. 179.

⁴ Insc. Sic. et Tab. Heraeleens.

ἈΑΑΦΕΩ

ἈΑΑΦΗΜΙ—v. ἁλόω—ἁλάλλημι—*cæcutire* vel *errare* *facio*; et

ἈΑΤΦΩ—v. ἁλόω—*mente erro vel turbatus sum*, composita sunt ex *A* privativo et verbis **ΑΑΦΩ**, **ΑΑΦΕΩ** **ΑΑΦΗΜΙ**, et **ΑΑΤΦΩ**; de quibus infra.

Rhapsodi et grammatici, cum formas verborum antiquas nescirent; et vulgatas tamen versibus Homericis haud sufficere comperissent; neque dicesibus hiatus supplere potuissent, syllabas quasdam geminabant: atque eo modo, cum **ἈΑΑΦΗΜΙ** in **ἈΑΗΜΙ** contractum invenissent, neque plenior formam, neque mutationis rationem nosset, monstrum illud ἁλάλλημι compingebant et inducebant. Ita quoque aliis, quæ pari defectu laborare videbant, percommode succurrebant.

ΑΑΕΦΩ. v. ἁλεύω—*evito*—ex *A* quoque privativo et **ΑΑΦΩ**, quod et **ΑΕΦΩ** ut infra videbimus, formatum.

ἈΑΙΟΦΑΩ. v. ἁλοιάω—*pulso*—*tundo*.

ἈΑΙΟΦΗ. v. ἁλωά—*area*, in qua contundendo triturbatur *frumentum*.

F melius quam *I*, antiqui sermonis indoli hic convenit: at neutrum tamen ratione aliqua certa, vel auctoritate suffultum est.

ἈΑΤΦΜΩΝ. v. ἀπύρρων—*egregius*—**ἈΑΤΦΜΩΝ**, καὶ ἀφαιρέσει τοῦ *F* **ἈΑΤΦΜΩΝ**. Hort. Adon. solenni lexicographorum errore τοῦ *F* pro *F*; quæ enim sequuntur de etymo ridicula sunt.

ἈΑΤΦΝΩ—v. ἀρύνω—*defendo*—*arcco*, ex *A* priv. et exoleto **ΜΤΦΝΩ**, unde **ΜΤΦΝΗ**, de quo infra, compositum.

ΓΑΝΑΚΣ

ΓΑΝΑΣ—ἄναξ—*rex*

ΓΑΝΑΣΣΩ—ἀνάσσω—*regno*. Dores Italiæ scribebant **ΒΑΝΝΑΣ**, *F* in *B* mutato, et consona liquida geminata; quod iis solenne fuisse jam antea ostendimus. *F* terminatione brevi in **ΑΣ**, vocativus Homericus **ΓΑΝΑ**—v. ἄνα, formatum est. Significationem apud Atticos planam facit Isocrates in Euagora: τῶν ἐξ αὐτοῦ γενομένων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον· ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δὲ ἄνακτας, τὰς δὲ ἀνάσας: neque alia in Homericis fuisse videtur.

- ἌΝΙΦΑ.** v. *ἀνία* et *ἀνεία*, dolor. *ἀνιαρόν*—λέγεται *ἀνιγρόν*. Suid.—i. e. **ἌΝΙΦΦΟΝ** ex **ἌΝΙΦΑΦΟΝ** contractum, mutatione, jampridem in Hesychii lexico notata, τοῦ *F* in *G*.
- ΙΑΦΘΑΦΗΣ**—v. *ἀόλλης*, congregatus—*confertus*, ab *A* colectivo et *ΦΕΑΦΩ*, de quo infra.
- ἌΦΕΛΙΚΣ**. v. *ᾠλξ*—*sulcus*—pro contractione vocis *αῶλαξ* habitum; cui tamen ne affine quidem est: at ex *A* intensivo et verbo antiquo *ΦΕΑΦΩ*—*τοίβο*, formatum.
- ΑΦΟΡ**—v. *ἄορ*—*ensis*, ab *ΑΙΕΙΡΩ*, atque inde
- ΑΦΟΡΤΗΡ** lorum quo appendebatur, &c.
- ΡΑΡΑΙΟΣ**. v. *ῥαῖος*—*rarus*—*leuís*. Rectè Schol. Ven. δασύνεται το ῥαῖαι, λεπταί· εἰ δὲ ψιλῶμεν βεβλαμμέναι.
- ἈΡΓΕΪΟΣ**. v. *Ἀργεῖος*. Latine ARGIVUS antiquioræ adjectivi forma.
- ΡΑΡΩ**—v. *ῥρῶ*, *irrigo*; atque inde
- ΡΑΡΜΟΣ**, v. *ῥρμός*, *irrigatio*;
- ΡΑΡΝΕΤΗΡ**. v. *ῥρνετήρ*, *urinator*.
- ΡΑΡΣ**. v. *ῥρς*, *agnus*, et
- ΡΑΡΝΕΙΟΣ**. v. *ῥρνεῖος*, *aries*. **ΡΑΡΣ**, quod in casu recto nusquam occurrit, e participio aoristo secundo verbi in **ΜΙ ΡΑΡΕΝΣ** contractum esse videtur; unde, elisa prior et producta altera vocali, formata sunt apposita **ΗΟΛΤΡΡΗΝΟΣ**, **ΥΥΗΟΡΡΗΝΟΣ**, &c.; quæ tamen in Iliade non nisi in locis interpolatis inveniuntur; sed simplicius et antiquius **ΗΟΛΤΡΡΑΡΣ** retentum est in **ΗΟΛΤΡΡΑΡΝΙ ΘΥΡΕΣΤΗΙ**.¹ B. 106.
- ΡΑΡΗ**. v. *ῥρῆ*, *noxa*, *βλαβή*—atque inde
- ΡΑΡΑΟΜΑΙ** vel
- ΡΑΡΕΟΜΑΙ**—unde
- ΡΕΡΑΡΗΜΕΝΟΣ**. v. *ῥρήμενος* in Homericis, *βεβλαμμένος* interpretatum; quibus radicem fuisse credo verbum antiquum **ΡΕΡΡΩ**, de quo infra; atque ab eo fluxisse nomen vetustissimum Latinum dei Martis, **BERBER**, in Numæ regis carmine arvali; quod ære insculptum, Romæ anno post Christum natum MDCCCLXXVIII. defossum est; ac postea, summa et ingenii sagacitate

¹ In Il. v. 411. sic Aristarchus, Schol. B. in Il. E. 425.

et doctrinae subtilitate, ab acutissimo Lanzia interpretatum.¹ Id nomen lingua ac litteris Ionicis *FEPEΣ* fuerit; quo constari puto nomine *'APEFΣ* (sic enim scribi debuerat) *F* olim praefixum fuisse; etiamsi Homericis ad hiatum supplendum nusquam requiratur; at poetae jam ætate exolevisse videatur.

FAΣTY—v. *ἄστυ*—urbs.

AI-TFΩ—contractum in

ATFΩ—v. *αὔω*—*sicco*, et metaphoricè *siccum vel raucum sono*; ex *A* privativo et *I-TFΩ*—v. *ῥω* *pluo*—compositum:² unde

ATFOΣ. v. *αὐὸς*—*siccus, aridus*

ATFAAEOS—v. *αὐαλέος*—idem

AI-TFTH—v. *αὐτή*, *clamor siccus vel raucus*.

AI-TFTMH—*αὐτμη*, *vapor aridus vel siccus*.

ATFFIFAXOS—v. *αὐίαχος*—*sono arido vel rauco clamor*;
sus; compositum ex *ATFOΣ* et *FIFAXΩ*, de quo infra.

I-AΦAP. v. *ἄφρα*—*statim*. ἐκ τοῦ *'AIITΩ*, *'AΨΩ*, *'HΦA*
γίνεται teste Eustathio;³ atque etymi ratio constat.

I-AΦENOS—v. *ἄφερος*—*opes*. παρ' ἡμῶν ψιλοῦται, ἀλλὰ
παρὰ τοῖς παλαιοῖς Ἀττικῶς δασύνεσθαι λέγεται:⁴ atque
ita rectè, ut e verbo exoleto, in Latinorum HABEO
latente effictum; quod litteris antiquioribus Pelasgis vel
Etruscis HAEU vel HATEU; i. e. litteris Græcis,
I-A'ΦEΩ vel *I-AIIEΩ*, fuerit: ridiculum est grammati-
corum veterum etymon ἀπὸ ἐνός.

'AXAIFOS—v. *Ἀχαιοί*—Latinè, antiquiore modo ACHIL-
VUS.

'AI-ΩPOS—v. *ἄωρος*—*intempestivus* antiqua scriptura;
spiritus, eidem rationi grammaticæ, cui cæteræ litteræ,
obnoxii erant.

BIFOS—v. *βίος*, *vita*, e verbo exoleto *FIFΩ*; quod in
Latino VIVO adhuc extat, formatum esse puto; atque
ideo differre a *BIOΣ*, *arcus*; quod pari litterarum com-
putatione, e *FIS*—VIS effictum, *F* non admisit.

BIFOTOS. v. *βίωτος*—*victus*—ut *BIFOS* scribendum;
atque eadem ratione verbum

¹ P. I. c. viii. s. 1. n. 1.

² ΔΥΩ γὰρ τὸ ξηραίνω τὸ ἴΩ τὸ βρέχω ἈΥΩ μετὰ τοῦ στερητικοῦ Α; καὶ γράσει
ΑΥΩ. Suid. in voce.

³ p. 153.

⁴ Eustath. p. 73.

BIFΩ—*vivo*; quod jamdudum obsolescere, Homericis etiam temporibus cœpisse videtur: *Odysseæ* enim nusquam, et *Iliadis* tribus tantum locis (*II.* 852. *X.* 431. *Ω.* 131.) occurrit; atque iis fœde inquinatum rhapsodorum ac grammaticorum inscitia; quā cum βῆμι, verbo prorsus alieno, confusum est. Alia themata tamen ex eo efficta, ut

BIFΩ et

BIFΩMI v. βίωω et βίωμι in utroque poemate obvia sunt.

BPIΣEFIZ v. *Βρισῆις*: atque ita alia ejusmodi patronymica a nominibus masculinis in *EFΣ* desinentibus rescribenda sunt.

ΓΑΑFKΣ. v. γλαυξ—*noctua*—

ΓΑΑFKOΣ v. γλαῦκος—

ΓΑΑFKIAΩ, &c. v. γλαυκιάω, &c., a verbo antiquo *ΓΑΑFΩ*, postea *ΑΑFΩ*, *ΑΕFΩ*, et *ΑΑBΩ*, diversis loquendi modis, formata sunt; atque sensus ejus primarii, distorti scilicet ac fucati, vestigia retinent.

ΓΕΡΑFOS v. γεραιός, senex

ΓΡΑFIZ vel *ΓΡΕFIZ*—contractum in

ΓΡΑFΣ vel *ΓΡΕFΣ*—*anus*—atque deinde in γρηῦς, diæresi, vulgo distensum. Vide supra, s. XLIV.

ΓΥFIIΣ—v. γυψ—*vultur*.

ΓΥΡFOS. v. γῦρος—cujus formam ac significationem antiquam exprimit Latina vox *CURVUS*.

ΔΑFHP—v. δαήρ—*levir*—ex *†AIPΩ* vel *†EIPΩ*—*sumo*, *nuto* formatum esse videtur.

ΔΑFΩ. v. δαίω—*accendo*—unde

ΔΑFIZ. v. δαῖς—*tada*; et metaphorice *pugna*,

ΔΑFNOΣ. v. δανός—*ad urendum aptus*,

ΔΑFOS—v. δαός—*fax*.

ΔΑFEΛOΣ contractum in

ΔΑFΛOΣ et

ΔΗΛOΣ; quod Ionicum ac fortasse Homericum; etsi formæ antiquiores in dialectis minus cultis apud posteros usurparentur. *ΔΑΒΕΛOΣ*, δᾶλος, *Δάκωνες*. *ΔΑΕΛON*, διάδῆλον. *ΔΕΕΛON*, δῆλον. Hesych. ἔτι λέγει (Ἡρακλείδης) καὶ ὅτι Αἰόλεις τῷ Α προστιθέντες τὸ Τ, ὥς φησιν Ἀρίσταρχος παρατιθεῖς τὸ ἈΤΑΡ, ΑΤΤΑΡ. *ΔΑΛOΣ*, *ΔΑΤ.OΣ*. *ΙΑΧEN*, *ΙΑΤΧEN*—*ΦΑΣΚΩ*,
VOL. VIII. Cl. II. NO. XVI. U

ΦΑΤΖΚΩ—καὶ ΦΡΑΤΖΚΩ. Eustath. p. 1634. l. 27.

Æoles retinebant litteras, quibus antiqua pronunciandi consuetudo significata erat, non ex arbitrio vel proprio scribendi more inscribebant, ut grammatici somniasse videntur.

ΔΑΨΘΣ. v. δῆϊος, *ardens*, *pugnax*, ab eodem; itemque

ΔΑΨΙΩ—v. δηϊώω *trucido*.

ΔΑΙΩ, *divido*, a quo ΔΑΙΣ, *convivum*, ita semper sine *Ψ* scriptum est.

ΔΕΡΨΩ v. δερῶ—*excorio*, *pellem detraho*. ΔΕΡΒΙΣΤΗΡ τὸ δέρμα παρὰ τὸ δέρος, ΔΕΡΨΤΗΡ, πλεονασμῷ τοῦ Β. Suidas in voce.

ΔΔΕΙΔΩ v. δειδῶ—*timeo*.

ΔΔΙΩ—v. δίω—*idem*.

ΔΔΕΘΣ. v. δέος—*timor*. In vulgatis littera initialis repetitur in verborum augmentis; ea tamen inconstantia, ut aoristus primus sit ἐδδείσα, et præteritum perfectum δειδοίκα. Alioqui vocalis semper producitur ante eam litteram nisi in locis interpolatis aut mendosis; quod haud alia ratione fieri potuerit, quam duplici consona: nam Δ e tono vel impetu pronunciandi geminari nequit; atque si posset, constantia in eo, quod poetæ arbitrio, quoties metro conveniret, non indole linguæ fiebat, rerum humanarum usui ac consuetudini contraria esset. Nomen Ζεὺς vel, antiquiore forma, ΔΣΕΨΣ ejusdem stirpis esse videtur; ac primum significasse sensum et affectum animi, dum dei optimi maximi, *cuncta supercilio moventis*, speciem ac naturam contempleretur, quem timorem aut pavorem fuisse vix dubitare licet. Timoris ideo antiquissimum nomen Græcum ΔΣΕΘΣ fuisse credo atque verba, quibus sensus ejus exprimebatur ΔΣΗΨ et ΔΣΕΙΔΩ; quæ paullatim emollita ΔΔΗΨ et ΔΔΕΙΔΩ fierent; ac postea δίω et δειδῶ; ea ratione qua nomen illud apud Latinos DEUS factum est; commutato scilicet in consonam, ac postea penitus suppresso duro isto spiritu Σ. Ita ΕΠΙΔΔΗΣΑΣΘΑΙ pro ἐπιζήσασθαι scriptum est; atque Boeotice, apud Platonem, ΕΨΩ pro ἴστω, et alia ejusmodi haud pauca. Deesse exempla, aliquis forsitan objiciet, geminata consona initio vocis; neque

Homerici ævi scripturam, quæ fortasse nulla erat, restituendam suscepimus; sed linguam Homericam exhibere iis litterarum signis; quæ usitatissima erant, cum ars scribendi apud Græcos jam adulta esset. Hac ratione

ΔΑΚΤΝΘΟΣ et

ΔΕΑΕΙΑ scribenda esse puto pro *Ζάκυνθος* et *Ζέλεια*; itemque **ΚΑΜΑΝΔΡΟΣ** pro *Σκάμανδρος* (quod in nonnullis codicibus locum obtinet); nam vocalis præcedens nusquam producta est; et in Zancleorum nummis nomen civitatis, quod vulgo *Ζάγκλη*, **ΔΑΝΚΛΕ** inscriptum est. Zancleæ illi Iones fuere; atque urbs eorum a Messeniis e Peloponneso profugis, anno ante Christum natum DCLXVIII. capta est, et Messana in posterum dicta. Hi nummi itaque omnes ante eum annum cusi sunt; et scripturæ antiquissimæ Ionicae, si non Homericæ, exempla exhibent.

ΔΑΚΡΤΦΟΝ—v. *δάκρυον*—*lacryma*.

ΔΑΚΡΤΦΩ. v. *δακρύω*—*lacrymo*.

ΔΕΦΩ—v. *δέω*—*egEO*; quod ita differre videtur a **ΔΕΩ**—*ligo*.

ΔΙΦΟΣ. v. *διος*. Latine *DIVUS*: atque in ea lingua antiquissimas adjectivorum formas extare puto; etiamsi haud ignorem, probabili quadam ratione, **ΔΙΟΣ**, **ΧΙΟΣ**, &c. e contractione τοῦ **ΔΙΙΟΣ**, **ΧΙΙΟΣ**, &c. deduci: utraque fortasse e vetustioribus **ΔΙΙΦΟΣ**, **ΧΙΙΦΟΣ**, &c., diversis diversarum dialectorum rationibus, contracta sunt: nam **ΔΙΟΣ** secundus casus τοῦ **ΔΙΣ**, a quo **ΔΙΦΟΣ** vel *διος*, *F* in augmento accipere haud potuit; quod a tota stirpe alienum; atque inde

ΔΙΦΟΓΕΝΗΣ—v. *διογένης*—*divo-genitus* primam semper longam habet, dum in **ΔΙΟΤΡΕΦΗΣ**, *Jove nutritus*, semper brevis est.

ΔΡΑΦΩ. v. *δράω*—*facio*.

ΔΣΑΦΟΣ v. *ζῶς*; ac soluto circumflexu *ζῶος*, *vivus*.

ΔΣΑΦΩ

ΔΣΕΦΩ et

¹ Eustath. p. 426.

² τὸ μὲν ΔΙΟΤΡΕΦΗΣ συντίλλει τὴν ἀρχουσαν, ὡς ἀπὸ τῆς ΔΙΟΣ γενικῆς· τὸ δὲ ΔΙΟΓΕΝΗΣ ἰσχυρὸν αὐτὴν, ἀπὸ τοῦ ΔΙΟΣ, ζῶος. Ibid. p. 76.

ΔΣΗΜΙ—v. ζῶ, ζῶω, et ζέω, *vivo*; unde nomen Jovis **ΔΣΗΝ**, Ζῆν, et Dorica pronuntiatione **ΔΣΑΝ**, Ζάν, hujus verbi participium fuisse credam; atque antiquissimam ejus formam **ΔΣΕΕΝΣ**—*vivens*.

ΔΤΕΩ. v. δούω, *subeo*.

FEAP v. ἔαρ. Hesychio **FEAP** ac Latine **VER**. Prima syllaba in casibus obliquis, quoties e tono et impetu pronuntiandi producta sit, toties in **EI** diphthongum, grammaticis ac librariis fulcrum solitum inserentibus, mutata est: perperam: ubicunque enim tres syllabæ breves in unam vocem concurrerent, primam producere licuit. **εἶαρ**, casu recto, poetæ recentiores ex Homericis male intellectis sibi confinxerunt, et, inter alia ejusmodi ἀνώμαλα, ad metrum supplendum, quoties expedire visum esset, adhibuerunt: veteres autem, qui suum quisque sermonem gentilitium in carminibus tantum usurpaverunt, nullam istiusmodi licentiam sibi unquam permittebant; neque, si permisissent, auditores, qui verba tantum usu vulgari trita intelligebant, acceperunt vel tolerassent.

EFANΩ v. ἐάω—*sino*; at Laconibus ac Syracusiis **EBANΩ**,¹ sōlita litterarum commutatione: ita et ἔα, **ETA**—ἐᾶσον, **EBASON** inter Dorismos a Gregorio Corinthi episcopo et Johanne Grammatico recensentur.² inde

EFANOS—v. ἐανός, *ductilis, flexilis*—dum

FEANOS—*indusium*, iisdem litteris vulgo scriptum, ab **FEΩ** alias **FEΣΣΩ**, de quo infra, deductum est.

FEANON—v. ἔδον et ἔδον—*dos*. Vide supra in **FAAN**.

FEIKOSI—v. εἶκοσι et εἰκοσι. *Viginti* in tab. Heracleensi **LIKATI**; quam formam antiquissimam puto, et in carmina Homerica recipiendam fortasse; sed cum **F** præfixum metro sufficeret, vulgare et jamdudum recepta mutare nolui.

FEIΔOS—v. εἶδος—*species*.

FEIΔEN

FEIΔΩ—v. εἰδέω—εἶδω—*scio, video*; unde præteritum, *Æolica*, i. e., antiqua forma,

¹ Hesych.

² S. olvii-viii. et Koen. not.

FEFOIΔA et sine augmento, quod usitatus,
FOIΔA. Latīna vox **VIDEO** alia forma ejusdem est; qua antiquus scribendi modus plane indicatur; ut in Hesychiano quoque **FOIΔHMAI** ἐπίσταμαι. Sensus itaque nominis **ΑΦΙΔΗΣ**, quod Attici in Ἀδην corruerunt, non alius est quam **INVISIBILIS**. Plusquam perfectum, quod recentiorum scriptura ἤδεα est, ex eorum modo pronunciandi ore constrictiore profecta, justa analogia **FOIΔEA** amputato augmento esse debuerat; atque ita nobis rescribendum in Homericis videtur.

Ejusdem stirpis esse videntur

FEIΣKΩ. εἶσκω. *adsimulo*.

FEIKΩ—v. εἶκω—*similis sum*:—atque item

FIΣFOΣ—v. ἴσος—*aequalis*: Hesychio **FIΣTON**, ἴσον; et **BIΩF**—ἴτως. Λάκωνες. In tabula tamen Heracleensi est **FIΣOΣ**; sculptoris errore, an gentis idiomate, incertum: contra analogiam certe.

FEAIHΩ—**FEFOAIHA**, &c. v. ἔλπω, ἔολπα, &c., *spero*: Benteio **FEAIHΩ**, **FEFOAIHA**, &c. quod metro haud necessarium auctoritati obstat; nam in titulo antiquo nomen Græcum ab hoc verbo plane deductum, Latinis litteris **HELPIS** inscriptum est.

FHΘOΣ v. ἦθος, &c.

FEΘOΣ—v. ἔθος—*mos*.

FEΘΩ—**FEFΩΘA** pro antiquiore **FEFOΘKA**, extrusa consona et producta vocali Ionum more, v. ἔθω, εἶωθα, &c., *consuesco*; unde

FEΘNOΣ v. ἔθνος *gens, natio*: atque

FEΘEIPA. v. ἔθειρα—*cornu*. ἔθειραι αἱ ἐξ ἔθους ἐπιμελουμέναι τρίχες. Suid.

FOΘONH. v. ὀθόνη—*stola*.

FEAFΩ v. εἶλω

FEAFEΩ v. εἰλέω

FEAFTO v. εἰλύω Latine **VOLVO**; quod non aliud est quam Græca forma antiqua; unde

FOAFOΣ v. οὔλος, *crispus, tortus, rotundus*; et Latinorum vox **VULGUS**; atque item

FOAFAMOΣ—v. οὔλαμος, *caterva*.

ΦΟΛΦΟΙΤΡΟΧΟΣ v. ὀλοοίτροχος.

ΑΦΟΛΚΣ v. ὠλξ—*sulcus*. Vide supra.

ΓΑΦΟΛΗΗΣ v. ἀόλλης—*confertus—congregatus*.

ΓΑΦΟΛΗΔΣΩ—v. ἀολλίζω—*congrego*, ex *A* colectivo et *FEΛFΩ* composita.

FEΛFAP v. εἴλαρ. *propugnaculum*.

FEΛΟΣ—v. ἔλος—*palus*. Vide Dionys. Halicarnas. Antiq. Rom. lib. 1. c. xx.

FEΛΕΩΝ v. ἔλεον. *tabula coquinaria*.

FEΛΙΚΣ v. ἐλξ—boum epitheton cornua inflexa fortasse significans.

FEΛΙΣΣΩ. ἐλίσσω, *verto, volvo*. In vulgatis Homericorum carminum exemplaribus haud infrequenter confusum est cum **ΕΛΕΛΙΔΣΩ** *quatio*.

FLAFΤΣ. v. ἴλος. *limus—lutum*.

FLAFH. v. ἴλη vel εἴλη—*turma—caterva*. Etruscè **CEVCA**.¹

FLAFΔQN. v. εἴλαδον—*catervatim*.

FLAFΣ—v. ἴλας—*funiculus tortus*.

FLAFIOΣ. v. Ἴλιος—*nomen urbis Trojæ*.

ΓΕΛΛΗΠΟΣ. v. εἰλέπους—aliud boum epitheton quod ab eadem radice vulgo deductum est—εἰλίποδες βοῦς ἀπὸ τοῦ εἴλειν i. e. ἐλίσσειν τοὺς πόδας κατὰ τὴν πορείαν: perperam; nam *alle tollere* non *vertere pedes* in incessu inter boum virtutes est; ut rerum bucolicarum doctiores me audiente sæpe observaverunt. Hinc a comico in meretricum laudem adhibitum est γυναῖκες εἰλίποδες—*fæminæ pedibus agiles—alle tripudiantes*—² ποτὶ πυγὰν ἄλλουσαι, ut Lacæna illa in Aristoph. Lysistr. 82. ed. Brunk. Vocabulum itaque deducendum puto ab

ΓΕΛΛΩ—v. εἴλαω—*tollo*—atque ab eodem item

ΓΕΛΛΗΠΗ. v. εἰλαπίνη, *compotatio*.

ΕΝΕΝΚΩ v. ἐνείκω—*fero*; cujus forma antiqua in præterito perfecto **ΗΝΕΝΚΑ**, posteriorum ἰωτακισμοῦ pura asservata est.

¹ Lanzi. Vol. II. p. 291.

² Eschylid. fragm. apud Athenæ. l. vii. c. xxvi. ed. Shweigh.

FENZ—v. εἷς *unus* ; at casus secundus ἐνός ex antiquiore forma effectus.

FEOF—v. ἐός—pronomen possessivum ab **F O**.

FETZ. v. εὖς—bonus. Alias suppresso spiritu et producta vocali **HTZ**. Aliam quoque fuisse formam ἐός, i. e. **FEOZ**, **F-EH**, **F-EON**, tradidit Herodianus ; quod probabilius mihi videtur quam quæ alii grammatici veteres protulerunt. Vide Hort. Adon. v. εὖς.

FEOF et **TEFO**—v. εἰώς, εἰώς et τέως, τέως. *usque, donec, interea, &c.* penultimam habet ancipitem, et ultimam semper brevem ; nisi sequente consona producta sit : nam quæ viri docti in εἰώς ὁ ταῦθ' &c. commentati sunt, ut ejusmodi monstra metro Homérico commodarent, vix nauci æstimo. Versus heroicus neque iambum neque amphibrachyn unquam agnovit ; neque talem pedem aut in primo, aut in ullo alio loco admisit ; neque in secunda spondæi syllaba, littera *T* ex arbitrio recitantis duplicari potuit ; ita ut εἰώς ὁ ταῦθ' εἰώς ὁ ταῦθ' pronunciaretur ; quod doctissimus Heyne sibi persuasit.

εἰώς et τέως Attica sunt ; sed quæ fuerit antiquior et HomERICA forma, dubitare licet. Ejusdem stirpis sunt, cujus **HMOZ** et **THMOZ** ; et cum Attici ex **F-AFOZ**, **NAFOZ**, **AAFOZ**, &c. εἰώς, νέως, λέως, &c. fecerint, e ratione sermonis conjicere licet eos eodem modo εἰώς et τέως ex **F-EFOZ** et **TEFOZ** fecisse. Quomodo autem ejusdem viri docti in mentem venerit, εἰώς *idem esse quod alibi scribitur* ως, ne ariolatione quidem assequi possum ; cum alterum *temporis*, alterum *moris, modi vel rationis* adverbium semper et ubique sit ; neque ulla inter se, aut usus ratione, aut significationis similitudine juncta sint. Inter Æolismi exempla a Corinthi episcopo recensita est εἰώς, εὖώς, quod antiquiore scribendi more **F-EFOZ** fuisset : suspicari tamen licet **AUNZ** pro εὖώς bonum alem voluisse, et nomen Auroræ in animo habuisse.*

chius nihilominus habet **TANZ**, τέως. *Kpῆτες*—recentiores scilicet—antiquiores **T-AFOZ** fortasse scripsissent.

'ENEΦΩ—v. *'Ενώω*—Bellona, atque inde

'ENEΦΑΛΙΟΣ. v. *'Ενυάλιος*. Mars—in vase fictili, a Mazzochio edito **'ENETAΛΙΟΣ**: utrumque a verbo antiquo **'ΕΝΑΦΩ**, **'ΕΝΕΦΩ**, vel *ἐναύω*, de quo vide Eustath. p. 140, formatum; unde etiam **NEKTΣ** et verba Latina **ENECO** et **NECO** originem habuisse videntur.

FEΠΩ thema antiquissimum esse credo verbi, cujus futurum secundum vel Ionicum

FEPEΩ, v. *ἐρέω*, *dicam*, in Homericis frequentissimum est; ratione eadem effictum, qua **ΤΤΙΕΩ** et **ΤΤΙΤΩ**: ita ut Latina vox **VERBUM** idem sit ac Græcum *ῥῆμα*—i. e.

FPHMA, atque

FEΣΠΩ—v. *εἶπω*, cujus antiqua forma una tantum sententiola, *ἔσπετε νῦν μοι Μοῦσαι*,¹ a rhapsodis et librariis asservata est, idem ac **FEΠΩ**, alia dialecto, qua τὸ Σ' locum τοῦ P obtinebat. In aoristo secundo subjunctivi scribendum est

FEΠΩ pro v. *εἶπω*—et in præterito perfecto passivo alterius thematis

FEFEPTAI pro v. *εἴρηται*, quod ab alio verbo *εἰρέομαι*, *rogo*, acceptum est.

FPHTON—v. *ῥῆτον*—*dictum*—Laconice **BPHITON**,

FPHTPA—v. *ῥήτρα*—*pactio*,

FPHTHP—v. *ῥήτηρ*—*orator*—Laconice **BPHTHP**, producta altera vocali, e priore elisa, formata esse videntur. Ejusdem stirpis sunt composita **'ENEΠΩ**, **'ENIΣΠΩ**, **'ENIΣΣΩ**, **ENIΠΩ**, **'ENIΠAIΩ**, **'ENENIΣΠΩ**, &c.; quæ, varie elisis spiritibus, productis vocalibus, et adscitis augmentis, formata sunt. **'ENIΠΤΩ** quoque et **'ENENIΠΤΩ**, eodem sensu, in vulgatis Homericorum exemplaribus haud infrequenter occurrunt: sed in præstantissimo codice Harleiano **'ENIΠΩ** et **'ENENIΠΩ**, penultima producta, eorum locum ubique tenent; et cum **NIΠΤΩ** sit verbum prorsus alienum, pro factitiis, et ad linguam fucatam posteriorum pertinentibus habenda videntur.

FEPTON—v. *ἔργον*—*opus*.

¹ Il. B. 484. A. 218. Z. 508. II. 112.

- FEPTΩ**—præteritum **FEFOPTA** v. ἔοργα *facio*.
†EPIΩ—†**E†EPΓA** et **†E†EPXA**—v. ἔργω, εἶργω, ἔεργα et ἔερχα, *arceo*: sed antiquiore modo cum spiritibus in tabula Heracleensi; atque ita quoque in vulgatis nomina ejusdem stirpis ἔρκος, ἔρμα, &c. scripta sunt.
†EPPΩ—v. ἔρρω apud Hesychium **ΓΕΡΡΩ**—**ΒΑΡΡΕΙ**. *pereo, pessum eo*; Latine **VERRO**; et antiquius forsitan **VERVO** ac **BERBO**: unde nomen antiquissimum dei Martis **BERBER** in carmine arvali.¹ Aliter tamen Alexandrini, qui dialectos antiquas, præsertim Italicas, nesciebant—ἐξελούμενοι ἐκείνοι οὕτω καθ' Ἡρακλείδην ἐπειδὴ ἐκ τοῦ **ΦΘΕΙΡΩ** γίνεται τὸ **ΕΡΡΩ**—παρέσει τοῦ **Φ** καὶ **Θ**. Ἰδίον γὰρ Ἰόνων καὶ Αἰολέων τὰ τῶν λεξέων πρῶτα σύμφωνα αἶρειν, εἴτε ἐν τύχοι ὃν οἶον **ΛΑΙΨΗΡΟΣ**, **ΑΙΨΗΡΟΣ**· εἴτε δύο, **ΠΑΕΤΡΑΞ**, **ΕΤΡΑΞ**, κ. τ. λ.—οὕτω γοῦν καὶ **ΦΘΕΙΡΩ**, **ΕΙΡΩ**, ἐξ οὗ Αἰολικῶς **ΕΡΡΩ**· ὡς **ΚΕΙΡΩ**, **ΚΕΡΡΩ**· **ΔΕΙΡΩ**, **ΔΕΡΡΩ**, κ. τ. λ.² judicet lector: sed speciosa magis quam valida hæc mihi videntur.
FEPTΩ—v. ἐρύω, et
FEPTΔΣΩ—v. ἐρούζω, *traho*—verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum **PTΩ**, v. ῥύω—*tueor*, perpetuo confusum.
FEΣΣΩ—v. ἔσσω, et
FENNTMI—v. ἔννυμι—Latine **VESTIO**: atque inde
FEΣΘΗΣ—v. ἔσθης et
FEΣΜΑ—ἔσμα—*vestimentum*.
FETOΣ—v. ἔτος—Hesychio **ΓΕΤΟΣ**, atque in tabula Heracleensi **ΛΕΤΟΣ**—*annus*: unde Latinum **VETUS** et **VETUSTUS**, idem quod **ANNOSUS**.
FEΣΗΠΕΡΟΣ v. ἔσπερος—Latine **VESPER**.
†ETEOS v. ἔτεος,
†ETTMOΣ v. ἔτομος, et
†ETHITMOΣ v. ἐτήτυμος, *verus*; ejusdem stirpis cujus **†ETHΣ**, **†ETAIPOΣ**, &c.
†EΣXΩ, et amputata syllaba **ΣXΩ**, et eliso **Σ**,

¹ Romæ effos. An. 1778; et mira sagacitate a viro doctissimo Ludovico Lanzio interpretat.: in *Saggi sopra le lingue morte d'Italia*. Vol. I. p. 142.

² Eustath. p. 1647. l. 42. &c.

† EXΩ v. ἔχω futuro ἔξω *habeo* : at in aliis perinde temporibus adhiberi debuerat spiritus ; quem in Homericis versus sæpe postulat. Hinc

† OXEΪΣ—v. ὀξεὺς, *pessulus, retinaculum* ; atque

† OXΘΗ—v. ὄχθη, *ripa*.

HIFON—v. ἥϊον—*viaticum*—more adjectivorum Latinorum, qui est item Græcorum antiquissimus, e verbo **EΙΩ**

EIMI, *eo*, effectus.

† HMAP—v. ἡμαρ—*dies* : sed ἡμέρα semper cum spiritu aspero in omnibus dialectis ; et ἡμαρ item in Attica vetere.

† ΗΚΑ v. ἡκα. Atticè ἡκα, *lentè quietè*, unde ἡκιστα, quod spiritum asperum nusquam non habuit.

FHNOIΣ—ἡνοῦ—*splendidus* : contractum fortasse Ionicè ex **FOINOIΣ**. v. οἶνοψ, quod eodem sensu usurpatur ; atque ideo Homericis, ut antiquius, restituendum.

† HPION—v. ἥριον, *tumulus*—ab **† AIPΩ**—**† HPA**.

FHXH v. ἡχη—*sonitus*.

FHXEΩ—v. ἡχέω—*sono*.

ΘΑΦΑΣΣΩ v. θαάσσω—*sedeo* ; et inde

ΘΑΦΑΚΩΣ v. θαῦκος et θάωκος, *consessus*.

ΘΑΦΕΟΜΑΙ—v. θαύομαι—*video—miror* : Ionicè **ΘHEΩ** ; etsi

ΘΑΦΜΑ—v. θαῦμα—*miraculum*—formam ab antiquo themate obtinuit, atque in omnibus dialectis, mutato tantum **F** in **T**, conservavit.

ΘEFΩ—v. θέω et θείω—Æolicè θεύω¹—*curro* ; atque inde

ΘΟΦΩΣ v. θόος—*velox*.

ΘTFΩ—v. θύω, *ruo, ferveo, sacrifico*.

FIFAXΩ v. ἰάχω—idem quod **FHXEΩ** ; adscito augmento, ut in **ΠΙΦΑΦΣΚΩ** a **ΦAFΩ** et compluribus aliis.

† ΙΑΦΩ—v. ἰάω—*vaco—vel, ore aperto respiro*. Latinè **HIO**, **HIARE** ; et antiquiore fortasse sermone **HIAO** et **HIAVO**.

FIFAOMAI v. ἰάομαι—*medeor* ;² et

¹ Gregor. Cor. ep. de Dial. Æol. S. xxxvii.

² ὡς κοπᾶ τε γυνῆς καὶ ἀναλθῆς ἰάσασθαι : i. e. **FIFAZASΘAI**. Aretini Ἰλίου περὶ fragm. apud Heyn. supplend. in fl. A. 515. Vol. vi.

FIFHTHP. v. ἰήτηρ—*medicus*—verbo Latino **VIVO** cognata esse videntur; atque ab

FIΣ—v. ἴς, Latine **VIS** deducta; unde etiam

FINION. v. ἴνιον—*nervus*,

FIΣXTΣ v. ἰσχυς—*robur*—*vis tenendi*—Latinè **VISCUS**—Hesychio **FIΣXTN** et **BIΣXTN**—ἰσχυν. ex **FIΣ** et **EXΩ** confictum;

FIΦI. v. ἴφι—*fortiter*, &c. ἐσχημάτισται οὕτως. **ΙΣ**. **INOΣ**—**INOΦI**, ὥς **ΧΑΛΚΟΣ**—**ΧΑΛΚΟΥ**—**ΧΑΛΚΟΦI** καὶ κατὰ συγκοπὴν τῆς **ΝΟ** συλλάβης **IΦI**.¹ Priorem itaque longam habet semper; ut ex **FINΦI**, elisa consona et producta vocali, contractum. Ἰφθιμος autem, ut alia composita quamplurima, **I** in initio haud recepisce videtur.

FIAPFES—nomen patris Ajacis minoris, v. Ὀϊλέως; a Zenodoto autem Ἰλέως scriptum, quemadmodum apud Hesiodum, Stesichorum, et Pindarum antea exstiterat.² **I** sæpe in **O** abiit; ut in nomine fluminis et urbis in Creta insula; quod in nummis est **FAΞΟΣ**—**FAΞION**.³ at Virgilio **OAXUS**—

et rapidum Cretæ veniens Oaxum.⁴

I I HMI v. ἱήμι ex **I EΩ**—**I HMI**, mitto, edo, protrudo, adscito augmento eodem modo quo **FIFAXΩ** ex **FHXEΩ**, **IIIΦAFΣKΩ** e **ΦAFΩ**, et alia ejusmodi, compositum: atque inde

I I AMENH v. εἰαμένη—*pratum irriguum*—*locus herbas emittens*, vel *late patens*, ut καθήμενον πεδῖον apud recentiores.

I I OΣ—v. ἰός—*jaculunt missile*—et

I I OFH—v. ἰών—*missio vel missiva*.

FION. v. ἴον—*viola*: unde

FIOFEIΔHΣ—v. ἰοειδής,

FIOΔNEΦHΣ—v. ἰοδνέφης—et

FIONΘAΣ—v. ἰονθας.

FIPIΣ v. Ἴρις—*dea Iris*—ἀγαλμα Βίριδος, Pausan. in Lacon. c. xix. s. 4; i. e. **FIPIΔOΣ** Laconica dialecto.

¹ Schol. Ven. in Il. A. 151.

² Vide Heyne in Il. B. 527. sic et Lycophron Ἰάτω δέξας vs. 1150.

³ Dutens, Médailles.

⁴ Eclog. i. 66.

ΓΥΤΕΑ. v. ἰτέα—*salix*. Hesychio **ΓΥΤΕΑ**.

ΓΥΤΤΩ—v. ἴτυς—*ora aliqua curva vel flexilis*—Æolicè **ΒΥΤΤΩ**.

ΙΥΤΩ—v. ἰύζω *clamo*—ejusdem stirpis cujus **ΑΥΤΩ**, &c.

ΙΥΧΘΥΣ—ἰχθύς—*piscis*—Atticè tamen ἰχθύς;¹ et ab **ΙΥΧΩ** deductum: unde

ΙΥΧΜΕΝΟΣ v. ἰχμενος—ψιλοῦται τὸ **ΙΥΧΜΕΝΟΣ** ἀπὸ τῆς ἰχμᾶδος, ὅτι δὲ καὶ δασύνεται παρὰ τὸ **ΙΥΧΘΑΙ**.

ΚΑΙΩ—v. καίω *uro*. antiqua autem forma se ostendit in **ΚΑΙΜΑ**. v. καῦμα—*calor*,

ΚΑΙΣΤΕΙΦΟΣ v. καύστειρος—*ardens*, &c.

ΚΛΑΙΩ—v. κλαίω—*fleo*, at prisca forma in aoristo

ΚΛΑΙΣΑ—v. κλαῦσα; et in futuro passivo

ΚΛΑΨΟΜΑΙ—v. κλαύσομαι, adhuc obtinet; atque item in nomine

ΚΛΑΨΜΟΣ—κλαυθμός—*fletus*.

ΚΛΕΙΣ v. κληίς. Latine **CLAVIS**.

ΚΛΥΩ, quod et **ΚΛΥΜΙ**—v. κλύω—*audio*.

ΚΝΑΨΩ—v. κνάω, κναίω, et κναύω: unde **ΚΝΗΜΙ**—*scabo*.

ΚΡΑΨΑΙΝΩ. v. κραιαίνω—*perficio*; e **ΧΡΑΨΩ**, spiritu leni Ionum **ΚΡΑΨΩ** pronunciato, compositum.

ΚΡΟΨΑΙΝΩ. v. κροαίνω—*pulso*—et

ΚΡΟΨΝΟΣ—v. κρηῖνος—*torrens*—utrumque e verbo antiquo **ΚΡΟΨΩ** effectum.

ΚΥΨΑΝΟΣ v. κύανος—*color nigricans*,

ΚΥΨΔΟΣ, &c. v. κύδως, &c. *gloria*,

ΚΥΨΜΑ—v. κύμα—*unda*,

ΚΩΚΥΨΩ—v. κωκύω—*lamentor*, et

ΚΩΚΥΨΤΟΣ v. κώκυτος, *lamentatio*, omnia e verbo exoleto **ΚΥΨΩ** conficta; quod alio pronunciandi modo **ΚΥΨΩ**, atque inde **ΚΥΨΤΩ** fiebat.

ΛΑΨΩ—v. λάω, *prehendo*, vel *manibus*, vel *oculis*, vel alia quacunque ratione: Æolicè λαύω; atque alia pronunciandi consuetudine **ΛΑΨΩ**, e quo innumera fluxerunt; ut

ΛΑΨΑΣ—**ΛΑΨ**—v. λάας, λᾶς—*lapis*,

¹ Aul. Gel. lib. ii. c. iii.

² Eustath. p. 138.

ΛΑΦΙΝΓΣ—v. λαγξ—*lapillus*,

ΛΑΦΟΣ—v. λαός—Attice λέως, *populus*,

ΛΑΦΡΟΣ—v. λαῦρος—*latus—curax*,

ΛΑΦΕΡΤΗΣ—v. Λαέρτης: atque ita alia nomina ex eodem composita;

ΛΑΙΩΝ—et **ΛΑΦΤΕΡΟΣ**—v. *λαίων et λαίτερος—*potior, optabilior*; cuius accusativum **ΛΑΦΙΟΝΑ**, in *λαω* contractum, notabile præbet exemplum ejusmodi licentiæ in Atticorum sermone. Vide Sophocl. Philoct. 1079.

ΛΕΥΚΟΣ v. λεῦκος—*albus*

ΛΕΥΣΣΩ—v. λέσσω—*specto*; cuius verbi formatam antiquissimam fuisse credo **ΓΑΛΕΥΣΣΩ**; ut τοῦ **ΛΑΕΩ**, **ΓΑΛΕΩ**; a quo **ΓΑΛΕΚΣ** v. γλαῦξ, atque item **ΓΑΛΕΚΩΠΙΣ** epitheton Minervæ; quod neque *cæsios* neque *noctuæ oculos* significat; sed *oculos βλέπτικούς, εὐοράτους*, vel ἔμπυρόν τι βλέποντας, παρὰ τὸ **ΓΑΛΕΥΣΣΩ**, ἀφ' οὗ καὶ **ΓΑΛΕΞ**; ut rectè interpretati sunt grammaticorum veterum nonnulli apud Eustath. p. 86, et 1202, l. 9.

ΛΕΩΝ—v. λέων—*leo*—ab eodem,

ΛΕΦΟΣ—v. λείος—Latinè *LEVIS*.

ΛΕΙΜΟΣ v. λιμός—*James*—a **ΛΕΙΠΩ**.

ΛΟΙΩ—v. λούω—Latine *LAVO*: cum enim Etrusci veteres litteram *O* non habuissent, locum ejus in sermonibus semibarbaris Italiæ modo *A*, modo *U* obtinebat.

ΛΙΩ—v. λυω—a quo vocabula Latina *LIBER*, *LIBET*, *LIBERO*, &c.; itemque nomen Etruscum *VVEISVI* in titulo sepulchrali.¹

ΜΑΙΩ—v. μάω—*cupio vehementer, impetu feror*, unde nomen Latinum *MAVORS*, postea in *MARS* contractum; quod non aliud quam participium hujus verbi, more antiquo ac semibarbaro formatum, fuisse videtur.

ΜΕΜΑΦΩΣ fit σύστολξ, ut **ΛΕΛΗΚΩΣ** et **ΛΕΛΑΚΩΣ** e **ΛΗΚΩ** vel **ΛΗΚΕΩ**, **ΜΕΜΑΚΩΣ** e **ΜΗΚΩ** vel **ΜΗΚΑΩ**, &c.

ΜΗΝΙΩ v. μηνίω, penultima longa, *irascor*—e **ΜΗΝΙΣ**—*ira*, antiqui sermonis consuetudine in verbis et adjectivis e nominibus fingendis, effectum.

ΜΟΥΣΑ—v. *Μοῦσα*—*Musa*—a verbo exoleto **ΜΟΥΩ**, in Latinorum **MOVEO** asservato, deductum.

ΜΥΩ—v. *μύω*—*claudio*—*comprimo*; unde

ΜΥΕΛΙΟΣ. v. *μύελος*—*medulla*.

ΜΥΩΝ—v. *μύων*—*musculus*.

ΜΥΝΗ—v. *μύνη*—*excusatio*—*hæsitatio*,

ΜΥΪΑ—v. *μυῖα*—*musca*,

ΜΥΘΟΣ—v. *μῦθος*—*sermo*—*fabula*; &c.

ΝΑΨ—**ΝΑΦΟΣ**—v. *ναῦς*, *νεὸς*, *νηὸς*, et Attice *νέως*—*navis*; e **ΝΑΪΣ**, **ΝΑΪΛΙΟΣ** fortasse contractum; quod plenum et integrum in nomine Lacedæmoniorum tyranno **ΝΑΒΙΣ**, ut in Latino etiam vocabulo **NAVIS**, extitisse videtur. Formatum est e verbo

ΝΑΩ—v. *νάω*—quod et

ΝΑΨΩ—v. *νήω*—*impleo*, *coacervo*; unde quoque

ΝΑΦΟΣ v. *ναὸς*—templum; quod Ionicè, ac fortasse Homericè, **ΝΗΟΣ**; priorem enim semper productam habet. Tempia antiquissima Græcis cognita thesauri sive donaria fuerunt; loca in quibus dona diis sacrata reponerantur et religiosè asservabantur.

Ab eadem radice quamplurima alia, præsertim nomina composita, tam hominum quam rerum, derivata sunt; quæ eadem ratione cum **Ψ** scribenda erunt; nisi ubi Ionica pronuntiatio, quæ τῷ **Π** pro **ΑΨ** significatur, potior, et magis HomERICA visa sit.

ΝΕΨΟΣ v. *νέος*—Latinè **NOVUS**.

ΨΑΡ v. *ῥαρ*—*uxor*, ex **Ο** copulativo, quod recte **Ψ Ο**.

ΨΑΣ—v. *οὖς*—*auris*; secundus tamen casus est in vulgatis *οὐατος*; cuius rationem grammatici suo more reddunt—*Ἰωνικὴν ἐπέμβεσιν ἔχει τοῦ Ψ εὐθεία γὰρ αὐτοῦ ἐνικὴ ὈΑΣ καὶ Ἡρωδίανον, ὡς ΦΟΑΣ*. Eustath. p. 1896. l. 4. **ΨΑΤΟΕΝΤΑ**, *auritum*, quod in Homericis in *ὠτάοντα* vulgo contractum est, antiquiore integra forma, et mutata tantum littera obsoleta, *οὐατόεντα λαγών*, in epigrammatis fragmento apud Suidam v. *λαγῶς* asservatur; ubi adæquè contractum esset si secunda versus elegiaci penthemimeris spondæum admississet.

ΟΪΣ. Latine **OVIS**. Sæpe in obliquis casibus disyllabum est, priore ancipiti; **ΟΨ**: **ΙΟΣ** **ΟΨΙΕΣΙ** &c. pronun-

ciatur; ut in Virgilianis PAR : IETIBUS, AR : IETE, &c. sic et ΑΙΤΥΙΤ : ΙΟΙ F ΙΣΤ : ΙΑΙΑ, &c. Iota spiritus lenis vice fungitur.

ΟΛΟΝΣ'. v. ὀδόνς : at Ionicè ὄδων (Herodot. vi. c. 107.) utrumque ab antiquiore ΟΛΟΝΣ'; unde Latinum DENS; atque in obliquis casibus ΟΛΟΝΤΟΣ, ΟΛΟΝΤΙ, &c. Participia, quæ terminationem in ΟΝ, et sermone antiquissimo in ΟΝΣ' habuerunt; apud Æoles recentiores in ΕΙΣ', et apud antiquiores in ΕΝΣ' eam acceperunt.¹

F. ΟΛΤΣΣΕFΣ'—v. Ὀδυσσεὺς—παρά τισι μὲν δασύνεται παρά τὴν ὁδόν· ὑπὸ τίνων δὲ ψιλοῦται παρά τὸ ὀδύσσω. Eustath. p. 68. rectè priores; quos totum episodion de Ulyssis apud Autolycum peregrinatione² repudiassè oportuit; quod alioquin repudiandum, et pro insitio habendum esse, validioribus adductis argumentis, postea ostendimus. Nomina virorum e verbis infaustæ significationis usquam apud veteres efficta esse, haud facile crediderim; quod ab eorum moribus, et insitis de ominum vi opinionibus, prorsus abhorret; neque obstant quæ tragici de nominibus Homericis commenti sunt: ΑΙΑΣ non ex ΑΙ! ΑΙ! sed ex eodem fonte quo ΑΙΦΩΝ, ΑΙΦΕΙ, &c. defluxit, ut supra ostendimus.

FOΘΟΝΗ—v. ὀθόνη,—indusium—a FEΘΩ.

F. ΟΙΔΕΩ v. οἰδέω, et

F. ΟΙΔΑΝΩ—v. οἰδάνω—tumeo.

F. ΟΙΔΜΑ—v. οἶδμα—tumor.

FOIKOΣ. v. οἶκος—Latinè VICUS.

FOIKIA. v. οἰκία; sed cum F in tessera Velitr.

FOIKEΩ—v. οἰκέω—habito,

FOIKEFΣ'—v. οἰκῆς—domesticus,

FOIKIASΩ. v. οἰκίζω—habitare facio, &c. &c.

FOINOΣ—v. οἶνος—Hesychio FOINOΣ—Latine VINUM; unde composita quamplurima eadem ratione scribenda; ut

FOINEFΣ. v. Οἰνεῦς,

¹ Gramm. vet. apud Eustath. p. 1755.

² Odyss. τ. 343—587.

³ Ajac. flagel. 489. ed. Brunck.

FOINOΠΣ. v. οἶνοψ; et recentiorum more loquendi ore strictiore, ἥνοψ: in quorum usu variant codices. Vide Heyn. in II. ψ. 643.

FOINOΠΕΔΟΝ—v. οἶνόπεδον—*vinetum*, &c. &c.

OIFΩ—v. οἶω et οἶω, penultima longa, *puto, auguror*: unde

OIFΙΑΣΩ. v. οἶζω,

AOIFIZTOΣ—v. ἀνώιστος,

OIFΩΝΟΣ—v. οἶωνος, &c. &c.

FOIΩ—*fero*; cuius futurum tantum in lingua communi, sine spiritu οἶσω, usurpatur: at forma antiqua in tabula Heracleensi extat; unde

FOIMA—v. οἶμα—*impetus*,

FOIMADO—v. οἶμάω—*impetu feror*,

FOIMOS—v. οἶμος—*semita*, &c.; itemque **FOIΔANΩ**
FOIDAMA, &c.; de quibus supra.

FOKΣΤΣ v. ῥξὺς—*acutus*—ab **FIKΩ**.

FOKTO, &c.—v. ῥκτο &c. at cum nota aspirationis in tabula Heracleensi scriptum.

OLOFOS—v. ὄλοος—*noxius*—contractum in

OLFOS—v. οὔλος—unde

OLFOMAI—οὔλομαι—*noxius sum*; et

OLFTMI—v. ὄλλυμι—*perdo, occido*, &c.

OLFOXTTAI—v. οὐλόχεται—*malæ salsæ*—a verbo **FEA-
FΩ**, de quo supra, amputato, ut in composito, **F**
initiali. πλεονάζουσι δὲ τὸ Β οἱ Συρακούσιοι, ὡς ἐπὶ τὸ
'**OLBAXNION**, τὸ τὰς οὔλας ἔχον. Suid. in *δερβιστήρ*.
Nota dialectorum ratione, qua idem vocabulum Home-
rico sermone '**OLFAXNION** fuerit.

FOMIAFOS v. ὄμιλος—*multitudo conferta*,

FOMIAFEΩ v. ὄμιλέω—*in multitudine versor*,

FOMIAFAΔON—v. ὀμίλαδον—*confertim*: omnia ex
FOMOΣ et **FIAFH** composita.

OPIAFΩN—γ. ὀπάων, *sector—minister*; participium verbi
antiqui '**OPIAFΩ**, cuius forma usitatio '**OPIAΔΣΩ**,
fuisse videtur; atque ejusdem stirpis, cuius Latina vox
OPIS.

FOPIH—v. ὀπη—et

FOΠΣ v. ὀψ—Latinè **VOX**—i. e. antiquioribus litteris
VOKS; quod vocabulum idem diversa dialecto vel alio

modo pronunciandi est. Ab **FEΣΠΩ**, de quo supra, originem traxit, perinde atque **ΦΩΣΣΑ** v. *ῥσσα*, et

ΦΩΣΣΟΜΑΙ—v. *ῥσσομαι*—quæ vocem vel loquelam quandam interiorē et propheticā menti tantum intellectam, sensibus haud perceptam, significare videntur. Male confunditur **ΦΩΣΣΟΜΑΙ** cum **ὈΣΣΟΜΑΙ** interior a doctissimo Heyne in II. A. 105.

ὈΠΠΑ—v. *ῥπα*—Æolicè *ῥππα*—*oculus*, a verbo **ὀππν**, eadem ratione qua alia ejusmodi nomina effectum: atque paullatim in diversis dialectis diversè emollitum; ita ut Iones et Attici τὸ Π in τὸ Μ, atque Æoles τὸ Μ in τὸ Π pronunciando colliquefacerent.

ἜΟΦΡΑ—v. *ῥφρα*—est autem **ἜΟ ΕΠΙ ΠΑ**, a cuius initio spiritus asper abscissus est e recentiorum usu ob *φ* subsequutum.

ὈΡΟΦΩ—v. *ῥρούω*—*ruo*. Pamphylus, teste Heracleide apud Eustath. p. 1654. l. 22, **ὈΡΟΒΩ**: ita enim legendum, non *ῥρούβω*, ut in editis.

ΠΑΡΩ v. *παύω*—*cessare vel quiescere facio*—ex **ΑΡ** retro compositum.

ΠΕΔΙΑΦΩ—v. *πέδιλον*—*calceus*—e **ΠΕΔΩΝ** et **ΦΕΛΦΩ** compositum.

ΠΙΦΩ—v. *πίω*—Latine *BIBO*; commutatis iis tantum litteris, quæ in dialectorum variatione commutari solent; eadem ratione scribenda item

ΠΙΦΑΡ—v. *πίαρ*—*pinguedo*,

ΠΙΦΩΝ—v. *πίων*—*pinguis*,

ΠΙΦΔΑΚΣ—v. *πίδαξ*—*fors*, &c. &c.

ΠΛΕΦΩ—v. *πλέω*—*navigo*—quod et **ΠΛΗΜΙ** et **ΠΛΗΜΙ** variatione haud insolita. Hinc

ΙΜΕΦΙΑΞ v. *πλήϊδες*—*astra*, quæ navigandi tempus indicabant.

ΠΝΕΦΩ—v. *πνέω* et *πνύω*, *spiro*, unde

ΠΝΕΦΜΑ—*spiritus*; cuius antiqua forma paullulum immutata in vulg. *πνύμα* asservatur;

ΠΝΟΦΗ—v. *πνύει*—*flatus*, &c. &c.

ΠΡΗΩΝ—v. *πρώει*, *jugum vel cacumen*, et soluto circumflexu, grammaticorum more, *πρωών*: at **ΠΡΗΩΝ** et

ΠΡΟΒΕΩΝ vel **ΠΡΟΦΗΚΩΝ**, forte contrahendum.

scuto Heracl.; apud Hesych. &c.; neque duriorē istam contractionem in *πρῶν* poetæ antiquissimo innotuisse, facile credam. Simili ratione

ΠΡΟΪΚΣ v. *προῖξ*—*gratia*, et

ΠΡΟΪΚΤΗΣ v. *προῖκτης* mendicus, e **ΠΡΟΪΙΚΩ** vel **ΠΡΟΪΗ-ΗΜΙ** formata esse videntur.

ΠΣΑΨΩ—v. *ψαύω*—*contingo*—*rado*—unde

ΠΣΑΨΡ—v. *ψᾶρ*, Ionice *ψῆρ*—*sturnus*,

ΠΣΕΨΔΟΣ—v. *ψεῦδος*—*mendacium*,

ΠΣΕΨΔΩ—v. *ψεύδω*—*mentior*, &c. &c.

ΠΣΤΨΧΗ—v. *ψυχῇ*—*anima*,

ΠΣΤΨΩ v. *ψύχω*—*flo* vel *spiro*, &c.

ΠΣΤΨΧΟΣ v. *ψύχος*—*frigus ex aura vel flatu*; &c. e verbo **ΨΤΨΩ** deducenda esse videntur; atque item

ΠΤΨΩ—v. *πτύω*—*spuo*, et

ΠΤΨΩΝ—v. *πτύον*—*ventilabrum*, &c.

ΨΑΙΝΩ—v. *δαλέω*—Latinè **FRANGO**—unde

ΨΗΓΝΥΜΙ—v. *ρήγνυμι*,

ΨΗΣΣΩ—v. *ρήσσω*,

ΨΗΓΜΙΝ vel

ΨΗΓΜΙΣ—v. *ρήγμιν*, *ἴνος*—*littus ubi undæ aëliduntur et franguntur*; vetustiore fortasse forma **ΨΗΓΜΙΝΣ** : **ΙΝΤΟΣ**;

ΨΑΚΟΣ—v. *ράκος*—Æolicè *βράκος*—*vestis lacera*,

ΨΑΞΙΣ—v. *ράχις*—*spina dorsi*,

ΨΗΓΟΣ—v. *ρήγος*—*stragulum*, *superficie inæquali variatum*: Anglicè **RUG**.

ΨΗΓΤΟΣ—v. *ρήκτος*—*qui rumpi vel frangi potest*.

ΨΗΓΣΗΝΩΡ—v. *ρήξήνωρ*—*qui virorum ordines per-rumpit*.

ΨΑΔΣΩ—v. *δάζω*,

ΨΑΙΝΩ—v. *δαίνω*,

ΨΑΙΩ—v. *δαίω*—*spargo*, *disperdo*;

ΨΑΔΙΝΟΣ—v. *ραδινός*—Æolicè *βραδινός*—*gracilis*,

ΨΑΘΑΜΙΓΞ—*ράθαμιγξ*—*gutta*—*aspergo*;

ΨΩΔΩΝ—v. *ρόδων*—Æolicè *βρόδος*—*rosa*

ΨΟΙΑ—v. *ροία*—*malum punicum*.

ΨΟΙΒΔΕΩ—v. *ροιβδέω*—*sono rauco vel fracto absorbeo vel diglutio*.

ΨΟΙΑΣΟΣ—v. *ροῖλος* *stridor raucus vel fractus*,

FPOIAΣEN—v. *φοιζέω*—*ejusmodi stridorem edo* ;

FPOIIAION—v. *φόπαλον*—*clava* ;

FPOXΘEN—v. *φοχθέω*—*strepo sono aspero et fracto* ;

FPΩΓΣ—v. *φῶξ*—*aculsum vel abruptum aliquid ; atque ita gradus vel scala* ;

FPΩΓAΛEOΣ—v. *φωγαλέος*—*lacer—ruptus* ;

FPΩXMOΣ—v. *φωχμός*—*ruptura—fissura*,

PEFA—v. *πέα* et *πεῖα*—*facile*,

PEFIΔIOΣ—v. *πήϊδιος*—*facilis*,

PEFIΣTOΣ—v. *πήϊστος*—*facillimus*, &c., e verbo *for-*
tasse

PEFΩ—v. *έέω*—*fluo* ; unde vocabulum Latinum **RIVUS**
—quod Græcè est

POFOΣ—v. *πόος*, contractum in *πόῦς*.

In dialectis Sicelioticis fuere etiam **POTNTOΣ** et **PEIΣ** vel **PEINΣ** eodem sensu ;¹ in quibus vocis *εὐρροῖς* vestigia antiquæ et Homericæ formæ indagasse mihi videor : quam fuisse credo

†ETPEFNΣ—contractum e participio antiquo thematis in **MI**, **†ETPEFENΣ** ; atque in casu secundo scribendum ideo

†ETPEFNTOΣ pro v. *εὐρρείτης* ; quod geminato *P* et inserto *I*, more solenni grammatici confinxerunt : sed littera *P*, ut cæteræ liquidæ pronunciando geminari potest : et iota istud, metri causa insertum, grammaticorum commentum et librariorum est, poetæ ignotum. eadem ratione et

†ETPEFNTHΣ—*εὐρρείτης* in v. factum est.

FPIAΣOΩ v. *φιζέω*, et

FPIAΣA—v. *ρίζα*—*radix*, Æolice *βρίζα* ;

FPIN—v. *πῖν*—*nasus*—antiquissima forsitan lingua **FPINΣ**
:**INTOΣ** ;

FPINOΣ—v. *πίνος*—*cutis*, &c. &c.

FPION—v. *πίον*—*promontorium, cacumen* : quæ omnia e verbo exoleto **FPIO** efficta esse videntur.

ΣAΟΣ. v. *σῶς*, et soluto circumflexu *σός*—*salvus*,

ΣAΩ—v. *σῶ* et

ΣAΩΩ—v. *σῶω*—*salvo*. Latina vocabula **SALVUS** et

SALVO antiquissimas Græcorum formas exhibere vix dubitare licet; unde manifestè apparet licentiam contrahendi haud parcè grassatam esse, etiam Homericis temporibus; quoniam in carminibus priorem semper correptam habent.

ΣΕΦΩ—v. σέω—*agito, persequor*; ejusdem stirpis ac Latinum SÆVIO: unde

ΣΟΦΩ v. σόω et σόβω eodem sensu; atque

ΣΟΦΟΣ v. σόος—in compositis ΛΑΦΟΣ ΣΟΦΟΣ v. λαός—*σους concitator populi*, &c. tantum usurpatum. Vocalis ante ΣΕΦΩ semper producta est in Homericis; qua constantia duplicem fuisse spiritum pronuntiatione antiqua conjicere licet.

ΣΙΦΑΙΟΣ v. σίαλος—*saginitus—pinguedine florens*; unde vexatissima vox

ΣΙΦΑΙΟΕΝΣ v. σιγαλόεις—*splendidus, varius*, deducta

esse videtur; ut ΣΙΛΑΙΩΣΑΙ ποικίλαι apud Hesychium. Vide Heyne in Il. E. 226.

ΣΤΕΦΩ—v. στεώω—*stare facio*; quod et ΣΤΕΩ ΣΤΗΜΙ variatione solita.

ΣΤΕΦΜΑ—στέμμα—*corona, infula*—e ΣΤΕΦΩ, emolito Φ in Μ; ut Π in ὄμμα pro antiquiore ΟΙΜΑ. Vide supra.

ΣΥΛΦΑΩ—v. συλάω, et

ΣΥΛΦΕΦΩ—v. συλεύω—*prædor—spolio*; verbum a venatu translatum, et ex antiquissima vocis ΣΥΛΦΗ v. ὕλη forma, quam ΣΥΛΦΑ fuisse, vocabulum Latinum SYLVA planè demonstrat, effectum.

ΤΕΛΕΦΩ—v. τελείω pro τελέω inserto iota, *finio*.

ΤΙΦΩ v. τίω—*astimo—luo*,

ΤΙΦΕΩ v. τίω—*pæna vel dolore afficio, eo, quo facinus aliquod luit aliquis*; inde

ΤΙΦΜΗ—v. τίμη—*honor, pretium*;

ΤΙΦΜΑΩ—v. τιμάω—*honoro, &c.*

ΤΡΩΣ:ΟΦΟΣ; cujus feminina

ΤΡΟΦΙΣ et

ΤΡΟΦΙΑΣ, atque, eadem ratione, adjectivi

ΤΡΟΦΙΚΟΣ—v. τρωικός; atque eliso Κ

TPOFIOΣ—v. *τρώϊος*, et **TPOFIH** v. *τροίη*; et *τρισυλλάβως τὸ TROIHN, ὡς καὶ Ἀρίσταρχός φησιν.*¹

ΤΥΦΔΕΥΣ—v. *Τύδευς*—et

ΤΥΦΔΕΦΙΔΗΣ—v. *Τυδεΐδης*. A verbo **ΘΥΦΩ** deducenda esse videntur: nam derivatio a *τυτῆς* admodum ridicula est, et a veterum usu ac consuetudine prorsus aliena. In nonnullis autem dialectis, atque in patrio fortasse Diomedis sermone, spiritus asper in ejusmodi nominibus locum non habuit; unde in nummo argenteo vetustissimo, quem apud v. cl. Vandamme Amstelodami vidimus, nomen urbis quod vulgo **ΘΗΒΑΙ**, **ΤΕΒΕ** inscriptum est; et in lebetæ æneo, agro Cumano effosso, inter *κειμήλια* nostra asservato, nomen **ΕΙΠΙΘΥΣ**, **ΕΙΠΙΤΥΣ**.

ΦΑΙΩ—quod et **ΦΗΜΙ**—v. *φάω*—*luceo*; atque inde *ostendo, dico*. Vide supra in **ΙΑΦΩ**, &c.

ΦΑΦΟΣ—v. *φάος*—*φῶς*, et distracto circumflexu *φώος, lux, lumen*, unde

ΦΑΦΕΙΝΟΣ—v. *φάεινος, splendidus*, et

ΦΑΦΕΙΝΩ—v. *φαείνω*—*splendo*; cujus aoristum primum passivum

ΦΑΦΕΝΘΕΝ, ex **ΕΦΑΦΕΝΘΗΣΑΝ** contractum, et vulgo *φαανθέν* scriptum, grammatici suo more e *φαίνω, εἰφάνθησαν, φάνθεν*, et inserto *Α*, aut distracto circumflexu (haud multum interest) *φαανθέν*, deducunt.

ΦΡΕΙΑΡ—v. *φρέαρ* et inserto iota *φρεῖαρ, puteus*, ex **ΕΠΙ** et **ΡΕΦΩ** compositum.

ΦΥΦΩ—v. *φύω*—*gigno, pario*, unde

ΦΥΦΑΟΝ. v. *φύλον*.

ΦΥΦΑΦΟΠΙΣ—v. *φύλοπις* e **ΦΥΦΑΟΝ** et **ΦΟΠΙΣ**, de quo supra, compositum.

ΦΥΦΗΝ v. *φύην*,

ΦΥΤΙΣΙΣ v. *φύσις*,

ΦΥΤΣΑΩ v. *φυσάω*, et multa alia.*

ΧΑΦΩ—a quo usitatus

ΧΑΔΣΩ—v. *χάζω*—*locum do*—et

ΧΑΦΝΩ—v. *χαίνω*—*hisco*—*hio*; unde **ΧΑΦΝΟΣ**, v.

* Schol. Harl. in Od. v. 509.

- χαυνός* *laxus, hians* apud Pindarum, et *ΧΑΦΟΣ* v. *χάος* — *hiatus* ; atque item
ΧΕΦΑ—v. *χείλα*—*lulibulum cavum*,
ΧΕΦΩ—v. *χέω, χείω, et χέω*—*fundo, in vacuum do*,
 unde
ΧΕΦΜΑ—v. *χεῖμα*—*fusio*,
ΧΟΦΑΝΟΣ—v. *χόανος*—*fornax*,
ΧΟΦΗ—v. *χόη, libatio* ; atque item *ΑΧΕΦΩΝ* v. *ἀχέων*.
ΧΝΟΦΟΣ—v. *χνός* et postea *χνός*—*linugo*—a *ΚΝΑΦΩ*.
ΧΡΑΦΩ—v. *χράω et χραύω*—*stringo—ferio*.
ΧΡΕΦΩ—v. *χρεῖω*—*præbeo—utendum do* ; unde *ΧΡΗ-*
ΜΙ, a quo *ΧΡΗ* oportet, &c. *ΧΡΕΦΩ*, opus, necessi-
 tas v. *χρεῖω et χρέω* : at semper in Homericis disylla-
 bum ; atque ubi aliter usurpatum occurrit, *ΧΡΗ*, quod
 perinde cum secundo et quarto casu locum obtinet in Il.
 H. 109. pro eo recipiendum est.
ΧΡΕΦΟΣ—v. *χρεῖος*—*debitum, officium, utilitas, &c.*

CLII. Restant pauca quædam, de re metrica antiquissimorum poetarum, dicenda ; quibus discrimina litterarum, et singularum vim diversam in syllabis aut brevibus aut longis constituendis ; itemque quibusnam versus locis ea plus minus valuerit, quatenus nobis cognoscere licuit, exponamus.

CLIII. Litteræ vocales diversos vocis in loquendo sonos, consonæ eorum divisiones, liquidæ ac spiritus flexiones et modulationes indicant et oculis ostendunt ; ita ut vocalis expiratione aeris, ore aperto, exprimatur ; consona, ejus retentione, compressis quibusdam oris partibus ; liquida, aliis compressis, aliis apertis, ex impedita, haud occlusa voce ; spiritus, approximatis tantum, quo densior et constrictior quodammodo in sono edendo halitus fiat.

CLIV. Consonæ, e partibus oris, quibus singulæ exprimuntur, in labiales *B* et *H*, palatiales *I* et *K*, et dentales *L* et *T*, distinguuntur ; quarum singulas liquidæ propriæ singulæ subsequutæ sunt ; labialis scilicet *M*, dentalis *N*, et palatiales *A* et *P* ; atque eodem modo item spiritus, labialis nempe *Φ*, palatialis *X*, et dentales *Θ* et *Σ*.

CLV. Præterea, inter litteras antiquas fuere duo spiritus vocales, *H* vel *I* ; et *F*, *E*, vel *V* ; alter densiore sono et impetu quodam vehementiore e faucibus expressus ; alter leniore et constrictiore efflatu, a labiis protrusis ac rotundatis promissus, quomodo nostras *W*. Hunc *Æoles*, recentiores etiam, retinebant, ut ex eorum nummis *FAÆΙΩΝ* inscriptis patet : at illius antiquum signum dividerunt Græci cæteri ; et *dexteram partem supra litteram ponentes psilen notam habebant* — — — *sinistram autem contra-*

rice illi aspirationis daseam;¹ si Prisciano fidem habeamus. In nulla tamen inscriptione antiqua nota ista $\psi\lambda\eta$ inventa est; neque ejus utilitatem deprehendere possumus: quandoquidem vocalis omnis, quæ non $\chi\alpha\sigma\upsilon\theta\acute{\iota}\sigma\tau\iota$, suapte natura $\psi\lambda\eta$ esse debuerat. Usus alterius in Italia Græca per antiquum fuisse, e tabula celeberrima itemque nummis Heracleensium pater.

CLVI. Z , Ξ , et Ψ , binarum litterarum singuli sunt nexus, ut ista librariorum Constantinopolitanorum commenta ε , τ , ϕ , &c.; atque ideo a proposito nostro, in antiqua scriptura restituenda, prorsus aliena. Priscianus quidem scribit, *multo molliorem et volubiliorem sonitum habere Ψ quam BS vel PS*: sed de pronuntiatione, cum Græca tum Latina, sui seculi, post Christum natum sexti, tantum cogitabat grammaticus ille; atque ea in jejunam quandam et exilem concinnitatem, ab antiqua veterum grandiloquentia prorsus alienam, jamdudum emolita et concisa erat.²

In Ξ et Ψ , secundum locum Σ occupasse in omnibus dialectis præter Doricam, quæ signa hæc composita non accepit, e monumentis adhuc exstantibus abundè constat; atque ideo, si ratio linguæ in testimonium admittenda est, locum eundem in Z , quod vetustius est, et in antiquissimis Ionum et Atticorum inscriptionibus usurpatum, tenuisse debuit. Verum tamen in eo modus pronuntiandi Doricus latius apud posteros in sermone communi prævaluisse videtur, ita ut grammatici Alexandrini et Constantinopolitani alium non agnoscant; et Herodianus inter errores scribendi audacter enumeret $ZMYPN$ pro $\Sigma MYPN$, quod nullius hominis os in unum et eundem sonum comprimere possit litteras ΣM . At nihilominus Iones veteres $ZMYPN$ omnino scribebant; neque $\Sigma MYPN$ in nummis ante Cæsarem imperium censis occurrit; unde planè patet eos signi elementa ea subaudisse quæ facile pronuntiari possent; cum Greci veteres omnes modum scribendi ad usum pronuntiandi, cujusque gentis proprium et peculiarem, semper et ubique accommodarent; atque ita dialectos diversas formarent. Cum igitur $\Lambda\Delta$ ante labialem M vel B a quovis facile pronuntiari posset, ex iis sic positis Iones veteres Z effecisse, non aliter quàm Ξ e $K\Sigma$ seu $X\Sigma$, et Ψ e $B\Sigma$, $H\Sigma$ seu $\Phi\Sigma$, mihi pro comperto est; atque in eas itaque in Homericis signum illud compositum resolvendum putavi.

CLVII. Vocales longæ vel duplices Π et Ω pari ratione fortasse arceri et relegari debebant: at in hac vetustissimi sermonis obscuritate, paucæ sunt admodum voces, quarum elementa sic discernere possumus, ut quæ pro iis substituenda essent, certè sciremus: raro enim vocalis duplex e binis simplicibus composita est:

¹ Priscian. lib. i. p. 560.

² De litteris duplicibus vide Vossii gram. l. i. c. xxi.

sed, natura simplex et brevis, per concisionem, e suppresso spiritu vel consona vel alia quacunque littera, facta longa est : Iones enim Homericis etiam temporibus sermonem hac ratione emollire jamdudum coepisse, compluribus exemplis, supra ostendimus : neque Ω, in syllaba finali participii præteriti perfecti, e binis OO confictum esse, ratio grammatica ulla suadet ; sed potius ex elisione alius cujusdam litteræ productum ; τοῦ P fortasse ; si e nomine Latino MAVORS, quod participium verbi ΜΑΨΩ fuisse videtur, ariolari liceat. Haud tamen nescius sum titulis pseudo-Amyclæis inesse ΚΑΛΑΙΡΟΕΕ ΜΑΤΕΕΡ, ΛΑΚΕΔΑΙΜΟΟΝ, et alia quamplurima ejusdem farinae, quæ e scriniis nebulonis impudentissimi Fourmontii, pari inscitia et audacia, Barthlemi nuper propagavit. Si ΚΑΛΑΙΡΟΦΑ, ΜΑΤΕΡΣ, et ΛΑΚΕΔΑΙΜΟΝΣ scripsissent, speciem aliquam veritatis saltem mendaciis obduxissent.

CLVIII. Π, Κ, et Τ, e vehementiore vel ἐμφατικωτέρῳ modo pronunciandi Β, Γ, et Δ, orta esse videntur ; atque inde duplicum consonantium potestatis metricæ capaces fieri, in prima saltem pedis syllaba primæ et tertiæ dipodiæ (et dipodiæ in Homericis etiam, pro hac saltem vice, liceat mihi rationem habere) : aliis enim locis haud occurrunt ista ὅττι, ὅππως, ὅποτε, &c. ; etsi in

secunda dipodia obvia sint ἘΠΙ ΚΑΚΟΝ, ΣΑΚΕΙ ΗΠΙΤΟΝ, ΝΗΙ ΤΕ, et alia ejusmodi : nusquam autem vocalis sic producitur bis in eodem versu ; neque in alia quam prima syllaba pedis. Veteres plerique consuetudinem pronunciandi potiusquam rationem grammaticam in scribendo sequuti sunt ; et ubicunque littera duplicem potestatem in versu e tono et impetu recitandi adepta esset, duplici signo eam notabant ; ita ut non solum Ι·ΟΤΤΙ, Ι·ΟΠΠΟΤΕ, &c. scriberent, sed ΔΕΜΜΕΙΑ, ΔΕΛΛΑΟΦΟΣ, &c. ; atque constantia proculdubio in hac re omnino retinenda ; neque pro levitate et inscitia librariorum Constantinopolitanorum, ut in vulgatis, deserenda. Rationem grammaticam, ut certiore, notiore, et stabiliorem, nos ubique prætulimus.

CLIX. Consonantes simplices Β, Γ, Δ, nulla unquam licentia pronunciandi aut impetu recitandi duplicare licuit, ita ut syllabam, natura brevem, longam redderent ; nisi ubi tres syllabæ breves continuæ concurrerent : ibi enim prima, si priorem in pede locum obtinuerat, ex impetu recitantis, semper produci poterat. In

ἘΠΙ ΔΗΡΟΝ, autem ἘΤΙ ΔΗΝ, ΟΥΔΕ ΔΗΝ, ΜΑΛΑ ΔΗΝ, &c. vim τοῦ Σ, ex antiquiore forma adjectivi ΔΗΡΟΣ in Latino SERUS asservata, deductam, poetæ veteres retinuisse videntur ; antiquissima enim forma fuit fortasse ΣΔΕΕΡΟΣ vel ΣΤΕΕΡΟΣ e verbo ΣΤΑΩ vel ΣΤΗΜΙ efficta ; unde, prout in ΣΤΝ et CUM ex antiquiore ΓΣΤΝ, Græci alteram Latini alteram, litteram e duplici

retinebant. In *AIFANTI* ΔΕ, quod bis tantum occurrit,¹ licentiæ aliquid nomini proprio, e necessitate rei, condonandum fortè fuit; ea ratione, qua hiatus in *ΦΑΙΝΟΙΙ* *ΑΣΙΑΔΙΙ*² tolerandus est.

CLX. Liquidæ ac spiritus quocunque in loco pedis aut versus produci poterant; haud ita tamen ut privatorum arbitrium ab omni consuetudine et usu communi liberum et solutum fuisse credam; etsi normam aliquam stabilire aut legem sancire, qua dirigi debuisset, hodie nesciamus.

CLXI. Nulli unquam poetæ, vel Græco vel Latino, syllabam ante binas consonas corripere licuit: nam iota penultimum in *AIFTHTIOI*, *FICTIAIA*, et aliis ejusmodi, pro littera muta vel spiritu leni, ut nostras *Y* in vocibus *YES*, *YET*, *YEAR*, &c. habendum est, atque pronunciandum, *AI*: *FTHT*: *IOI*, *FICT*: *IAIA*, &c.

CLXII. Neque Musæ Homericæ licitum erat syllabam pro brevi habere, qua vocalem aut binæ liquidæ, aut liquida consonæ, vel spiritui consono subjuncta, aut alia quævis ejusmodi litterarum conjunctio excipiebat; nisi cum liquida palatialis *A* vel *P* consonæ adjuncta esset: neque obstant *ποταμοῖν Σναμάνδρου*, *ἄττυ Ζελείας*, *ὕλησσαν Ζάκυνθος*, &c. nam Iones et Æoles veteres, ea ratione qua in nummis Zancleis et Naxiis, *ΔΑΝΚΑΕ* pro *Ζάγκλη* et *ΝΑΧΙΟΝ* pro *Ναξίων* scribebant; *Σκάμανδρος*, *ΚΑΜΑΝΔΡΟΣ*; *Ζέλεια*, *ΔΕΛΕΙΑ*; et *Ζάκυνθος* *ΔΑΚΤΥΝΘΟΣ*; pronunciassent videntur.³

CLXIII. Attici et Alexandrini syllabam corripiebant, quavis liquida cuivis consonantium *Π*, *Κ*, *Τ*, vel aspiratarum *Φ*, *Χ*, *Θ*, subjuncta, vocalem brevem excipiente; quod poetis antiquioribus, quorum sermo gravior, unctior, et tardior incedebat, neutiquam licuit: unde Batrachomyomachiam, ludicram istam Homericorum imitationem, quæ ejusmodi licentiis scatet, ab Attici cujusdam, elegantioris quam doctioris poetæ, ingenio profectam esse, haud multo ante tragicorum tempora, nullus dubito.

CLXIV. Vetustissimis autem poetis vocalem longam, atque etiam diphthongum, ante vocalem brevem elidere licuit; quod Atticis nequaquam in carmine serio licuisse videtur: eorum enim sermone, vocalis longa vel diphthongus in fine vocis, vocalem brevem ab initio subsequenter, crasi, quæ sua natura longa est, semper absorbebat: atque id fieri credo ex Attica pronunciandi consuetudine, qua ictus vel emphasis in ultimam vocis syllabam differeba-

¹ *Iliad.* α. 459. P. 123. ² *Ib.* P. 583.

³ *ἡ δὲ φύς τοῦ Ζ* & *Ἀπολλωνῶς*, ὡς πρὸς *ΖΥΓΟΣ* *ΔΥΓΟΣ*. Schol. Ven. L. in II. B. 191.

Ionice tamen stirpis erant colonie Sicilienses, quarum nummi hic citantur. Anno primo Olympiadis LXXVI, Hiero Syracusanorum tyrannus veteres incolæ Ionas e Naxo in Leontium migrare coegit, et Doras e Peloponneso et Syracensis induxit; quorum nummi nomen, more seriore, *ΝΑΣΙΩΝ* vel *ΝΑΞΙΩΝ* inscriptionem est. Vide *Diod. Sic.* I. xi. 49.

tur; ita ut ΑΑΦΩΣ fieret ΑΕΩΣ, ΝΗΩΣ—ΝΕΩΣ, &c.; unde stabilior, firmior, et elisioni minus obnoxia ea syllaba reddebatur. Contrarium prorsus fuisse Latinorum pronunciandi morem plane ostendunt ea, quæ Quintilianus de eorum vitio solenni tradidit; *plerisque nempe extremas syllabas non proferentibus, dum priorum sono indulgeant.*¹ Neque alia ratio durissimæ istius elisionis litteræ M reddenda videtur; quam tamen non omnino *exemptam* fuisse in loquendo et recitando idem Quintilianus observavit, sed *obscuratam* tantum, modo nobis vix satis intelligendo.² Eandem ob causam fortasse vocalem in fine dictionis pro brevi habere ausi sunt ante sibilum S et mutam consonantem, in sermone saltem pedestri et poesi ei proxima; unicum enim ejusmodi licentiæ exemplum in Virgilianis a Prisciano laudatum,³ viri doctissimi Burgess et Heyne interpolatum esse demonstrarunt. In sermonibus tamen Horatianis haud infrequens est; neque Lucretius eam vitasse videtur.

CLXV. In Homericis crasis locum non obtinet nisi inter articulum vel pronomen, et vocalem brevem in vocis subsequenti initio; nam κάρω, προύπεμψε, προύτυψε, προύφαινε, &c., solutè scribenda sunt, ΚΑΙ ΕΓΩ, ΠΡΟΕΠΕΜΗΣΕ, ΠΡΟΕΤΗΤΗΣΕ, ΠΡΟΕΦΑΙΝΕ, &c. sicuti ΠΡΟΕΡΤΣΣΕ, ΠΡΟΕΡΕΡΓΕ, ΠΡΟΕΡΗΚΕ, &c. quæ demto tantum spiritu, pristinam alioqui formam in vulgatis conservasse videntur. Si autem prima in his syllaba crasi producta esset, versus aliquando initium ab ea cepisset, quod nusquam evenit. Neque in verbo ullo composito augmentum temporis ullius præteriti præpositioni præfixum est; sed inter eam et verbum locum semper habet: *composita* enim erant adhuc tantum; non, ut postea, *conjuncta*.

CLXVI. Apud Atticos in carmine serio spiritus asper vel densus F nullam omnino vim metricam habuit; quanquam eo præcipue gaudebant: at in Homericis, facultatem sustinendæ, itemque producendæ vocalis, Heliodorus, metricæ artis inter veteres antistes, ei tribuisse videtur;⁴ quam nos quoque concedere oportet, nisi blatum, quem in cæsura tantum HomERICA poesis agnoscit, locis quam maxime alienis ferendum esse statuamus. In Pindaricis quoque eandem potestatem habuisse necesse est, hiatus enim iis tantum locis occurrit, ubi dialectis antiquis F vel F vocalem excepisset. Comici etiam Attici et leviorum carminum scriptores οὐδα εἰς μέδα εἰς, &c. ubique admiserunt; et Menandri fragmentum οὐδα εἰς ἀγασθ' ὄλως exhibet,⁵ quo tragica neque hiatus neque elisionem ejusmodi admittere ausus esset.

¹ Inst. l. xi. c. iii.² Ib. l. ix. c. iv.³ Æn. xi. 309.⁴ Vide Eustath. p. 1465, l. 10.⁵ Apud Athenæ. l. xiii. c. viii. ed. Schweigh.

CLXVII. De spiritus alterius vocalis *F* vi metrica aliquid certi dicere admodum difficile est; cum jamdiu, ante Alexandrinorum tempora, prorsus exoleverat, nisi obscuris aliquot Italiæ, Cretæ, et Peloponnesi dialectis; quas illi, tanquam horridas, incultas, et semibarbaras, adeo contemnebant ut scire dedignarentur: male profecto consulentes rei, quam tractandam susceperant; quoniam quæque dialectus, quanto incultior esset, tanto antiquissimæ propior, et ad poesin antiquissimam illustrandam aptior.

CLXVIII. Priscianus, quem olim sequuti sumus, parem facultatem in metro τῷ *F* concessit, atque alii τῷ *F*; vocalem scilicet antecedentem producendi, vel corripiendi, vel resorbendi etiam; prout poetæ libuerit.

“Illi (Æoles),” inquit, “solebant accipere digammā *F* pro consonante simplici, teste Astyage, qui diversis hoc ostendit versibus, ut in hoc versu

ΟΙΟΜΕΝΟΣ ΦΕΑΕΝΑΝ ἘΑΙΚΩΠΙΔΑ.

Sic nos quoque pro simplici habemus consonante plerumque *V* loco *F* digamma positum, ut

At Venus hand animo nequicquam exterrita mater.

Et tamen quando Æoles idem *F* inveniuntur pro duplici consonante digamma posuisse, et

ΝΕΕΤΟΡΑ ΔΕ ΦΟΥ ΠΑΙΔΟΣ.

Nos quoque videmur hoc sequi in præterito perfecto et plusquam perfecto tertiæ et quartæ conjugationis, in quibus *I* ante *V* consonantem posita producitur, eademque subtracta corripitur, ut CUPIVI, CUPII; CUPIVERAM, CUPIERAM; AUDIVI, AUDII; AUDIVERAM, AUDIERAM.

Inveniuntur etiam pro vocali correpta hoc digamma illi usi, ut Alcman

ΚΑΙ ΧΕΙΜΑ ΠΥΡΤΕ ΔΑΦΝΟΝ:

est enim dimetrum iambicum, et sic proferendum *F* ut faciat brevem syllabam. Nostri quoque hoc ipsum fecisse inveniuntur, et, pro consonante, *V* vocalem brevem accepisse, ut Horatius SYLVÆ trisyllabum protulit in epodo hoc versu,

Nivesque deducunt Jovem, nunc mare nunc sylvæ,

est enim dimetrum iambicum conjunctum penthemimeri heroicæ, quod aliter stare non potest, nisi SYLVÆ trisyllabum accipiat. Sic Catullus Veronensis

Quod sonam solvit diu ligatam,

inter hendecasyllabas Phalæcias posuit; ergo nisi SOLVIT trisyllabum accipias, versus stare non potest. Hoc tamen ipsum in de-

rivativis vel compositis frequenter solet fieri, ut VOLVO, VOLUTUS; SOLVO, SOLUTUS; AVIS, AUCEPS, AUSPICUM, AUGURIUM, AUGUSTUS; LAVO, LAUTUS; FAVEO, FAUTOR.

F digamma *Æoles* est quando in metris pro nihilo accipiebant, ut

'ΑΜΗΕΕ Δ' ΓΕΙΡΑΝΑΝ ΤΟ ΔΕ Τ' ΑΡ ΘΕΤΟ ΜΩΕΑ ΛΙΓΑΙΑ.

est epim hexametrum heroicum. Apud Latinos quoque hoc idem V invenitur pro nihilo in metris, et maxime apud vetustissimos comicorum, ut Terentius in *Andria*

Sine invidia laudem invenias, et amicos pares:

est enim iambicum trimetrum; quod nisi SINE INVI pro tribracho accipiatur, stare versus non potest.

Sciendum tamen quod hoc ipsum *Æoles* quidem ubique loco aspirationis ponebant, effugientes spiritus asperitatem." Lib. i. p. 546.

CLXIX. Ex his certissime constat vocalem *E* saltem in voculis Δ*E*, Τ*E*, Γ*E*, &c. elisionem ante spiritum *F* passam esse *Æolicorum* poetarum exemplaribus, quæ Priscianus, sexti post Christum natum seculi grammaticus, inspexerat: Alcmanis enim versum citat pro exemplo communis usus, non prodigii cujusdam unici ac singularis. In Homericis autem, adeo rara est ejusmodi licentia; et locis omnibus non interpolatis, adeo leni correctione coercenda, ut eam e rhapsodorum et διασκευάστρων inscitia et temeritate, potius quam e veteris linguæ consuetudine, profectam esse, facile dixeris.

Ex hemistichio a Prisciano supra laudato, plane liquet *Æoles F* pro *F* in pronomine positivo usurpasse; et in Homericis ante tertium ejus casum singularem vocalis brevis semper sustinetur, et syllaba natura brevis sæpe producta est: unde viri doctissimi Bentley et Heyne *FOI* pro *FOI* scripserunt. At unum duntaxat casum ita pronunciatum et scriptum fuisse vix unius hominis vel unius gentis aut ætatis sermoni convenire puto; et credere malim spiritum asperum fortius, densius, ac durius pronunciatum esse in hoc casu tertio, ut facilius a recto plurali distingueretur.

CLXX. Spiritus *I* et *F*, inter se commutabiles fuisse, una eademque dialecto, voces ΤΕΤΟ*Σ* et ΠΕΝΤΑΠΕΤΗΠΙ*Ξ* in tabula Heracleensi plane demonstrant; neque dubitandum quin uterque, more vocalis potius quam consonantæ, ore modico aperto et aere expirato, pronunciatus sit; quanquam *F* leniore expiratione et ore strictiore paullulum quam *I*; haud ita tamen ut ulla rei metricæ

* Sic Bruttiorum urbis nomen, quod prius ΒΡΟ fuit, postea ΒΙΒΟ scriptum est in nummis.

ratione cogi vel evinci possit, brevem syllabam in spiritum aut liquidam desinentem, ut *ON*, *AP*, *OS*, &c., ob *F* subsequutum necessario produci debuisse. Ejusmodi idcirco, etiamsi tam pauca ac rara in Homericis, ut jure suspicionibus obnoxia haberentur, attentare aut vexare mihi religio sit. Pindarus autem, qui digamma adhibuisse videtur, non qua ratione in Homericis, sed qua in tabulis Heracleensibus Dorice scriptis usurpatum est, syllabam brevem, cujus littera finalis liquida vel spiritus est, ante spiritum illum vocalem nusquam productam habet; quamvis elisæ seu amputatæ vocalis in ejusmodi locis exempla perpauca sint, et suspicionibus obnoxia. Constantia tamen in hac re a poeta, qui diversa carmina diversis patronis diverse loquentibus scripserit, haud expectanda est; etsi non facile credam diversos eum scribendi modos in eodem carmine sibi permisisse: nam Homericæ verborum formæ, quas contractionibus sui ipsius sæculi ubique immiscuit, pro poeticis tunc habebantur, et a poetis omnibus tam lyricis quam epicis, ut sui juris, usurpabantur; non ea quidem licentia, quâ postea Alexandrini usi sunt: nam Pindarus licet *'AFEΘAON* et *'AΘAON*, *'AFATA* et *'ATA* promiscue, prout magis expedire visum esset, scripserit, monstra ista fucata recentiorum *KPAATA*, *TEPAATA*, *'TIHEΣ*, &c. prorsus ignoravit.

CLXXI. Ex eadem tabula Heracleensi constat, *F* in compositis suppressere licuisse; neque veteris linguæ rationem impedimento esse quo minus ex *FIS* et *FIOI*, *'IΦΘIMOS* fieri possit; neque enim stabiliorem, validioremve in loco tuendo fuisse alioquin hunc spiritum litteris aliis consonis ac liquidis, credendum est; sed quomodo *K* et *A* ex *'APAPKOS* et *AEIBΩ*, quoties expedisset, excesserint, ita ut *APAPOS* et *EIBΩ* fierent; sic *F* ex *'FTANP* (ab *'FTΩ* deducto) ita ut *'TANP*, priore correpta, quoties poetæ libuisset, factum sit. Usitatus tamen erat, siquando consona vel liquida vel spiritus elideretur, vocalem antecedentem aut subsequentem produci; ut in *TEONHOTA* pro *TEONHKOTA*, *'EKHA* pro *'EKAFSA*, *'EΘHKA* et *'EΘHKA* pro *'EΘEKΣA* et *'EΘOKΣA*, et tot aliis. Pari ratione credo, *'HOS* ex *'AFOS*, *'HTS* ex *'FTS*, *'HEIOS* ex *'AFEAIOS*, *'HMI* ex *'ESMI*, et alia ejusmodi infinita orta esse; quæ, quo facilius lector quilibet discernere possit, notanda apice circumflexus curavimus.

CLXXII. Sic quoque, duplicata, quæ alias producta est, littera, *'EEAOMAI*, *'EEANP*, *'EPTΩ*, &c. ex *'EAOMAI*, *'EANP*, *'EPTΩ*, &c. facta esse potuerint; nisi ex augmentatis verborum positionibus, primarum loco receptis potius deducenda esse videantur; alia enim ratione solitus linguarum progressus in curtando et corripiendo inverti nequit; neque voces productiores e brevioribus in prima positione fieri.

CLXXIII. Quænam signa litterarum dupla scribenda sint; aut quæ singula ac simplicia ex usu ac consuetudine tantum loquendi

producenda, melius ac certius constantia vel inconstantia pronuntiandi et ratione grammatica, quam veterum auctoritate, scire et discernere licet: nam ars scribendi, dum rara adhuc erat, et a paucis, atque iis haud e trivio homunculis, intellecta, non pro vulgi captu exercebatur; sed eorum, qui ea scientia præditi erant, ut quæ manca et trunca relicta essent, facile supplere possent. Qui scribebant, itaque, brevitatis studio indulgebant, et litteras singulas pro binis, et duplici potestate præditas, tantum non in omnibus adhibuerunt: unde duo spiritus vocales *F* et *I* paullatim in desuetudinem abierunt, et signa inventa sunt quæ binas litteras singula exprimerent. Nonnulli etiam, Etrusci præsertim et Latini veteres, vocalem unicuique consonæ adjunctam, in nomine ejus sonando, ut *A τῶ K* et *τῶ Σ*, *E τῶ Δ* et *τῶ T*, *I τῶ Π*, *T τῶ M* et *N*, *O τῶ P*, &c. pro parte ejus habebant, atque in scribendo prorsus omittebant; unde in eorum titulis sepulchralibus, &c. *LARCNA* et *MARCNA* pro *LARCANA* et *MARCANA*, *TITNI* pro *TITINI*, et alia ejusmodi quamplurima sagacissimus Lanzius observavit. E contra, litteræ Romanæ *Q*, a Græcis Italiotis et Siceliotis acceptæ, vocalis *U* nusquam non subjuncta est; quia nomen ejus antiquum apud eas gentes non *ΚΑΠΠΑ* sed *ΚΤ* vel *CU* erat.

CLXXIV. Sic in aliis recentiores litteras redundantes inculcabant; et ubicunque syllaba e tono et impetu pronuntiandi produceretur, eam, geminata consona, aut inserto *T* vel *I*, scribebant; unde orta sunt *ῥῑτι*, *ῥῑποτε*, *οῦρεα*, *οὔλυμπος*, *πούλυς*, *εἰαῖρος*, &c.; quæ nusquam occurrunt, nisi ubi syllaba prior priorem in pede locum obtinet, ita ut e tono producenda sit; quare neque *οὔρος mons*, neque *εἰαῖρ ver*, casu recto usquam in Homericis usurpatur; cum in illo *ῥοπος* et *πεαῖρ*, prioribus correptis, esse debuerint.² Sub finem secundi post Christum natum seculi, bonis artibus ac litteris jam deficientibus, diphthongum *EI* pro *I* longo ubique adhibere moris erat, neglecta omni veterum auctoritate et ratione grammatica, ita ut *ΠΟΛΕΙΤΗΣ*, *ΝΕΙΚΗ*, *ΔΙΕΙ*, &c. constanter scriberent. Nos, in originibus et vocibus primariis, auctoritatem veterum, quatenus innotuisset, religiose sequuti; in derivatis, rationi grammaticæ perinde obtemperandum esse censuimus; eam enim in Homericis ratio metrica ubique confirmat et demonstrat.

CLXXV. Etsi versus antitheticos in strophis et antistrophis Pindari supra s. cxi. in testimonium adduxi, me tamen fateor pro lubrico prorsus et incerto habere quidquid de mensura syllabarum

¹ Saggi sopra le lingue morte d'Italia, p. 11. c. III.

² Apollonius Rhodius in limatissimo opere *ἡ μάχῃ τοῦ πολέμου γῆς*, &c. admisit, quæ in Homericis nullo modo locum habere potuissent, Arg. 160. d. ed. Brunck.

e ratione metrica, qua vel ille vel tragici in canticis usi sunt, colligi possit: nam quæ sit ea ratio mihi diligenter perquirenti nondum comperisse contigit; neque viri ingenio et doctrina insignes, qui hoc nostro seculo eam expediendam, explicandam, et monstrandam susceperunt, aliud quam quantæ sint tenebræ, quibus ejusmodi studia involuta et impedita sunt, ostendisse videntur. Carmina ea quæ cantu quodam exquisitiore, vocis varia et diversa flexione et modulatione productis et *πεποικιλμένοις* recitari solebant, dum continuato instrumentorum sono tenor pronuntiandi fulciretur, et ultra communem sermonis usum et consuetudinem proferretur, numeris, aut lege solutis, aut legi saltem minus severæ subjectis, composita esse, credere licet; ita ut syllabæ syllabis et pedes pedibus in atrophis et antistrophis non omnes omnibus invicem responderent, tametsi mensura quædam utrisque communis comparata esset, qua singula singulis totæ convenirent, quamvis partes discrepant. Demosthenes plane distinguit *ἑμμέτρους* ab *ῥυθμικών* poetis;¹ eos scilicet qui versus justa symmetria definitos, et justo ordine distributos, quales sunt Homeri, Alcæi, Sapphūs, &c. ab iis qui cantica, qualia sunt Pindari et tragicorum, liberiore spiritu et cursu componebant, atque arti minus severæ tibicinis et citharœdi plurimum indulgebant.² Grammaticorum autem sapientia, omni ejusmodi indulgentiæ et licentiæ semper inimicissima, in iis corrigendis et reformandis, et ad regulam quandam et normam artis redigendis, tandem adhibita est; multis nempe post seculis, omni ejusmodi poesi jamdudum prorsus extincta, et aliis bonis artibus et litteris sub imperatorum Romanorum dominatione jacentibus et oppressis: Cicero enim omnes ejusmodi conatus ignorasse videtur;³ neque Quintilianus pro alio quam importunis molestorum hominum nugis habuisse.⁴ Multi tamen postea in ea arena sudarunt, atque demum, sexto post Christum natum seculo ineunte, Eugenius Phryx, qui Anastasio imperante jam senex Constantinopoli docebat, *ἔγραψε κωλομετρίαν τῶν μελικῶν Αἰσχύλου, Σοφοκλέους, καὶ Εὐριπίδου ἀπὸ δραμάτων πεντεκαίδεκα· περὶ τοῦ τί τὸ παιωνικόν, παλινβαχχικόν, κ. τ. λ.*⁵ acumine quod ipsi pro-

¹ ὥστε καὶ τοὺς ἑμμέτρους καὶ τῶν ῥυθμικῶν ποιηταί, καὶ πολλοὺς τῶν συγγραφεῶν ὑπεθεῖς τὰ ἑμμέτρους τῆς αὐτῆς μετρικῆς πεποιήσθαι. ἰπ. ταρ.

² Vide Athenæi l. x. c. lxxix, ed. Schweigh. locum obscurum sane et intellectu difficilem; e quo tamen colligere licet quantum ex arte citharistæ seu *κρούματος* distributio canticorum in strophas, antistrophas, et epodas dependeret.

³ A modis quibusdam cantu remoto, soluta videtur esse oratio, maximeque id in optimo quoque eorum poetarum qui *λορικοί* h. Græci nominantur, quod cum cantu spoliaveris, nuda pene remanet oratio. Cic. orator.

⁴ In adeo molestos incidimus grammaticos, quam fuerant qui lyricorum quædam carmina in varias measuras coegerunt. Quintil. inst.

⁵ Suid. in v.

culdubio illi poetæ in primis stupuissent, vix credituri quanta scientiæ et artificii subtilitate carmina texuissent. Huic homini fortasse maxima ex parte debentur canticorum formæ quæ vulgo lectæ sunt antequam Burney, Brunck, et Porson alias nupër indiderunt, doctius quidem et ingeniosius excogitatas, at nulla tamen veterum autoritate sancitas, qua antiquiores aut magis e mente poetarum esse ostenderentur: omnis enim de hac re doctrina, quæ linguam Græcam tot tantisque pedum et versuum nominibus sesquipedalibus ditavit vel oneravit, a molestis istis grammaticis, quos reprehendit Quintilianus, originem accepisse videtur; neque ulli priorum et feliciorum temporum scriptori omnino innotuisse. Plato canticum, τὸ μέλος, ἐκ τριῶν συγκεῖµενον, λόγου τε καὶ ἁρμονίας, καὶ ῥυθμοῦ esse, nulla metri mentione injecta, diserte docet; (de repub. l. iii. p. 398. D. ed. Serr.) neque Hephæstio, secundi post Christum natum seculi grammaticus, in suis carminum veterum exemplaribus, versum, qui non in integra voce finem habuerit, agnovit, paucissimis quibusdam, quos reprehendit vel excusat, exceptis: neque Horatius, lyricorum Græcorum, quos desideramus, imitator et interpret eximius, ejusmodi licentiam sibi unquam permisit: nam versus 19 et 1, carminum l. ii. 2. et l. iv. 2. in "*beatorum*" et "*admirari*" finiuntur, altero "*beato—*," et nomine "*Iule*" post alterum disyllabo pronunciato; atque κόμμα λεητικὸν seu τελικὸν dactylīci hexametri, Sapphico hendecasyllabo tertio subjunctum, quod metrici recentiores versum Adonium denominarunt, non pro versu integro, sed pro membro, versui præcedenti adjecto, habendum est (vide l. i. 2. vs. 19, 20. &c. et Sapph. frag. in Brunck. analect. i. et v.). Nostri tamen hodierni canticorum Pindari et tragicorum redactores, versus tantum non omnes, mediis dissectis vocibus, definiunt et distinguunt; qua ratione versus solutos tragici Italici Metastasio quivis minore etiam negotio in strophas et antistrophas invicem respondentes radigere possit.

NOTICE OF

A SKETCH OF MODERN AND ANCIENT GEOGRAPHY FOR THE
USE OF SCHOOLS, BY THE REV. S. BUTLER, D. D. HEAD-
MASTER OF THE ROYAL FREE GRAMMAR-SCHOOL OF SHREWS-
BURY. 1813. 8vo. pp. 246. Pr. 8s. 6d.

WE are rejoiced to hear that this excellent little work has been already adopted in some large Schools, and we doubt not that the example will be followed by other respectable seminaries; for, as Dr. Butler observes in his Preface, "Every person employed like himself in the classical education of youth, must be sensible how deplorably a book of this nature was wanted." In the second part, the learned Doctor has given a short view of ancient geography, and has thus supplied a *desideratum* in public schools. He has "endeavoured to make a dry catalogue of names interesting and useful by the application of history, chronology, and poetry." He "has himself been cautious to examine the historical facts in the original authors, and to ascertain the chronological dates by reference to the best accessible authorities." He "has added two copious and separate indexes to each part." "For the groundwork of the first part he has chosen the maps and text of Pinkerton, for that of the second part those of D'Anville." "With a view to render this little publication more generally useful, he has prefixed a few of the most remarkable events in the Sacred, Grecian, and Roman history, copied from Dr. Blair's Chronology. They are for the most part the same with those prefixed to Dr. Lempriere's universally known and esteemed work, *The Classical Dictionary*, but with many omissions; as he conceived it essential to avoid increasing the size of his book, and wished principally to call the attention of the learner to the more remarkable events in their synchronisms. He has in one respect differed from the learned author of the *Classical Dictionary*, in accompanying the year before, or after Christ, with the Olympiad and year of Rome. This he knows from long experience to be a material advantage, and he wishes respectfully to suggest to the author of that excellent work his adoption of it in his future editions." "It is essential also for another reason," which he gives in a note on the chronological table.

In page 115. when Dr. B. is speaking of *Gallia braceata*, so "called from the *braccha*, or *breeches*, worn by the inhabitants," he says in a note:

"*Breac* is the Celtic word for a *stripe*: hence we need not doubt that these *breeches* were made of *striped* materials: hence also we may under-

stand what is meant by the *virgati Daks*, having a reference to their *striped* garments. Traces of this early apparel may yet be observed in the *Scotch plaid*, the patterns of which are always *longitudinal and transverse stripes*. The Highlanders are a *Gaelic* (i. e. a *Celtic*) race."

We are decidedly of the same opinion, as Dr. Butler is, that *braccæ* is derived from the Celtic word *breat*, "a stripe," and Dr. Butler might have proved his point from the classical writers themselves: thus Propertius says in L. iv. *Eleg.* i. 39.

*Claudius Eridanum trajectis arcuit hostes,
Belgica cui vasti parma relata ducis
Virdumari: Genus hic Rheno iactabat ab ipso,
Nobilis a tectis fundere gesa rotis.
Illi virgatis jaculantis ab ugmine braccis
Torquis ab incisu desidit unca gula.*

(*Illi*, as Jos. Scaliger here observes, ἀπὸ τοῦ ἰλλῖν, pro *illius*) Phil. Beroaldus has here these remarks: "Galli vestes gestant intonsas, variique coloris, quas *braccas* vocant: *sagula* gerunt *virgata*, hyeme crassiora, æstate subtiliora: auctor Diodorus in vi., et dixit Maro *Virgatis lucent sagulis*, quem locum exponens Serv. dixit Virgilium alludere ad Gallicam linguam, per quam *virga purpura* dicitur; *virgatis* ergo ac si diceret *purpuratis*: tu expone *virgata sagula* et *virgatas braccas*, quia quibusdam quasi *virgis* contexta erant et versicoloria." "*Virga de fuco*, quo tinguntur a barbaris corpora,—Valer. Flacc. L. ii. v. 159. *Nestrosque toros virgata venebit, Et plaustris decepta nurus*, h. e. *corpore picto fucata*, quo pertinet illud Ovid. *De Ar. Am.* iii. 269. *Pallida purpureis tingat sua corpora virgis*," Forcellini *Lex. totius Latinitatis*. "*Virgatus*—Quod *virgas* quasdam in longum, aut latum varia serie, et colore porrectum habet, *virgatum* dicitur, ut *virgatæ vestes*, *virgata sagula*, quæ discoloribus, tanquam currentibus regulis colorum et ductibus, varia cernuntur. Grammatici hac notione contenti non sunt, sed aiunt ad Gallorum etiam respectum esse linguam, quibus *virga purpura* significat, ut *virgata* sint *purpurea*: sed simplex intellectus et Latinus magis convenit: Valerius certe Flaccus Thracum mulieribus *virgatas vestes* tribuens, *purpureas* non intellexit, sed barbarorum ritu *discolores*, et veluti *virgatis segmentis contextas* (the verses are cited above, where also see the interpretation of them by Forcellinus): *calathisci virgati*, *virgis* contexti, Catull. *Argon.* lxii. 319," Gesneri *Thes. Ling. Lat.* Forcellinus adds, after having quoted the passage of Catullus, "h. e. texti e virgis varicoloris, Virg. *Æn.* viii. v. 660. *Virgatis lucent sagulis*, h. e. maculis et plagulis in modum retis, et cancellorum distinctis, *scaccati*, alio nomine *scutulatis*." *Virga* properly signifies a *stripe*, but the *stripes*, which were wrought into the garments of these barbarous nations, were generally *purple*; hence then, by a very natural transition, *virga* comes to sig-

nify *purple*. Now Servius, mistaking, as he did, this metaphorical use of *virga* in the sense of *purple* for the proper signification of the word, says that Virgil alludes to the language of the Gauls, amongst whom *virga* signifies *purple*, because he knew that these *sagula* were considered as *purple*. Thus, to confirm the observation, we may cite the *Germany* of Tacitus, c. xvii. *Fœminæ sæpius lineis amictibus velantur, eosque purpura variant, i. e. purpuræ virgis*, and Lipsius adds: "Benè ait sæpius: Diaconus in *viris* agnoscit L. iv, c. vii. *Vestimenta eis* (de prisca Longobardis, indubie Germanis) *erant laxa et maxime lineæ, qualia Angli-Saxones habere solent, ornata institis latioribus, vario colore contextis*; sed profecto quæ hic de variegatis latisque institis dicit, nos qui vidimus, scimus etiam nunc proprium amictum esse Germanicarum mulierum." The reader will find in De La Cerda's note on Virg. *Æn.* viii. 660. some most admirable and erudite observations on the epithet *virgatis* as applied to *sagulis*: we shall present him with the whole of it:

"Propertius quoque L. iv. *Elg.* ii. Viridomaro Regi Gallorum dat *braccas virgatas*: sed quæ *sagula virgata*? in quibus sc. colores distincti instar virgarum. Proprietate vocis usus Catull. vocans calathos ex virgis *virgatos*. Itaque intelligit poeta fuisse hæc *sagula pædæata*, aut *segmentata*, vel *picta*, et *versicoloria*, ut satis indicat Sil. Nam tigrim fetam *virgatam* vocat, loquens de equo Flamini consulis, cuius equus instratus *Caucasæam virgato corpore tigrim*: Senec. quoque *Hippolyt.* *virgatas tigres* dixit, et in *Octav.* *virgata ubera* etiam de tigris. Sic ergo *virgata sagula* erunt *versicoloria*. Hom. scutum Sarpedonis exornat L. xii. *ἡ χρυσέοις πᾶσδοις διημένον*, *continuatæ aureis virgis*. Et ego credo has virgas esse, quæ eidem *ἡ* dicuntur *αἶμα* in scuto Agamemnonis, i. e. *vicæ*, *semitæ*. Addit Scalig. in *Conjectan.* aliud ad perfectam cognitionem formæ huius, videlicet esse has virgas *scutulas*. Nam quæ Diodorus loquens de sagis Gallorum vocat *πλινθία*, i. *laterculos*, Plinius *scutulas* reddit. Atque *πᾶσδοις* nominat, hoc opus quadris

L. viii. *Inter artifices vestium*, tum etiam, *scutulis dividere, Gallia*. Certe Liv. in funda *scutale* vocat illud, quod est in medio fundæ. Plinius quoque maculas et plagulas in retibus vocat *scutulas*, ut cum loquitur de cassibus araneorum. Quod addunt alii, interque illos Scalig. hæc *πλινθία*, aut *scutulas* reticulatas fuisse, intellige (explicante Velsero L. i. *Rerum Boicar.*) *sagula* in tessellatam propè speciem distincta, et interstincta, ut si quis plagas retium pictis tabellis solidaret. Hæc de forma [Heyne upon the passage of Virgil has these remarks: "Vestem intellige illa ipsa *sagula* ex auro facta, ab artifice (seu ut colorem luteum et flavum referret, seu quod auro textas vestes amarent Galli, cf. Silium iv.

155.), versicoloribus segmentis vel virgis intertextis, qui quidem habitus Gallis, Germanis, et Britannis frequentatus, Scotis nondum in usu esse desiit"]. Sed quis color sagulorum? non desunt vv. dd. qui capiant purpuram. In his sunt Cælius L. xvi. c. vii. et Germ. Hi duo in Virg. παρῦροι agnoscunt [*"Virgatum Virgilio et Propertio non purpureum, quod nugatur Servius, nec ab eo, quod παρῦροι in vestibus dicerentur αἱ παρῦροι παρῦροι, quod quidam ex Polluce accommodarunt."* Jos. Scaligeri *Conject. in Varr. de L. L. p. 67.*] Sunt autem παρῦροι virgæ purpureæ intertextæ vesti, inde et ὑπαρῦροι. Huc pertinent verba interpretis veteris Juvenalis in *Sat. 8. Qua tunica (Galli) utuntur in sacris in modum organi utrinque decrescentibus virgulis purpureis.* Imo Serv. *virgatis* explicat *purpuratis*, et ait lingua Gallorum dici *virgam*. Trahi etiam in argumentum potest verbum *lucent*, quod de *purpura* dici alibi indicabam, et clare Silius, L. iii.

*Humeroque refulget
Sanguinei patrium saguli decus.*

Probavit tamen jam Lipsius ex Valer. et Hirt. non semper *sagum* fuisse *purpureum*, sed interdum *album*. Unde lux accedet Martiali in illo versiculo,

Vis te purpureum Marce sagatus amen."

Now we profess ourselves to be in the number of those, who think with Servius, who has been treated somewhat harshly on this occasion, that *virgatis* refers to the *purple stripes* in the *sagulis*, and that it is the same as *purpuratis*, and it is to be observed that the Scholiast upon Juvenal, whom De la Cerda quotes, actually uses the words *virgis purpureis*, when he is speaking of the garment worn by the Gauls, and so also does Ovid quoted above. We have not been able to find the passage in Lipsius's *de Militia Romana*, to which De La Cerda refers to show that the *sagum* was not always *purple*, but sometimes *white*; but supposing it to be occasionally *white*, it might still have *purpureæ virgæ*. The fact, however, is, that *purple* was the prevailing color of the *sagum* among the Gauls, or rather the groundwork was some other color, and these *purpureæ virgæ* were so interwoven into it, as to present the appearance of a *variegated*, but still a *purple* garment. The only blunder of Servius is, in roundly asserting what is false, that *virga*, in the Gallic tongue, signifies *purple*, and we have pointed out the source of this error above. Tacitus *Hist. L. ii. c. xx.* says, speaking of Cæcilia, *Quod versicolore sagulo braccas, barbarum tegmen, indutus, togatos alloqueretur.* What Propertius, as we have seen, calls *bracæ virgatæ*, Valerius Flaccus L. vi. v. 227. as Forcellinus informs us, calls *pictæ*, and in L. v. v. 424. *Sarmaticæ*. Gesner in the *Thes. L. L.* says

under the word : “ *Braca*,* vel *bracca*—vestis fluxa, qua utebantur frigidioris plagæ homines, ad tegenda femora in primis comparata, interdum tamen ita proluxa, ut totum pæne corpus tegeret; ad femora proprie pertinuisse, tum usus, quem statim indicabimus, declarat, tum illud, quod *breech*, Anglis hodie partem, qua sedetur, notat, et quod *britschen* Germanis est *nates pulsare* :—*braccis* usos fuisse Bessos, docet Ovid. *Trist.* 3, 10, 19., de Getis ac Sarmatis Ponti accolis idem *Trist.* 5, 7, 49., ac de Tomitanis, qui se Græcos colontos dicebant, *Trist.* 5, 10, 84., (ubi) *Persica bracca*, nempe hæc sunt Persarum ἀναξυρίδας, de Armeniis Juvenal. II. 169., Gallis ita propria fuit, ut inde *braccata Gallia* diceretur—de Sarmatis et quibusdam Germanis Lucan I. 430. *Sarmaticæ braccæ* etiam sunt Valer. *Argon.* 5, 424.” Forcellinus’s Remarks deserve to be added : “ Vestis barbarorum propria, ut Persarum, Medorum, Sarmatarum, Gallorum, Germanorum, et hujusmodi, nostris femoralibus valde similis, laxior tamen, et longior, ut quæ non femora solum, sed et crura, imo et ventrem contegat : talis putatur, quam Dalmatæ e plebe adhuc gestant : A Romanis, sicut neque a Græcis, diu adhibita non fuit; quamvis enim de Augusto narret Sueton. in *ejus Vita* c. lxxxii. feminalia et tibialia hieme gestasse; ea tamen non braccæ, sed fasciæ fuerunt, quibus femora et tibias involvebat, ut præter alios Casaub. eo loco pluribus docet : posterioribus tamen temporibus etiam ad Romanos transiit; scribit enim Lamprid. in *Alex. Sev.* c. xl. in fi. eum Imperatorem *bracas albas habuisse, non coccineas, ut prius solebant*, ex quo intelligitur aliquanto etiam ante braccas a Romanis gestari coeptas: qui mos postea adeo invaluit, ut latis legibus coercendus fuerit : hinc Imp. Arcad. et Honor. sanxerunt, ut nemini liceat intra Urbem braccas gestare, ut in *Cod. Theodos.* L. xiv. tit. 10. Leg. 2. legitur. v. Salmas. ad l. c. Lamprid.” Jos. Scaliger upon Propertius L. iv. *Eleg.* xi. (cited above) says : “ Jam Romanis ἀναξυρίδας in usu fuisse tempore Licinii Imp. habes ap. Suidam ἀνέειντος : sed et Lampridius scribit Alagabalum braccas albas habuisse, non coccineas, ut solebant reliqui imperatores : quare antiquior usus braccarum Romanis fuit, quam vulgo persuasum.” As to the etymology of the word *braca*, Hoffmann in the *Lexicon Universale* says from Salmas. ad Tertulian. *de Pallio*, p. 123. “ Non Gallica vox, uti nonnulli contendunt, sed pura pura Græca.” J. Vossius says in the *Etymologicum Ling. Lat.* : “ Isidoro L. xix. c. xxii. videtur dici quod sit *brevis*, nempe a Græco βραχύς : aliis placet esse a βράχος, quod a βράχος, seu βράχυναι, unde ab Eustathio esse dicitur διὰ βράχυνος ἰσχυρίων, *vestis disrupta* : *Æoles*, quos Romani maxime imitantur, litteram β litteræ ρ præmittunt, quando post ρ sequitur α, τ, vel γ, ut βράχρ, βραχρ, βράιν, βράϊον, βράος, βράϊος, etc. : sed sane *bracæ* vox est a Gallis Belgis; quippe hodieque Belgæ, sive Germani inferiores,

eam *broeck* appellant; ut Cimbri *brog*, Britanni *breahe* : at *braca* esse a Gallis clare docet Diodorus Siculus, cujus illud de Gallis, *χρῶνται δὲ ἀναξυρίσιν, ὥς ἱσῖνοι βράκας καλοῦσιν*, similiter Hesychius — : quare et *braca* vocem Gallicam putamus, vel, si origo est Græca, vocem eam acceperint Galli a Massiliensibus, qui Græce loquebantur." To derive *braca* from *βράκος*, i. e. *βράκος*, is just as absurd, as it would be to derive our word *rag* from *ράκος*, which, as Eustathius, and after him Hesychius, observes, is properly *διεβρωγός ἰσχυρίων*." The fact is, that these are accidental coincidences, and merely prove that such words are derived from one common source, which may perhaps no longer exist.

Dr. Butler has in page 133. the following observations :

"The most general name for Greece among the natives themselves was *Hellas*, and the people were called *Hellenes*, but even this term did not comprise the inhabitants of Macedonia and Epirus; the poets, however, used, by synecdoche, to put the names of several small tribes for the whole body of the nation. The most usual term in Homer is *Achai* and *Danaï*, and sometimes *Argivi*; they were also called *Pelagi*, from an ancient nation of that name in Thessaly; *Ionæ*, *Doræ*, and *Æolæ*, from the inhabitants of particular districts: *Attica* was the original seat of the *Ionians*, the *Peloponnesæ* the principal seat of the *Dorians*, and *Thessaly* the original country of the *Æolians*. The word *Hellenes* occurs only once in Homer *Il.* ii. 643. where it is used not as a generic, but a specific name of the inhabitants of that part of *Thessaly* called *Hellas*; and what is also remarkable, the word *Græcia* was not legally recognised by the Romans, who, from their having subdued the last bulwark of Græcian liberty, the Achaean confederacy, reduced Greece into a Roman province called *Achaia*; the name of *Græcia*, however, was sufficiently familiar among the Romans in writing and conversation."

In page 138. Dr. B. says :

"South of Sicyon, in the interior, was the city of *Phlius*, which still preserves its name in *Staphlica*. The addition of *Sta*, or *Stan*, is common in modern Greek names, being a corruption of *ἡ πόλις*, or *ἡ χώρα*; thus Constantinople is called *Stambol*, or *ἡ πόλις σταμβούλου*."

In page 172. we have the following note :

"The places, which contended for the birth-place of Homer, are enumerated in those well-known lines,

Septem urbes certant de stirpe insignis Homeri;

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ;

of these, Chios and Smyrna have the best claim.—I am not one of those, who doubt his existence. The uniformity of plan and diction convinces me that the *Iliad*, with possibly a small exception, is the work of one man. The *Odyssey* I attribute to different hands, and to a somewhat later, but very early age."

The lines quoted by Dr. B. are tame and insipid, when they are compared with the subsequent lines, which have some spirit,

*Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
Orbis de patria certat, Homere, tuu.*

In page 217. when Dr. Butler is speaking of Tigranocerta, he adds the following note :

"Horace has been thought to allude to it in his story of the soldier of Lucullus, who, having been robbed of his accumulated savings,

*Prasidium regale loco dejecit [dejecit], ut aiunt,
Summe munito et multarum divite rerum :*

Hor. Epist. II. ii. 30.

but I cannot think this interpretation sufficiently authorised by the words of the poet."

Now as the fact is admitted that Lucullus found an immense treasure in Tigranocerta, which was a place of great strength, it is very natural to suppose that Horace intended to imply this place by the epithet *regale*, *regale prasidium*, and so Cruquius thought for this very reason, for he says at the words, *Videtur significare Tigranocertam, de qua sic Appianus in Mithridaticis: Ita Tigranocerta capta ingenti præda ditavit exercitum, utpote urbs recens condita, ambitiose contractis undique incolis*, etc ; and after Cruquius, Baxter, whose words are, "Mithridatis prasidium quod Tigranocertæ erat, uti ex Dione ostendit Cruquius." But Baxter should have said not *ex Dione*, but *ex Appiano*; for Cruquius quotes Dio only to show that this capital went by another name, *Hanc autem Dio L. 35. ad finem nominat Nisibim, Beda L. de Rerum Natura Niniven*. The *Vetus Commentator*, whom Cruquius edited, it is true, does not seem to have understood Tigranocerta, *Velut furibundi expugnarunt quoddam prasidium, ubi erant thesauri Mithridatis*.

In page 237. Dr. Butler gives us the following note, when he is speaking of the *Libyan Deserts* :

"I cannot avoid quoting a sublime passage in the first part of the *Botanic Garden* of the late Dr. Darwin, descriptive of the invading army of Cambyzes, overwhelmed by those mighty columns of sand, which may be called the waves, or rather, the moving mountains, of the desert,

*Wave over wave the drizzling desert swims,
Bursts o'er their heads, inhumes their struggling limbs.*

*And one great earthy ocean covers all.
Then ceased the storm,—Night bowed his Æthiop brow
To earth, and listened to the groans below
While the living hill
Heaved with convulsive throes—and all was still.*

Botanic Garden, Pt. I. Canto II. v. 489."

REPUBLICATION OF CASTELL'S *ÆTHIOPIC*
LEXICON.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I PERCEIVE with much pleasure the obliging manner in which you admit the occasional queries of your numerous correspondents; and I therefore offer no apology for requesting you to insert the following lines.

I have in contemplation the publication of a new edition of Dr. E. Castell's *Æthiopic Lexicon*, to be extracted from his valuable "*Lexicon Heptaglotton*;" with the addition of an *Æthiopic Grammar*. It is natural, that in undertaking so arduous a task, I should be desirous of learning the opinions of scholars more able than myself concerning its expediency; and indeed I should conceive it highly blameable to rely only on my own opinion, or that of a few partial friends. I shall, therefore, be much obliged by any communications on the subject, whether anonymous or acknowledged; and request that they may be made through the medium of your *Journal*. To those gentlemen, who will so favor me, I shall consider myself much indebted; and while I shall think myself honored by the attention of every one, if Sir W. Drummond should think the subject worthy of his notice, any communication from him will be peculiarly acceptable.

TIRO *ÆTHIOPICUS*

London, Sept. 1813.

*On the Repetition of certain Words; applied to the Illustration of ENGLISH, LATIN, and GREEK WRITERS, and of the NEW TESTAMENT.*¹

IN many of our best English writers, both ancient, and modern, the conjunction *that* is repeated, and the repetition seems to have arisen from the large intervention of matter between the first, and

¹ We have received the following Remarks from a distinguished Scholar, and shall be always proud to insert Communications from the same able pen.—EDIT.

the second. I know not whether those writers were conscious of the repetition, or whether they employed it for the sake of perspicuity. But the practice was, indisputably, frequent, nor should I think it necessary to produce instances from any other writer, except Mr. Gibbon, who was eminently distinguished by his diligence and his skill in the structure of his sentences.

It may not be uninteresting to the learned reader to be reminded that a similar repetition is to be found in Latin writers; and, perhaps, the best way of illustrating and supporting the fact, is to produce the instances, in which it occurs, and the very terms, in which it is noticed by acute and judicious critics. There are three instances in the *Noctes Atticæ* of Aulus Gellius: "Eundem equum tali fuisse fato sive fortuna ferunt, *ut* quisquis haberet eum possideretque, *ut* is cum omni domo, familia, fortunisque omnibus suis ad internecionem deperiret." L. iii. c. 9. Gronovius in a note upon this passage cites the other two instances: "Athenienses caverant, *ut* qui Megaris civis esset, si intulisse Athenas pedem prehensus esset, *ut* ea res homini capitalis esset." L. vi. c. 10. "*Ut* quoniam æstus oceani cum lunæ curriculo congruit, negotium quoque alicujus, etc. *ut* existimemus id negotium quasi habena quadam de cœlo vinctum gubernari." L. xiv. c. 1. In the course of my own reading I had often met with a similar usage in Livy, and had marked it: I was glad to find that it had not escaped the sagacity of Gronovius: several of the examples, which he points out, had previously struck my own mind; but on this occasion I shall avail myself of his references, as well as my own, and for the benefit of the reader, who may not have access to the notes of that great critic, I will set before him a series of examples. "Tibur diem ad conveniendum edixit, edictoquoque proposito, *ut*, quibus oppida castellaque inmunita essent, *uti* in loca tuta commigrarent." Livius, Lib. xxii. c. xi. "Id Livio familiarissimum est," says Drakenborch, "*ut* post quædam interposita particulam *ut* ex abundanti repetat: ita v. 21. 'Precatus esse, *ut*, si cui Deorum hominumque nimia sua fortuna populique Rom. videretur, *ut* eam invidiam lenire, etc. liceret.' xxxiv. 3. '*Ut*, quam accepistis, jussistis suffragiis vestris legem, quam usu tot annorum et experiendo comprobatis, hanc *ut* abrogetis.' C. 36. 'Adjecerunt etiam, *ut* socii nominis Latini, qui in exercitu P. Cornælii, T. Sempronii fuissent, et dimissi ab iis consulibus essent, *ut* convenirent.' xlv. 16. 'Decrevit Senatus, *ut*, quoniam perduelles superati etc. essent, *ut* dona etc. curarent danda.' viii. 6. '*Ut*, si quando unquam severo ullum imperio bellum administratum esset, tunc *uti* militaris disciplina ad priores redigeretur mores.'" Duker, in his note on this last passage, refers to Cicero: "Tantum te oro, *ut*, quoniam me ipsum sent-

per amasti, *ut* eodem amore sis." *Ep. 5. ad Attic. Lib. iii.* "*Ut* abest," says Grævius, "a vulg." but the fact is, that the transcribers frequently excluded the word as unnecessary in their opinion. Drakenborch makes the same complaint in Livy, Lib. xxii. c. 11. "Sæpius librarii id Livio inviderunt, alterutram particularum inducentes."

Gronovius, in his note on the first passage quoted from Aulus Gellius, refers to that, which he had written, "de hac particulæ *ut* iteratione ad Liv. xxviii. 9." "*Ut*, quoniam et in provincia M. Livii res gesta esset, et eo die, quo pugnatum foret, ejus forte auspiciis fuisset, et exercitus Livianus deductus Romam venisset, Neronis deduci non potuisset de provincia, *ut* M. Livium—sequerentur." Rhenanus, like the transcribers, would exclude *ut*, but Gronovius stoutly retains it, and adds very justly, "Hæc revera antiqua formula est."

In the same note he quotes the following passage from Livy, Lib. xxxvi. c. 3. "*Ut* quos L. Quintius milites conscripsisset, et quos sociis nominique Latinis imperasset, quos secum in provinciam ire oporteret, et tribuni militum legionis primæ et tertiæ, *ut* hi omnes Brundisium Idibus Maiis convenirent." He cites also another parallel passage from the *Bacchidæ* of Plautus, Act i. Sc. 1.

*Hæc ille me orat, sibi qui caveat, aliquem ut hominem reperiam,
Ab istoc milite, ut, ubi emeritum sibi sit, se ut revocat domum.*

I do not know any Greek profane writer, in whom the same, or even a similar formula occurs, except Polybius, of whom Schweigheuser observes in his Lexicon: "Post ὥς pro ὅτι positum, ubi interjectis nonnullis verbis suspensa est oratio, repetitur ante verbum particula διότι, 5, 106, 3." Δῆλον γὰρ εἶναι παντὶ τῷ καὶ μετρίως περὶ τὰ κατὰ σπουδαίοντι καὶ νῦν, ὥς, εἰάν τε Καρχηδόνιαι Ῥωμαίων, εἰάν τε Ῥωμαῖοι Καρχηδόνιαν περιγενώνται τῷ πολέμῳ, διότι κατ' οὐδένᾳ τρόπῳ εἰκὸς ἐστὶ—κ. τ. λ. Schweigheuser mentions again, "hoc genus ἀνακολουθίας," in his note upon Lib. xii. 23. where he is explaining the redundant *et* followed by an infinitive in Polybius.

¹ On ὅτι, so used by Thucydides, Xenophon, and St. Luke, *Acf. xxvii. v. 10.* see Hoogeveen de *Partic. c. lxxviii. sect. 2. 4.* and Gronovius on Herod. L. i. p. 97. of Wesseling's Ed. *lñ. penult.* where Gronov. from conjecture, would insert ὅτι before ἀπορίστην, which is the closing word of the sentence, and his conjecture is confirmed by two MSS.: "Non potest in his vocibus ulla injuria animadverti; adeo apparent omnia integra, et robusti coloris, ac vitentia: at vero per similes litteras absorpta est vocula, quam codex MS. interpositam sic restituit legitiq̃ue, εἶπον μὲν καὶ προτέρῳ ται, ἐν ἰσά μιν, &c. ἀπορίστην quod quanto est electius, enavius, atque etiam optius? Id enim quoque Græca urbanitatis est, particulam ὅτι quidem

I hope to be excused for adding, that Sallust sometimes puts *tamen* after the old word *tamen etsi* for which the commentators have injudiciously substituted *tametsi*: see *Bell. Cat.* c. iii. 21, where there is an excellent note by Cortius: see *Bell. Jug.* c. xiii. Cortius, at the end of his note on the last mentioned passage says: "Neque iteratio *tamen* insolens erit, cum consideraveris Livium *ut*, Nostrum aliosque pronomina itefare."

It may be worth while for the reader to look at an excellent note of Salmasius on Florus, Lib. ii. c. vi. where he illustrates the repetition of *si* "in longioris spiritus periodis, aut hyperbato aliquo implexioribus," and where he also adduces from Ulpian, Pomponius, &c. several instances of *an*, *etiam*, and *si*, repeated. Duker, in his note on this passage of Florus, observes: "*Si interpositis quibusdam repetit Livius* iii. xix. 9. '*Si quis vobis humillimus homo de plebe vestra — si quis ex his.*'"

In justice to a very acute critic, Wopkens, (in his *Lect. Tullian.* p. 29.) I would state, that he has noticed several kinds of repetition in the classical writers, and, as the book may not be in the hands of every scholar, I will subjoin his words: "*Ut siqui tremarent et exalbescerent, vel ipsi per se motu mentis aliquo, vel objecta terribili re extrinsecus, nihil ut esset qui distingueretur tremor ille et pullor, &c.* [*Acad.* ii. 15.]: in his *nihil ut esset* conjunctionem *ut* debebat vir cl., ne recurret: at par ratio est infra c. xvi. *Ut quoniam Aristippus, &c. ut Calliphontem sequar*: ubi vide Manut. et Lamb. Liv. L. xxviii. c. ix.—Gell. L. iii. c. ix.—utrobique consule J. F. Gronov., [these two passages have been cited above]: Apuleius *Apol.* p. 548. *Persuasi ut, filiis pecuniam suam reposcentibus, de qua supra jam dixi, ut eam pecuniam sine mora redderet*: quem locum debeo cl. Davisio, qui eum citat ad *Tusc.* L. iii. c. viii. Florus, L. ii. c. vi.—ubi vide Salmas. et Duker. [cited above]: his quoque vindicari ista lectio potest *Divin.* i. c. lviii. *Quid est, cur, cum domus sit omnium una, — cur in quid ex quoque eveniat perspicere non possint?* Codici Regio et Cantabrigiensi, ut saepius alibi, ita et illic nimium tribuebat cl. Editor, qui eorum auctoritate fretus, prius illud *cur* deletum voluit: D. Joannes *Epist.* i. c. iii. 20. *ὅτι ἰδὲ καταγινώσκῃ ἡμῶν ἡ χαρὶς, ὅτι μάλιστα ἔστιν ὁ Θεὸς τῆς ἀγαθίας ἡμῶν*, ubi posterius illud *ὅτι*, cum codice quodam et vulgata interpretatione, delent philo-

immiscere, et nihilominus tamen verbi quod sequitur formam ex ea non gubernare, sed perinde ac si admixta ipsa non esset, ex precedenti periodo." The passage in the *Acts*, e. xxvii. v. 10, to which I have referred above, is *ὅτι — μάλιστα ἐμνημόνευον καὶ αὐτὸν*. Raphaelius, in his note on this passage, produces instances of *ἔτι* joined with *καὶ* from Polyb. L. i. c. xxxix. with *σπουδάζειν* from Arrian. *Epist.* L. i. c. x. with *ἔτι* from Appian. *Exped.* Alexand. L. vi. c. xlv. with *ἔτι* from his *Indic.* *Lib.* i. ut c. vi. and with *ἀνεκράναι* from Plutarch in *Padag.* vii. 13.

logi, aut pro eo substituunt ~~fr~~, quibus equidem haud facile accesserim." I am accustomed to respect the good sense and the erudition of Davies, nor will I speak with severity of his partiality to two MSS. which he had consulted diligently, and which he has employed judiciously upon many passages; but equal respect surely is due to the authority of Manutius and Lambinus, and in order to check inconsiderate men from giving implicit assent to the opinion of Davies, I will quote the words of Manutius and Lambinus, to which Wopkens only refers, on *Acad.* ii. 45. "Abundare *ut*, qui totum ambitum verborum attendet, statim intelliget; et, ut dicam quod sentio, suspicor ipsum ita scripsisse Ciceronem, rem potius, quam verba spectantem; idem enim alibi quoque vitium deprehendi: ut *L. iii. de Fin. Ne illud quidem consentaneum, ut, si cum tria genera bonorum sint, quæ sententia est Peripateticorum, ea beatior quisque sit, quo sit corporis aut externis bonis plenior, ut hoc idem approbandum sit nobis*, et *Lib. i. Ep. i.*

in this
delenda

particula *ut* hoc loco, *ut* inanis et otiosa; nam supra posita semel est suo loco, ibi *ut quoniam Aristipp. &c.*: verumtamen non sum eam delere ausus; nam sæpe Latini scriptores tales particulas bis ponunt, cum ea, quæ semel posita est, longius distat; idque sæpenumero apud Plautum animadverti et notavi." I have already quoted one instance from Plautus: I will add a second, with the note of Lambinus:

*Per omnes deos adjuro, ut ni meum
Cognatum iam unum, atque et factum cupiam quæ is velit,
Ut tuu jam virgis latera lærentur probe,
Perratusque in patris atalem contemp.*

Boeck. Act iv. Sc. 6. v. 8.

Lambinus, who passes by the first instance I have produced from Plautus, thus writes upon the second instance: "Particula *ut* hic iterata est perspicuitatis causa, quia altera illa superior nimis longe aberat." In *Act iv. Sc. 6. v. 18.* another instance occurs:

Orabat, ut, quod istio loco scriptum, ut fieret.

Gronovius adds this note: "Ita quum ambobus in MSS. legeretur *ut fieret*, et in ne eodem veteri bis eandem particulam exprimentes: ecerant, *Et scriptum, fieret*: sed retinenda vetus integra, *ut—ut*; neque inepte, sed antique re ritula, ito modo, ut hac ipsa scena, *Ut ni meum etc. ut &c.* et hac fabula *Ut, ubi emeritum &c.—ut* [both cited above]; sed persæpe et Livio: vide nostræ ad *L. xxii. ll. et 28, 9. Terentius Phurm. Act i. Sc. 3.*

*Adeon, rem redisse, ut qui mihi consultum optime velit esse,
Phædria, patrem ut extimescam, ubi in mentem ejus advenit, venit:*

"ubi Guidet. sibi videtur. operæ pretium facere, ex posteriori versu *ut* quod abundabat, inquit, ejecto, sed Terent. sic abundare ipse voluit." In favor of the reading, for which Gronov. contends in the Phormio of Terence, I ought to remark, that it has been adopted by Hare, and by Bentley, who on this occasion were, perhaps, attentive only to the metre of Terence, and silently passed by a grammatical peculiarity.

I intend no affront to the memory of Davies, when I state that, where his favorite MSS. are silent, he was himself no stranger to repetition, that he censures Manutius for rejecting *ab eo*, which had been repeated, and that he even quotes an instance from Apuleius, who repeats that very word *ut*, which Davies had himself more than once thrown out from the text of Cicero, pleading, it is true, the contents of his MSS., but observing a strict silence upon the practice itself. Cic. says, *Tusc. Quest.* L. III. c. viii. "*Nequitia ab eo* (etsi erit hoc fortasse durius: sed tentemus: iussisse putemus, si nihil sit) *ab eo quod nequicquam est in tali homine: ex quo idem nihil dicitur.*" Davies here adds this remarkable note: — "*Quod voces ab eo geminantur, alteram bigam tollendam censet vir ille doctiss. [P. Manutius]: at, in longiore verborum ductu, vel præterita, vel eorum sensus crebro repetuntur: Cæsar L. III. B. G. c. xxiii. 'Adcantuanus, qui summum imperii tenebat, cum DC. devotis—cum iis Adcantuanus eruptionem facere conatus: Noster infra, c. xxviii. Ergo id, quod alii rectum opinantes ægritudine se solent dedere, id hi turpe putantes ægritudinem repulerunt. Apulei. Apol. p. 467. ed. Par. Utrum igitur putas *apologia*, non secundum Cynicam, &c.—utrum ei putas turpe, scire ista, an nescire: et p. 548. [this instance has been cited in the note of Wopkens]: hujusce generis multa legentibus hient obvia.*"

¹ In opposition to Giasconius, who would have dislodged the ill-fated *cum* from the text of Cæsar, Davies boldly asserts its right to continue there, and refers for the vindication of the principle to the note of Gronovius ad Senec. de Ira, L. I. c. iii. he in his own note on L. III. c. xx. de Bell. Gall. resists Giasconius, who would exclude *et* in *et regimibus*, after using the words *Tempus, Cæsar, et Nuntius, que sunt civitates Gallia præfata fructu*: and even in rectifying and improving his own note against Clarke, who had adopted Giasconius's correction, he appeals to Gronovius ad Liv. 25, 27. "*Nuntium*, says Davies, "*quod probe vir suavitatis animaverit, is est optimorum scriptorum usus, ut præter interiecta verba quædam parenthesi conclusa, vel easdem voces, vel eundem sensum repetant.*" In criticism, as in common life, Davies, and greater men than Davies, must have experienced the truth of an observation, which ought to teach every scholar the necessity of disapproving himself, and of candor to his fellow laborers:

I believe that the reader will not censure me for producing so many instances of repetition from profane authors: the frequent recurrence of it is a proof of the tendency there is in the mind to employ this repetition, when the sentence is long; and the practice of so many classical authors may teach us to be candid in our judgments when we meet with several instances in English writers of high and deserved celebrity. It is, however, a kind of writing, which is to be excused rather than recommended, and every person, who aspires to the praise of elegance, would be anxious not to employ it, except in those very rare cases, where it may contribute to perspicuity. Dr. Johnson, I believe, never falls into it, and I hope to be acquitted of arrogance, when I add that in the writings, which I have committed to the press, I have studiously avoided it.

The passage, which Wopkens produces from *St. John*, is entitled to very serious consideration. Both in sacred, and in profane writers *ὅτι* is redundant; hence Raphelius on *Mark* ix. v. 18. quotes the following passages: *Cyropæd.* L. iii. p. 51. lin. 13. εἶπε δ' ὅτι εἰς καιρὸν ἤκεις. *Enchirid.* Epicteti c. xv. μηδέποτε ἐπὶ μένους εἶπης. ὅτι ἀπόλασθα αὐτὸ, ἀλλ' ὅτι ἀπέδωκας. Herodotus, L. ii. p. 147. E. lin. 2. τέλος δέ, σφι λόγον τόνδε ἐκφαίνει ὁ Περσέυς, λέγων ὅτι, εἰ μὴ περὶ πολλοῦ ἡγοῦμην. Lambert Bos, in his *Exercitationes Philologicæ*, when explaining *Mark* c. xvi. v. 7 writes thus; "Ignorasse, vel saltem non observasse, videntur Belgæ et vulgatus

post verba
turnatur, ut, ea dem-
in aliis linguis neces-
ἐπὶ παραπρ. ἀκούειν δα

Nunquam ita qu

Quin res, etas, quis

Aliquid moneat, ut it

Et quæ tibi putaris primas, tu experienda ut repudies

subducta ratio

aliquid subdit

te non crederet

Adely. hi, Act. iv. Sc. 4. v. 1.

Those virtues, which alone induce the ancients to confer upon learning the honorable name of *humanity*, had in the last century found their way into the minds and the writings even of verbal critics; and I am in the number of those, who view with sorrow, and with indignation, the influence of every cause, which obstructs their progress, or diminishes their efficacy. Markland, Tyrwhitt, Musgrave, Baggot, Hemsterhuis, Weaseling, Valckenær, and Kuhnken, have given us examples of courtesy and moderation, which the future editors of classical books would do well to imitate, when the petulance, the self-importance, and the malignity of critics, would be justly reprobated by wise and good men; when the new of philology itself, as compared with other branches of knowledge, is estimated fairly, but not extravagantly, and when subjects of her importance, and much greater difficulty, occupy the attention of a free, and very enlightened public.

καὶ Ἰωὴν Εὐβοέων ἔφη τεταραγμένων καὶ λεγόντων, ὅτι οὐ λελήθατε ἡμῶς
 ἄνδρες πρέσβεις, &c, et alibi sæpius: Luciano et Aliano nihil
 quoque frequentius: LXX. Intt. Gen. xiv. 23. ἵνα μὴ εἴπῃς, ὅτι
 ἐγὼ ἐπλότιστα τὸν Ἀβραάμ: sic c. xx. 2. ἔλεγεν Ἀβραάμ περὶ Σάρρας,
 ὅτι ἀδελφὴ μου ἐστίν." To a meritorious, and, to the honor of my
 country, I add a very numerous, class of persons, who are anxious
 to read the *New Testament* with critical precision, the distinction
 laid down by Hoogeveen will not be uninteresting; and as his
 work on the *Particles* may not be in the hands of many a young
 theologian; who looks into the *Class. Journ.*, I shall quote his
 words:

"Quum narratio instituitur ex persona ipsa narrantis, potest
 resolvi per accusativum et infinitum, ut, cum dicitur, ἀκούσας ὅτι
 Κύριός ἐστι, resolvitur ita, ἀκούσας τὸν Κύριον εἶναι: at non item hoc
 fit, ubi utimur oratione recta, sive cum loquimur ex persona aliena,
 quam dicentem inducimus: ut apud Xenoph. *Instit.* L. viii. p.
 216. extr. τὸν δ' ἀποκρίνωσθαι [λέγεται] ὅτι, βασιλέαν μὲν οὐκ ἂν
 δεξιμην. *Illum autem respondisse ferunt, Regnum non optarem:*
 et cum D. Jacob. ait in sua *Ep.* t. i. com. 19. Μηδὲς πειραζόμενος
 λέγῃτω, ὅτι, Ἀπὸ Θεοῦ πειράζομαι, *Nemo, dum tentatur dicat, A*
Deo tentor: quæ verba non possunt ad orationem infinitam reduci,
dicat me tentari a Deo: sic enim ipse apostolus diceretur tentari,
 nisi mutetur persona, ut cum reddit Castellio, *Nemo, dum tenta-*
tur, dicat, a Deo tentari se." Hoogeveen then quotes *Matth.*
 c. ix. 13. and *Mark* c. xiii. 6. and refers to *Matth.* c. xxvii. 43.
Act. Apost. v. 23 et 25. *Rom.* ix. 17. *Mark* i. 15. xiv. 27 et 58.
 1 *John* iv. 20." Hoogeveen then adds: "Oratio tamen potest
 esse recta, licet is, qui loquitur, alienam personam non inducat lo-
 quentem, sed suam ipsius orationem recitet, ut de se loquitur
 Christ. apud *Matth.* c. vii. com. 29. τότε ἐμολογήσω αὐτοῖς, ὅτι,
 Οὐδέποτε ἔγνων ὑμᾶς; *Tunc profitebor iis, Nunquam vos novi:*
 orationem esse rectam, neque debere reddi, *Me nunquam vos no-*
visse, præter illud *vos pro illis,* evincit oratio sequens, quæ tota
 recta est, Ἀποχωρετε ἀπ' ἐμοῦ· οἱ ἐργαζόμενοι τὴν ἀνομίαν." Vol. II.
 p. 871.

The express, or more immediate object of this enquiry was, to
 explain the repetition of *τι* in the Epistle of St. John. Why,
 then, it may be asked, have so many passages been adduced, in
 which the particle is, indeed, redundant, but is not repeated? My
 answer is. 1. That I thought of importance to vindicate the sacred
 writers from the impt
 profusion of parallel
 frequent recurrences of *τι* thus ex
 Old Testament, furnish
 N. T. where *τι* is r

or barbarism
 authors, and 2ly,
 in the New and even
 in the only verse of the

to the account of redundancy. Upon this point, learned men are divided. Grotius, finding the words omitted "in Alexandr. et Linc. Vulg. item et Arab." would exclude it: H. Stephens, Beza, Piscator, Præsius, and Mills, would substitute *ἐτι*: Whitby says: "*ἐτι* agnoscunt cod. plurimi: Arab. reddit *profecto*, quàm interpretationem veram esse existimo; Hebraicum enim *chi*, quod primario significat *nam*, et exponitur a LXX. per *ἐτι*, alio sensu significat *certe*, et in versione Anglicana exponitur per voces quæ idem valent, *surely*, *certainly*, ita Gen. xlii. 10. *si non intercessisset dilatio* Chi, 70. *ἤν α̃ sane*, jam vice altera venissemus, Ex. iii. 10. Chi, 70. *ἐτι*, certo ego ero tecum, 1 Reg. i. 13. Chi, 70. *ἐτι*, Proculdubio Solomon regnabit post me, Josh. ii. 24. Chi, 70. *ἐτι*, profecto tradidit Dominus omnem terram hanc in manus nostras, ita Psal. lxxvii. 12. cxii. 6. Ex. iv. 25. Num. xxii. 28. Jud. vi. 16. Ruth. i. 10. Is. vii. 9." Examen Var. Lect. D. Millii p. 80.

Wolfius refers to this explanation of Whitby: he seems to doubt the explanation of Sam. Andreas, who thought—"Sententiam continuam coherere, nihilque adeo esse redundans, hiulcum nihil:" he thus proceeds: "Non crediderim τὸ *Ὅτι* *ἐάν* idem esse quod *ὅταν*, neque illud probatum esse video: manifestum potius est τὸ *Ὅτι* prius referri debere ad sequentem phrasin, *μὴτις ἐστὶν ὁ Θεός*, hoc sensu, quod, si quando condemnat nos cor nostrum, major Deus est corde nostro: Apostolus sc. proxime ante animum sedare, et componere nos posse dixerat: jam ostendit quæ de causa et in quo casu id fieri possit, et subiungit, *Quia, si quando* &c. eadem est hæc loquendi ratio, quæ supra 3. 2. exstat, *Οἶδαν δὲ ὅτι, ἐάν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα*, ibi enim τὸ *ὅτι* omnino distinguendum est a sequenti *ἐάν*, et conjungendum cum *ἐσόμεθα*: cf. infra v. 14. hæc ita positus consequetur *ὅτι* posterius abundare: hujus vero particula pleonasmus non insuetum esse patet ex exemplis a Lamb. Bos p. 28. Exercitatt. et J. H. Majors de Pleonasmis Græcæ Dictionis in N. T. p. 68. allatis: cf. nos ad Matth. ix. 18. Marc. i. 37. viii. 16. et alias: speciatim quidem is observatur post verba *λέγει*, *εἰπὼν*, et similia: sed et alias occurrere patet ex Act. xviii. 10. *θεωρῶ. ὅτι μᾶλλον ἔσεσθαι τὴν πλοῦν*, cujusmodi loca alia idem Majors affert p. 70., neque vero existimandum est, non dari similem aliorum vocum pleonasmum; talis enim apud Latinos quoque occurrit in vocibus *ut*, *cum*, *si*, &c.: exempla habes apud Thom. Wopkens in Lect. Tullianæ p. 30. quæ ea ad nostrum locum itidem accommodat ita Livius 28. *Ut quoniam*, &c. ut Plorus ii. 6. *Si, quod Pænum* &c. *si*: in his locis notandum quod τὸ *ut* et *si* repetitum ad eandem sententiam, aicut h. l., pertineat." Euræ Philologia et Crit. p. 280. Tom. 5. 2d Ed. The opinion of those, who would interpret *ἐτι* by *sane*,

profecto, certe, must not be hastily rejected. Certain it is that the Septuagint often renders the Hebrew particle *chi* by *ὅτι*, where in English we cannot put *that*: thus in *Ezra* iii. 3, “*Filii Israelis dicuntur firmasse altare super fundamentum suum, sed in terrore quī super eos erat propter populos terræ: LXX. vero reddunt, ἡτοιμάσαν τὸ θυσιαστήριον ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ, ὅτι ἐν καταπλήξει ἐπ’ αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαίων: adde LXX. ad Eccles. v. 7.*” Keuchenii *Annotata* in N. T. Leyden, 1755. p. 80. I will add from Biel’s *Novus Thesaurus Philologicus* another passage, where *ὅτι* is rendered *sed*. *Ps. xxxvii. 20. ὅτι οἱ ἀμαρτωλοὶ ἀπολοῦνται, sed peccatores peribunt*: the early translation retained in our Prayer-Book, says, “As for the ungodly they shall perish:” the later translation inserted in our Bible, says, “But the wicked shall perish.”

In John c. v. v. 27, Keuchenius, very properly, I think, renders *ὅτι* by *quamvis*, or *licet*, as the 70 had translated *Chi* by *οτι* in Joshua xvii. v. 18. καὶ ἔφασκεν αὐτῷ καὶ χρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. ‘That the Father should commit judgment to Christ, because he was the Son of Man,’ appears to Keuchenius very unsatisfactory reasoning: “quapropter,” says he, “genuinam horum verborum sensum esse arbitror, Christo concessam esse potestatem judicium exercendi, quamvis Filius hominis sit.”

In support of the interpretation here given to *ὅτι*, we might urge *Exodus*, c. xiii. v. 17. οὐκ ἀδύγησεν αὐτοὺς ὁ Θεὸς ὁδὸν γῆς Φυλιστεῖν, ὅτι ἐγγὺς ἦν, ‘non duxit illos Deus via terra Philistariorum, quamvis propinqua esset.’ Now, if *ὅτι* in the Septuagint ought sometimes to be rendered *sed*, and sometimes *quamvis*, we shall be more prepared to admit that in other places it is equivalent to *certe*, or *profecto*, and in addition to what has been stated about the opinion of Beza, H. Stephens, Whitby, &c. I will bring forward a few other examples supplied by Biel: “*Gen. xlv. 28. εἶπατε, ὅτι θεοῦ ζῶντος ἐγένετο, dixistis, Certe a feris devoratus est: Ἰδὲ idem Gen. xxviii. 16. καὶ εἶπεν ὅτι ἐστὶ Κύριος ἐν τῷ τόπῳ τούτῳ, et dicebat, Certe Dominus est in hoc loco.*” 1 *Reg. xiv. 39. ὅτι ἤ Κύριος ὁ σῶσας τὸν Ἰσραὴλ, Certe vivit Dominus, qui servat Israel.*” I give the interpretation of *ὅτι* before *ἤ*, as it stands in Biel; but I beg leave to propose my own interpretation, “Ὅτι ἤ Κύριος ὁ σῶσας τὸν Ἰσραὴλ, ὅτι ἐὰν ἀποκριῇ κατὰ Ἰωνάθαν τοῦ υἱοῦ μου, πάντως ἐπαυθήσεται: here *ἤ* is repeated, but the first *ὅτι*, as I conceive, is independent of *ἤ* in the preceding verse: it is to be translated, not, according to Biel, *certainly*, but by the word *because*, and the second *ἤ* should have the interpretation, which Biel assigns to the first, *Because*. God, who saveth Israel, liveth (and is a righteous judge of the sin this day committed): *certainly*, if being enquired of, he answer against Jonathan, my Son, as it

offender, he shall die." To the interpretation of *certe* in these three passages, I am disposed to accede: I should reject the same interpretation of *ὅτι* in any profane author; but I hold that great deference is due to the judgment of the 70, when they were interpreting with the original Hebrew before them.* I think too that in the same passages *ὅτι* gives an energy to the sense, which it would not have, if *ὅτι* were considered as nearly redundant. Upon this principle we may intelligibly and forcibly, but I do not say necessarily, interpret *ὅτι* in St. John c. i. v. 20. *Καὶ ὡμολόγησεν, καὶ οὐκ ἡρνήσατο: καὶ ὡμολόγησεν, "Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.* The preceding terms *he confessed, he denied not*, prepare the mind for something less languid than the word *that*, and even for something not less emphatical than the word *certainly*.

In the passage from St. John's Epistle, which is under consideration, the meaning of the word will be equally intelligible, whether we translate it by the word *that*, or by the word *certainly*: our English Translation slides by the difficulty: "For, if our heart condemn us, God is greater than our heart." I know that *ὅτι* is sometimes equivalent to *γὰρ*: St. Matt. c. vii. v. 14. *ὅτι στενὴ ἡ πόλις*: "Non displicet," says Keuchenius, "qui τὸ *ὅτι* hic adversative usurpari, et pro *γὰρ* poni existimant:" but let us examine how the first passage will run, if we translate the first *ὅτι* by *because*, and the second by *certainly*: "And hereby we know that we are of the truth, and shall assure our hearts before him: *Because*, if our heart condemn us, *certainly* God is greater than our heart, and knoweth all things." My chief objection to this explanation of the second *ὅτι* is, that in the other passages, where *ὅτι* is translated *certainly*, *ἔλεγεν, εἶπεν, ὡμολόγησεν* precedes *ὅτι* at a greater, or lesser distance, but in this verse of St. John does not: at all events we have in this verse an unusual repetition of *ὅτι*, and they, who, like myself, are struck with the objection, which I have made to the interpretation of the second *ὅτι* by *certe*, may be justified in supposing it to be merely redundant. I leave the intelligent and candid reader to his own judgment.

P. V.

* I agree with Palairer in his opposition to Mayernis, and Straube, who would indiscriminately assign originem Chaldeo-Syriacum to *ὅτι* repeated; but it is a very different thing to say that the 70, and the writers of the New Testament, in interpreting Hebrew, or Chaldee, or Syriac words, should sometimes employ *ὅτι* in a different sense to what the word bore, when repeated by profane writers. See Palairer's *Orig. Philol. in N. T.* p. 36.

ON A VERSE OF ÆSCHYLUS.

WHEN I first read the tragedy of Agamemnon, I was much surprised at meeting with a passage, which, though manifestly corrupted, appears to have escaped the notice not only of preceding editors and commentators, but even of the great critic himself.

It is well known that in what is called Professor Porson's Edition of Æschylus, the faulty readings are generally marked with an *obelus*. The following line, however, is left un-noticed and un-altered, although the correction of it would not have been a task of difficulty to scholars of far more moderate pretensions.

At verse 518 we read, Ἀλὶς παρὰ Σκάμανδρον ἡλθεῖς ἀνέροισις.

The sense of this passage is perfectly good: but who does not see, after the light which Porson has afforded us, that an Iambic Trimeter, with an Anapest in the fifth place, never could have come from Æschylus? To restore it to its pristine purity, we have only to transpose αλὶς and ἡλθεῖς. The verse indeed would run more smoothly, if we were to read "Ἀλὶς παρὰ Σκάμανδρον ἦς ἀνέροισις, but, as Porson has declared that transposition is the most safe and certain mode of emendation, I must adhere to my first correction.

I cannot close my letter without observing, that in this Tragedy there are three examples of Mr. Sharpe's rule respecting the Greek article. See vv. 439. 688. 1588.

We also meet with an excellent one in the Choëphoræ, ver. 253, and with another in the Supplikes, ver. 60.

H. S. BOYD.

October, 1, 1815.

HELIODORUS BORN A CHRISTIAN, AND
NOT A PAGAN.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IT is generally admitted that Heliodorus composed his beautiful romance in the flower of his youth, that he was made a bishop in his old age, and promoted to the see of Trica in Thessaly; but whether he was born a Christian, or from Heathenism converted to Christianity, is a question doubtful and controverted. For my own part, I have little hesitation in pronouncing him to have been a Christian from his childhood; the reasons which have induced me to form an opinion so decided, it is now my intention to lay

before you. In the earlier ages of the Gospel, so violent and so extensive was the prejudice, which the Gentiles entertained against the followers of Christ, that they despised their understandings, as much as they abhorred their doctrines. While they viewed with sovereign contempt the productions of the Christian writers, they considered their own historians, poets, and philosophers, as containing every thing which can be known, or deserves to be known, by man. Influenced by this two-fold feeling, they confined themselves exclusively to Pagan authors; and while the Christians were well acquainted with their religion, annals, and philosophy, they knew but little of the scriptures, or of those who had expounded them. If Heliodorus had been born a Heathen, he would most probably have drunk of the same prejudices, and steered his bark in the same current, with the contemporary Heathens. It is evident, from every part of his work, that he had enriched himself with the choicest spoils of Grecian antiquity: had he been a Pagan in his principles, as well as in his studies, he would not have quitted, for an instant, the fields of Attica; he would have rifled no other meadow, and collected sweets from no other hive. I am convinced, however, from the perusal of his romance, that he was well acquainted with the writings of St. Paul, and of some of the most distinguished fathers; and I trust that the proofs which I am going to adduce, will be admitted as decisive. St. Paul in 2 Cor. ch. xi. has the following words, *κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐν θαλάσσῃ*. In the second book of Heliodorus, Theagenes bewailing his accumulated misfortunes, thus speaks of the Fury whom he supposes to have caused them, *κινδύνοις θαλάττων, κινδύνοις πειρατηρίαν ὑποβάλλουσα, λησταῖς παρέχουσα*. Surely this remarkable repetition of the word *κινδύνο*, was not casual. In the Epistle to the Philippians, ch. ii. St. Paul writes, *οὐχ ἀπαγμὸν ἠγάτατο τὸ εἶναι ἵσα θεῷ*. And in the 7th book of Heliodorus we meet with the following passage, *καὶ οὐχ ἀπαγμα, οὐδὲ ἐμαῖον ἠγείται το πρᾶγμα*. There are several expressions scattered up and down this author, of which some are imitated, and others exactly co-

* Wetstein quotes the passage of Heliodorus in his Edition of the New Testament, and he also quotes in the proper place the second passage of Heliodorus, cited by Mr. Boyd, as well as two others, vii. 11. *τὴν εὐτυχίαν ἀπαγμα καὶ ὡς τις ἀγρὸς ἀγρὸν ἐκτισσάμενος*, viii. 7. *ἡ ταμίη τὸ πρᾶγμα ἐκτίσται ὡς ἀγρὸς*. As to the passage of Heliodorus, which Mr. Boyd quotes from the eighth book, we refer him to a note of Mr. Elmsley on the *Heracleida* of Euripides, where he will find some other passages involving the same metaphorical allusion to marriage and death in the same sentence. The betrothed virgin, who dies before her marriage, is often represented by the tragedians as a bride for Pluto, as married to death, as having the grave for her bridal chamber, with other analogous ideas. Ed.

pied, from Gregory Nazianzen. As the nature of your work compels me to be brief, I shall select one instance of the latter kind. In one of his orations against the Arians, St. Gregory describes an immodest youth, ἀσχηδὸν λογιζόμενον καὶ χαμπτόμενον. Heliodorus has the same words; and it is remarkable that in the Editio Princeps of both these writers, the text is corrupted in the same manner. The first edition of both for λογιζόμενον reads λογιζόμενον. I shall now proceed to St. Basil, between whom and our author there is a very singular coincidence. In his Funeral Oration on the Martyr Julitta, St. Basil gives us a relation of the manner in which she was burnt. He thus describes the flame which ascended from the pile, ὥστε τις θάλαμος φώτειναι περισχύουσα τὸ σῶμα. In the eighth book of Heliodorus, Chariclea is placed upon a lighted pile, and her biographer most elegantly portrays her ἐπιφαιδρυνόμενη ἐκ τοῦ περιανγασματος τοῦ καλλοῦ, καὶ οἶον ἐν πυρὶ θάλαμον νυμφεύουσαν.

Having pointed out some of those passages in which Heliodorus has been an imitator, I shall notice one wherein I conceive him to have been imitated, by no less a man than Shakespeare. In the third book a most enchanting description is given us of the person, the beauty, and the dress of Chariclea, whose hair ἀπαλοὶ κλώνες ἔσπερον διαδόντες, καὶ ἀφ' αὐτῆς ἀφαιρῶντες ἐξω τῷ πρέποντος οὐκ ἐφίεντες. Hamlet speaking of his father says,

That he might not batten the winds of Heaven
Visit her face too roughly.

Shakespeare's fine expression, A sea of troubles, is as old as St. Gregory and Heliodorus; for in that eminent father of the church we find κλύδων ταραχῶν; and in the father of romance, κλύδων φροντισμάτων. It is older than either of them, for Æschylus in his Persæ has κακῶν πέλαγος.

October 3, 1813.

H. S. BOYD.

* This expression is much more common in the ancient writers than Mr. Boyd seems to think. Thus we have in the *Prometheus* of Æschylus, v. 1051.

ὅλας σε χεῖρας καὶ ποσσὶν τρικυμία
ἐπ' αὐτῆς.

and in the *Hippolytus* of Euripides, v. 824.

καὶ τὸν ὅλον πόντον, πόντος εἶδος
ἐνθάδε, ὥστε μέγας ἐκείνῳ πάλιν,
καὶ ἐνθάδε μέγας τῇδε συμφορῆς,

where Professor Monk cites the first passage, as well as many others from Æschylus and Euripides. Ed.

CRITICAL REMARKS ON RACINE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BELIEVE there is no passage in any of the French Tragedies, which has been more generally celebrated both by French and English critics, than the following noble line in the *Athalie* of Racine.

Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

As we know that this admirable poet was not unacquainted with the Grecian literature, I think we should have reason to suspect him of having borrowed the idea, were we to meet with such a passage as the following in any Greek author: *ἐν τούτῳ φοβερὸν ἦν μόνον καὶ ψευκὸν, τὸ προσκρούσαι Θεῷ, ἕτερον δὲ οὐδέν.*

The above are actually the words of Chrysostom, delineating the character of St. Paul. They may be found in the eighth volume of Saville's edition, page 37.

There is also so striking a resemblance between the following passages of St. Gregory and Voltaire, that it well merits our attention. The French poet is speaking of a man who lived in Henry's court without being infected with its vices or its follies. He says,

Fair Arethusa, thus thy happy stream
Flows in the furious bosom of the sea;
A crystal current ever pure and clear,
And uncorrupted by the briny wave.

Not having the French original by me, I quote these lines from an English version of the *Henriade*. Nazianzen in his poem *De Vita sua*, thus describes the pure and innocent life which he led at Athens, though surrounded by the gay, the giddy, and the profligate:

*Οὕτω διαζήμεν ἥσυχον βίον,
Πηγὴ τις οἶμαι πόντιος κατ' ὕδατων
Γλυκεία πικρῶν, ὥσπερ οὖν πιστεύεται.*

In his Funeral Oration on St. Basil, he employs the same figure, as an illustration of the same circumstance. Having quoted in another place the expressions he makes use of, I shall not repeat them here. See *Select Passages from St. Chrysostom &c.* page 292.

October 16, 1813.

H. S. BOYD.

NOTICE OF
THESAURUS CRITICUS NOVUS, sive SYNTAGMA SCRIP-
TIONUM PHILOLOGICARUM RARIORUM ÆVI RECENTIORIS, cum
Indicibus locupletissimis, Tom. I. Lipsiæ, 1802. 8vo. pp. 222.

THE Editor of this Thesaurus is the diligent and learned Schaefer. We shall cite the preface, which is short: we do not find from it that he has enriched the work with any additional observations:

“Opus exordimur multis multorum priscæ literaturæ amantium votis diu expectitum. In quo instituendo quid nobis consilii fuerit, quibusque momenti totum hoc quicquid est negotii ponderandum sit, melius ex hoc ipso, quod nunc damus, specimine, quam ex verbosa præfatione, intelligatur. Ingens recentioribus temporibus, maxime in terris exoticis, scripturæ philologico-criticarum numerus prædiit. Insignis plurimarum præstantiæ, sed magna exemplorum raritas. Harum optimas quasque, acerbo delectu habito, commode digestas indicibusque copiosis imis instructas deinceps repetemus. In primo hoc *Thesauri Critici Novi* volumine libelli hi continentur:

1. Diatribe de Aristoxeno, Philosopho Peripatetico, auctore Guil. Leonardo Mahne, Amstelodami, 1793. 8. pp. 219. Auctor ex Wytttenbachii disciplina profectus, omnem de Aristoxeno, clarissimo viro, quæstionem magna cum doctrina lucidoque ordine explicuit, ut hic libellus dignissimus sit, qui præstantioribus hujus generis scripturionibus annumeretur; neque pauca insunt quantivis pretii, depromta illa ex ipsius Wytttenbachii copiis:

2. Suspicionum Specimen, auctore Erico Huberto Van Eldik, Zutphaniæ, 1761. 4. pp. 52. Egregium tirocinium Eldikii, critici in paucis acuti: nobilitatem est felicissimum viri ingenium maxime iis, quæ Valckenarius in Theocrito, et Brunckius in Sophocle publici Juris fecerunt. Sequetur mox alterum volumen, quod etiam Indices locupletissimos, Auctorum, Verborum, et Rerum, tenebit.

Scripti Lipsiæ Nundinis vernalibus 1802.

G. H. S.”

We shall cite from the critical remarks of Mahne only two passages:

P. 62. “Athenæus xii. p. 555. *αὐτὸ ἰδιόγραφον ἴδωκεν, quos ad scribendum præcavit Aristoteles*, male versum a Dalechampio, potius vertendum, *quibus, ut hoc scriberent, causam (occasionem) præbuit Aristoteles*: *ἰδιόγραφον* quod *ἰδὼκεν* est dictum translata a musices arte, de magistro, qui signum dat, hinc deinceps ad alia transferitur, et *incitandi vim* habet, vid. Bud. *Comment. L. G. Gatak. ad M. Antonin. p. 336. Periz. ad Æl. V. H. xiv. 41.*”

In p. 96. Mahne cites Valckenaer in *Lex. Etym. Lennepio Scheidano*, v. *ῥῆμα*: “Verba, inquit, *ῥῆμα* et *ῥῆμα* apud Homerum permutantur.

et significant *trahere*: forma activa pœne obsoleta apud posteros invaluerunt *ῥύσθαι* et *ἐρύσθαι*, in quibus vis media vignit ad se trahendi; inde manavit notio liberandi, liberatumque sibi vindicandi: *extrahere* Latinis etiam est *liberare*, Nescis ex quanta me ærumna extraxeris, Terentii versus est in *Hecyra* A. iv. S. iv. v. 35.; eximie *ῥύσθαι* significabat *a morte liberare*, *ἐκ θανάτου ἔλκειν*, ut interpretatur Ammonius: hac vi adhibetur in scriptis N. F. et apud Scriptores veteres optimos, Herodotum ex. gr. p. 446. Sophocl. in *Ajace* v. 1299." Mahne then adds the following Note: "Ne quis frustra quærat loca cl. Valck. laudata, monendum est Terentii versum exstare A. v. S. 4. prope finem fabulæ, et Sophoclis v. 1295, sed ad *liberandi* significationem v. *ῥύσθαι* quod spectat, eam egregie indicant verba *Æl. V. H.* iv. 5. *Ἡρακλῆς εἰς τοὺς Μολοττοὺς ἀφικόμενος ἔρυσσεν τὸν Θησέα κ. τ. λ.* L. xiii. c. 12. Meto astronomus præsagens futuras calamitates τὸν πλοῦν ἐφυλάττειτο διδῶν; καὶ σπύδων τὰς ἐξόδους αὐτοῦ ῥύσασθαι, Diodor. Sic. xiii. 64. *Ὁ δ' ἄνθρωπος ἰσχυρῶς κινδυνεύων ἔρυσσεν χεῖρας τὴν ἰδίαν ψυχὴν*, Herodian. i. 12. *παράλλως δὲ περὶ οὕτως ἄλλων τ. ἢ ἐκκαλούμενον καταλαβούσης, φθάσας τῇ ἡκοντίᾳ μέλλουσαν διζασθαι, τὴν μὲν ἀπέκτεινε, τὴν δὲ ἔρυσσεν*. D. Lucas in *Evang.* i. 74. Paul. in *Ep. ad Coloss.* i. 13. et passim alibi: neque apud Latinos infrequens est usus v. *extrahere* pro *liberare*; sufficit addere alium Terentii locum ex *Phorm.* A. i. Sc. iv. v. 3.

*Tanta me impendunt mala,
Quæ neque uti divitiis sc. v. neque quomodo me
Inde extrahunt.*

Ἐρύσθαι, which is omitted by Mr. Blomfield, occurs in the *Protr.* v. 248. *ἐξεροσάμεν βροτοὺς τοῦ μὴ διαββαίνοντας εἰς Αἴδου μόλις*, which militates against the distinction of Ammonius, *ῥύσθαι καὶ ἐρύσθαι διαφορὰν ἔχει πρὸς ἀλλήλα· τὸ μὲν γὰρ ῥύσθαι, ἐκ θανάτου ἔλκειν, τὸ δὲ ἐρύσθαι, φυλάσσειν*.

Of Van Eldik's *Suspicionum Specimen* we shall give a separate Notice.

We conclude that the second volume of the *Thesaurus* has long ago made its appearance in Germany, but it has never met our eye. Notices of works of this kind are exceedingly useful to persons collecting libraries, who may be mistaken in thinking that they are adding to the stock of their books, when they have perhaps already the tracts in their separate form; as well as to the youthful student, who, anxious as he may be of examining any particular tract, may be unable to purchase it from its rarity in the separate form, and can have access to it in such collections.

*An Attempt to determine the Controversy about the Construction
of MACTE, and the Etymology of EQUIDEM.*

G. J. Vossius says in his work *De Vitiis Sermonis et Glossematis Latino-barbaris*. Libri ix. Amstelodami 1695. p. 412.: "*Macte Regina*, vel *uxor*, *filium*, non discro, quia *macte* est vocativus a *mactus*, quod est contractus ex *mage ductus*, sive *mace*; nam veteres pro *G* utbantur *C*, ut liquet ex *Columna Dualliana*, et Vett. Gramm.: *macta* esset dicendum $\alpha\alpha\alpha\beta\gamma\delta\epsilon$, sed exemplo veterum destitutus, malui et illi abstinere." He writes thus in the *Etymologicon Latine Linguae*: "*Macte* esto pro *mactus*, h. e. *cumulatus*, *ductusque*; vocandi casus more Attico ponitur pro recto, quomodo apud Tibullum legas,

Huc venis hodiernæ,

pro *hodiernus*, et apud Persium *Sat.* III.

*Stommate quod Tusco rannum millesime ducis,
Censuræ e tuam vel quod trabeate salutas,*

pro *millesimus*, et *trabeatus*." In the *Aristarchus* L. III. c. 47. p. 204., he writes thus: "Dique et vocandi casus $\mu\alpha\beta\tau\alpha\tau\alpha$ inducunt, quales autem esse *macte*, autem rectus ejus est *mactus*: ut ostendit Servius in IX. *Æn.* his verbis, *Quoties tus, dat enim, super victimam furebatur, dicebant*, *Mactus est taurus vino, vel ture*, h. e. *cumulata est hostia, et magis ducta*: *macte* ergo pro *mactus* esto, vocativum pro nominativo posuit Maro, ut Persius *Sat.* III. v. 28.

*Stommate quod Tusco rannum millesime ducis,
Censuræ e tuam vel quod trabeate salutas,*

imo Livius usus putatur accusandi casu L. II., ubi sic inducit Por-
senam ad Mucium loquentem, *Tu vero abi, inquit, in te magis, quam in
me, hostilia ausus: jubere mactum te virtute esse, si pro mea patria
ista virtus staret*; ita enim legendum in *Syllabus* docebat Palmer-
ius, pro quo in vulgatis est, *jubere macte virtute esse*: ex cujus sen-
tentia, et *mactus* legi oportebit L. IV. in verbis dictatoris ad Servium
Ahalam, cum Sp. Melium obtinucasset, *Mactus virtute*, inquit, *C.
Servili esto, liberata rep.*, ac monet idem Sallustium quoque dixisse
macta munera, mactus partes, et mactum infortunio Chremem. [I have
not been able to find these important passages in Sallust]: equidem
 $\epsilon\pi\epsilon\chi\omega$: sane in Livii Codd. *macte* ubique constanter legitur, non
mactus, vel *mactum*: ut vulgatus loquendi modus videatur, non quidem
ratione justa, sed consuetudine tamen, obtinuisse, et certe, quod Ser-
vius ait *macte* poni pro *mactus*, id evidens est ex illo Horatii L. I.
Sat. 11,

Macte

Virtute esto, inquit, sententia dia Catonis:

locutus autem Horatius exemplo Lucili, cujus illud e *Sat.* L. 5.

Macte, inquam, virtute, simulque his versibus esto,

et Turpili *Boethuntibus*,

Macte virtute esto,

item Pacuvii *Dulorestu*,

Macte esto virtute, operaque omenque approbo:

vide Nonium Marcellum c. iv.: quemadmodum autem in singulari dicitur *macte*, ita et in plurali est *macti*, idque tam nominandi, quam vocandi casu: Livius L. vii. *Macti virtute, inquit Decius, milites Romani este*: Plinius L. xii. c. 12. in Astrologiæ laudem, *macti ingenio este celi interpretes, rerumque naturæ capaces*:" Again in p. 214.: "Quemadmodum vero nominativus pro vocativo, ita et vocativus interdum ponitur pro nominativo, nempe more Macedonum, et Thessalorum, ut ait Priscianus, vel Æolum, et Bæotorum, quod Eustathius judicat: Virg. ii. *Æn.*

Quibus Hector ab oris

Expectate venis!

pro *expectatus*, et apud Pers. Sat. iii. [cited above]:

Propert. L. ii. *Eleg.* 15.

Lectule deliciis fucte beatè meis:

sic *macte esto*, de quo antea dictum: et apud Ausonium,

His opibus confise times:

nec interea diffitendum, quodammodo in talibus locum etiam esse vocativo, imprimis in Maronis loco allato." Jos. Scaliger, in an *Epistle to Franciscus Fortunanus*, published by Casaubon in the *Opuscula varia*, holds the same opinion: the whole passage is cited by B. Faber in the *Thes. Scholast. Erudit.*: I shall make only the following extract from it: "Sed cur vocandi casu *macte*? in hoc quoque est *τεχνικόν* Grammaticorum; nam *mactus esto* dicendum erat, sed utriusque linguæ auctores ita loqui solent: Theophr. *ὀλβιε πῶς γε γένοιτο* dicendum erat *ὀλβιος*:—Ausonius creber est in hoc genere loquendi: quare et *macte esto* pro *mactus*: propterea non mirum, si in Atticismo, *ἡ κληρικὴ* confunditur cum [*ἡ*] *ὀνομαστικὴ*: cum conua hic videamus vocandi casum cum nominativo commutari: sic igitur dictum *macte esto virtute*." J. Brunsmannus, in the *Particula Adverbiorum, exhibens Macte in Accusativo, et Vocativo funeratum, in Adverbio reviviscens juxta ac Faculam adverbialium Dictionum pro Adjectivis usurpatarum*, Hafniæ, 1680, 8. labors to prove that *macte* is an adverb, but I have never seen the tract. (1.) Is Brunsmann prepared to show, as he ought to be, before his argument can have any weight with me, that there is no such participle, or adjective, declined like any other adjective, as *mactus*? (2.) Is he prepared to deny, as he ought to do in this case, the authority of the MSS. in the following passages, cited by Gesner? Liv. vii. 36. *Macti virtute milites Romani este*, Plin. 2, 42. *Macti ingenio este celi interpretes rerumque naturæ capaces*, "sic editt." says Gesner, "antiquæ et Dalæc. item Hard. sed *macte* Elzev." Curt. 4, 1, 18. *Vos quidē macti virtute estote*, "in his," says Gesner, "non est dubium quin sit nomen, aut participium adeo, *macti este*, i. aucti, ornati hac virtute este, crescite:" (3.) Does Brunsmann contend that there is no force in the argument for proving *macte* to be an adjective in the vocative case, 'that the poets do frequently thus use the vocative for the nominative?' (4.) Is he dissatisfied with the examples, which have been produced? (5.) Is not the fact, that the last syllable of *macte* is uniformly made short by the poets, a strong pre-

samption, as M. Gesner in the *Thes. Ling. Lat.* admits, in the favor of the opinion which he controverts? (6.) Can he produce any indisputable passage, where we have *macte*—*este*, not *esto*? for such an indisputable passage would go a great way to establish his opinion. (7.) Is he aware of the principle, upon which the vocative *macte* is used for the nominative *mactus* in the phrase *macte virtute esto*, a principle, which has not been noticed by the critics, but which is the pivot, upon which the argument rests, I mean that *macte* is always joined with a verb in the second person singular, *macte*—*esto*, where any verb is given at all, to which it belongs, as in all the other instances of vocatives used for nominatives cited above? (8.) Do not the apparent exceptions to this remark admit of an easy solution? the most formidable is the following from Livy II. 12. *Juberem macte virtute esse, si pro mea patria ista virtus starct*, "in quo," says Gerner, "consentiunt MSS., ut frustra *mactum* substituant vv. dd." and so Drakenborch (1738.) Vol. I. p. 289. reads. *Esse* is here τὸ *esse*, τὸ εἶναι: *macte virtute* is a formula, and Livy did not choose to depart from it: Seneca *Ep.* 66. says, *Macte virtute esto sanguinolentis et ex acie redeuntibus dicitur*: because *plaudite* was a theatrical formula,¹ Cicero could not depart from it without the violation of perspicuity, as when he says in the *De Senect.* c. 19. *Neque enim histrioni, ut placeat, peragenda est fabula, modo in quocumque fuerit actu probetur, neque sapienti usque ad plaudite vivendum*: here *plaudite* is τὸ *plaudite*, τὸ εἶναι *plaudite*, *usque ad plaudite*, "until the *plaudite* comes." We have expressions of the same kind in English, we use "to sing *te deum*," "to say O be joyful," where the form "O be joyful," upon the same principle, is the accusative case after "to say." Thus Quinctil. L. VI. c. 2. *Tunc est commovendum theatrum, cum ventum est ad ipsum illud, quo veteres Tragicæ Comædicæ clauduntur*, (τὸ) *plaudite*: thus Ovid. *Met.* 3. 501. says,

Dictoque (τὸ) vale, Vale,——inquit et Echo.

IT is a curious circumstance that so many scholars should be disposed to consider *equidem* as nothing but *ego quidem*, when instances the most indisputable have been produced to show that it is joined to verbs plural, and of the second, and the third person singular: their opinion is founded upon the remark of Servius, who, while he admits that *equidem* in other writers is not considered as *ego quidem*, says that Virgil uniformly joins it to verbs of the first person: and is it an improbable supposition that this may be the result of mere accident? I cannot admit this argument to be at all conclusive; and, to enable the youthful reader to form an opinion upon the subject, I shall lay before him the following passages: (1.) "Primum omnium miraris τὸ *equidem* a Sectano positum (ut tibi videtur) haud bene morato more: falsus es grammaticorum præceptunculis, quibus si adhæseris, nibilo plus proficias, quam si des operam, ut cum ratione insanias; quid enim illæ sunt nisi affaniæ, ac triciæ puræ putæ? igitur scito non principi tantum-

¹ In my notes upon this passage, I have cited no instances to prove this, but B. Brissonius *De Formulis* L. VIII. Parisiis, 1583, p. 853. has given various examples.

modo personæ istuc verbi adhaerescere, verum et alteri, verum et tertiæ: nec in versa tantum oratione, sed etiam in prorsa [prosa]: ad tuumne palatam Tullius? sane credo: en ipse ad *Attic.* *Sic agēs igitur: equidem id erit proximum Clodiæ*: Porcius Cato ap. Sallust. in *Cat.* *Quarē tantum equidem hoc consilium est*: vin' testem utroque antiquiorem? en Plautum *Menæch.* A. II. Sc. 3. M. *Quicum hæc mulier loquitur? Er. equidem tecum*: recentiorinæ? habito Persium *Sat.* I.

Per me equidem sint omnia protinus alba:

apud eund. in media persona *Sat.* 5.

*Non equidem hoc dubites, amborum fœdere certo
Consentire diis:*

illud haud nescio ab ego et *quidem* conflatum esse *equidem* arrisisse non nemini: Servius ad illud *Æn.* I.

Equidem per littora certos

Dimittam:

Equidem, inquit, in *Virgilio* ego *quidem* ubique significat: sed in aliis et pro *quidem* tantum ponitur: favent *Gloss. Vet.*; nam interpretantur *equidem*, ἐγὼ μὲν: at nullus dubito dici *equidem*, quasi et *quidem*: sic etenim, et enim; etiam, et jam; ctsi, et si: rejicitur autem altera littera συνδεδυμῶς et, cum euphoniæ, tum syllabæ corripientiæ gratia, ut metro consulatur: quod si producta prima usquam indigent poetæ, tam integre scribunt: Terent. in *Heaut.* omnium, quæ sub cælo sunt, Latinissima fabula A. 3. Sc. 2.

Et quidem hercle forma luculenta,

et A. 4. Sc. 5.

Et quidem jubebit posci:

viden' τὸ *equidem*? audi Priscianum sexto decimo exeunte, *Sciendum quod quidam equidem conjunctionem compositam esse existimant ab ego et quidem, sed errant; simplex enim est: et hoc maxime ex ipsa quoque constructione orationis possumus intelligere: nam equidem facio, equidem facis, equidem facit, dicimus: porro si τὸ equidem valet ego quidem, ineptissime Cæsar περὶ σπουδαγεῖ apud Sallust. in Cat. ibi, Equidem ego sic existimo. P. C. omnes cruciatus, &c., et ipse Sallust. in 1, De ordin. Rep., Equidem ego cuncta imperia, &c., p. 541. et p. 559. et 564.: cave, sodes. ut ne id cogites: Terentius quoque in illi omnium mundissima, ut ipse profitetur in Prologo, Id equidem ego, si tu neges, certo scio." Em. Martini *Epistolarum* L. II. 4. T. I. p. 33. Ed. 2a, Amstelodami, 1738. (2.) M. Martinus in the *Lexicon philologicum* entertains the same opinion, but merely quotes the words of Priscian. (3.) Vossius, in the *Aristarchus, sive De Arte Grammatica* L. VI. c. 26. p. 362., has the following words: "*Equidem ex ego et quidem* conflatum esse scribit Servius in *Æn.* I., sed Priscian. in fine sexti decimi duplici telo hanc jugulat opinionem: unum est quia etiam [*equidem*] cum ego conjungitur, ut in illi Sallustii in *Cat.* *equidem ego sic existimo*, cui simile hoc in *Jug.* in Orat. Micipsæ, *Equidem regnum ego vobis trado firmum*, et similiter dixerat Plautus *Amph.* A. II. Sc. II. *Ego equidem ex te audiui*: alterum est, quia jungitur verbis secundæ tertiæque personæ: secundæ, ut apud Persium *Sat.* V.*

Non equidem hoc dubites:—

tertiæ vero, ut apud Catonem in *Originibus*, *Equidem principatus originis semper Scythis debetur*: et Cic. fortasse. [Vossius here gives us a long marginal note, with references to different passages of Cicero for this use of *equidem*, in all of which he says that we may adopt a different reading, and thus elude the difficulty: so that Cicero, as well as Virgil, seems to have regarded *equidem* in the light of *ego quidem*: Gesner, in the *Thes. Ling. Lat.* says, "Nemini *equidem* auctor sim, ut Ciceronis exemplo tucatur *equidem*, non pro *ego quidem* positum, quo intellectu sollemniter utitur:" but, on the other hand, it is to be observed, that it is very difficult to get at the truth with respect to *writers in prose*, because *equidem* having been for so many ages considered, upon the authority of Servius, by almost every editor, critic, and commentator, as merely *ego quidem*, wheresoever they meet with any thing, which seems to *militate* against this etymology, they generally cry havoc, and let slip the dogs of war; and yet we have undisputed instances in *writers of prose*: metrical considerations, however, have prevented us from laying sacrilegious hands upon the *poets*] "*Epist. xxvi. l. 13. ad Att.*: et certius illo Propertii *l. ii. El. 31.*

Hic equidem Phæbo visus mihi pulchrior ipso:

his adde quod etiam jungitur plurali, cum prima quidem persona, ut ap. Sallust. in Orat. Catonis, *Jampridem equidem nos vera rerum vocabula amissimus*; cum tertiâ vero, ut ap. Plaut. *Epidico*, sc. quid est pater: *Adolescentem equidem dicebant emisse*: et Pers. *Sat. ii.*

Per me equidem sint omnia protinus alba:

quæ pluribus prosecuti sumus, quia quantivis pretii argumentum illud esse videtur, quod Maro religiose illud observavit, ut ne alteri jungeret, quam verbo singulari primæ personæ: nos præter ea, quæ diximus, simplex esse putamus, vel, si compositum est, valere *et quidem*, ubi *et* vim prope [this I should be disposed to dispute, if I were not afraid of extending my note to too great a length] tam habet, quam in illo Maronis *Æn. i.*

Et quisquam numen Junonis adoret

Præterea?

(4.) "*Equidem ego sic æstimo*—Gueli. 6. *Et quidem sic ego*, 7. *ego quidem sic*, qui ordo forte fuit in Remensibus, Vinar. 1. *Equidem sic ego*, Basil. 3. *equidem P. C. sic exist.* a quo exulat *ego*, uti ab Struviano et Incert. 2.: *equidem ego* male composita videbantur, quia vulgo *quidem ex ego et quidem* conflatum arbitrantur: sed cur non ex *et quidem*, vel *atque idem* conflatum dixere? et dubitavere de ververbio isto dudum eruditi: nec videas illud, ubi Noster c. lxi. n. 16. *quare vanum equidem hoc consilium est.* [We have here the following Note: "*Equidem* omnes codd. habent: ut corrupti sint, vereri non debuerat Pierius ad Virg. ii. *Æn. v. 77.*: nam de *ego quidem* vana est cogitatio"], et ibid. n. 11. *Jampridem equidem nos vera rerum vocabula amissimus*: quidquid vero hujus sit, habes *ego quidem i. de Rep. Ordin. c. iii. et ii. c. 5.*: citat etiam Servius ad i. *Æn. v. 580.* Ciceronem, qui scripserit *ego quidem cæteras tempestates*; etsi in nupera editione expresserint *ego quidem*, plane contra mentem Grammatici, qui isto exemplo docere voluit *equidem* non pro *ego quidem*, sed tantum pro

quidem poni [this is indisputably the meaning of Servius, as we may see by his connecting it with the passage of Persius, cited above: his words are, "In Virgilio *equidem*, ego *quidem* ubique significat, (but I would ask whether Servius was prepared to show, as he ought to have been, that, in every line of Virgil, where *equidem* occurs, unless *equidem* be resolved into *ego quidem*, the Poet must be allowed to have violated the propriety of speech by the omission of *ego*?) sed in aliis et pro *quidem* tantum ponitur, ut Tullius, *Ego equidem cæteras tempestatis*, item Persius,

Non equidem hoc dubites."

Gesner in the *Thes. Ling. Lat.* cites the passage of Cicero, reads properly *equidem*, and adds, "Sic recte edidit Fabricius, male Masvic. et Burm. *quidem*:" so infatuated were these editors with the inveterate notion, that *equidem* is compounded of *ego* and *quidem*, that, in their zeal to alter the passage of Cicero, they forgot that they were perverting the meaning of Servius; and this fact, as well as the passage of Cicero itself, should lead men to be very cautious how they reject the similar use of the word in other passages of Cicero]: de his quædam notavit Cellarius ad P. Cuman Orat. iv. p. 66. et xiii. p. 253.; elegantissimus enim iste Ictus crebro *equidem ego* adhibuit, et vel xii. loca numerare potuit Cellar. p. 588." G. Cortius's *Sallust.* Lipsiæ, 1724. p. 306. Joseph Wasse agrees with Cortius in retaining *equidem* in Sallust, from the uniformity of the MSS., as the reader will see by turning to his Edn. published at Cambridge, 1710. (5.) "*Equidem audiebamus*: eruditorum nonnulli, quia, nescio qua causa adducti, credunt *quidem* ex *ego* et *quidem* compositum esse, atque ita non nisi primæ verborum terminationi personali (quam vulgo *personam* vocant) jungi posse, offendunt necessario in loco: male: *equidem* ex *ego* et *quidem* conflatum esse non potest, quia *ego* additur interdum, v. c. Sallust. Cat. 51. §. 15. ed. Cort. *Equidem ego sic æstumo*, Jug. 10. §. 6. *Equidem ego vobis regnum trado*: deinde *equidem* jungitur non modo primæ personali terminationi verborum (vulgo *persona*), sed et aliis, v. c. Sallust. Cat. 52. §. 16. *Quare vanum equidem hoc consilium*, ibid. §. 11. *Jampridem equidem nos vera rerum vocabula amisimus*, Cic. ad Attic. 13. 26. *Equidem credibile non est*, quantum scribam, ubi ridiculi forent, qui *quidem* ad scribam traherent, Plaut. Aul. 11. 1. 18. *Decet te equidem vera proloqui*, Plaut. Men. 11. 2. 35. *Insanit hic equidem*, Varro R. R. 1. 5. *Equidem innumerabiles mihi videntur*, Cic. Dicin. 11. 70. *Huic equidem*, Antipho inquit, ubi tamen Ernesti ex uno codice edidit *quidem*; ac sic sapius, quanquam credibile est multis in locis *quidem*, si alii, quam primæ terminationi personali, junctum fuit, ab iis, qui id ceteris terminationibus personalibus jungi nolunt, in *quidem* mutatum esse: recte igitur h. l. se habet *equidem audiebamus*; nec opus videtur correctione Ernestii, qui legi vult nos *quidem audiebamus*." J. J. G. Schelleri Obs. in priscos Scriptores quosdam, Lipsiæ, 1785. p. 111.

EDMUND HENRY BARKER.

Hatton, Jan. 27th, 1813.

NOTARUM ROMANARUM AC LITERARUM

Singularium compendiique *scriptionis* in antiquis codicibus et monumentis obvi
Interpretatio,

EX VARIIS AUCTORIBUS COLLECTA.

NOTÆ JURIS; A MAGONE COLLECTÆ.

A.
AVG. Augustus.
AA. Angusti. (*plur.*)
A. Angustalis.
AVR. Aurelius.
AG. Agit.
AGr. Ager.
A. Ant.
AT. Autem.
AC. Actio.
ACM. Actionem.
ACB. Actionibus.
AMN. Amantissime.
AM. Amicus.
ATR. Auctoritas.
Ap. Apud.
APP. Appellatio.
APA. Amputata.
ACC. Accepta.
ADI. Adiutor.
ADI. P. Adiutor Provinciae.
ADF. Ad Finem.
AD. QS. Ad Quæstorem,
vel Ad Quæstionem.
A. P. T. Ad Potestatem Tuam.
AP. A. Apud Acta.
ACO. Accusatio.
A. T. Auctoritas Tua.
ALL. Allegatæ.
AQI. S. Aquiliana Stipulatio.
ANN. P. Annuæ Præfecto.
AQI. Aquileia.
AFR. Africæ.
ANT. Antestatus.
AP. P. VRB. Apud Præfectum Urbi.
A. P. PO. Apud Præfectum Prætorio.
ASI. Asiæ.
ACH. Achæia.
A. T. Auctor Tutor.
ANT. Antonius.
AVR. Aurelius.

B.
BA.]

B. P. Bonorum Possessio.
BE. Beneficium.
BI. Brevis.
BF. D. Beneficium Dedit.
BFO. Beneficio.
B. F. Bona Fide.
BO. F. Bona Fortuna,
vel Bonum Factum.
BFIL. L. Beneficii Loco.
B. E. Bonorum Emptor.
B. PO. Bonorum Possessio.
B. PN. Bonorum Possessionem.
BOR. Bonorum.
BN. Bene.
B. V. Bona Vacantia.
B. T. Brevis Tempore.
BPT. Bona Paterna.
B. EO. Bonorum Emptio.
B. G. Bona Gratia.
BFOT. Bona Fide Contractum.
B. M. Bonæ Memoræ.
B9. Balbins.
B. M. Bona Materna.

C.

CA. Causa.
CV. Cum.
9. (Q.) Con.
9. Contra.
C. Causa.
C. C. Causa Cognita.
CD. 9. Condictio, Contradictio.
C. T. Certum Tempus.
C9. R. N. Comes Rerum Nitentium.
C. RIP. Causa Reip.
CL. V. Clarissimus Vir.
CAMP. Campania.
CVR. P. Cursus Publicus.
CDO. Conditio.
CORS. Corsicæ.
CRI. Consulari.
COR. Correctori.

CC. VV. Clarissimis Viris.
C. M. V. Clarissimæ Memoræ Vir.
C. M. F. Clarissimæ Memoræ Femina.
C. P. Clarissimus Puer.
C. L. S. Comes Largitionum Sacrarum.
C. R. P. Comes Rei Privatae.
COM. Comes.
C. LARGN. Comes Largitionum.
9SNVS. Constantinus.
9SVS. Consensus.
CVI. Cuius.
COM. OR. Comes Orientis.
CN. V7. Centesimum Milliarium.
C. R. Civis Romanus.
CS. (caas.) Causas.
CALA. Calumnia.
COVSIA. Controversia.
CDRNC. Cautum De Re Non Necessaria.
CDM. Comes Domesticorum.
CQRF. Cautum Que Ratum Fore.
CALAB. Calabria.
CA. M. V. Causa Memorati Viri.
C. M. D. Centum Millia Denariorum.
CV. IVC. Centum virale Indicium.
CTRIO. Centurio.
CL. Claudius.
CF. Confinius.
CS. Cæsar.
CP. (cp9.) Corpus.
CP. VP. Corporatus.
CAT. Cautus.
C. D. Certo Die.
C. T. Certo Tempore.
C. D. E. R. N. E. Cuius De Ea Re Notio Est.

C9. Cantio.
C9NS. Cautiones.
C9. A. Caesar Augustus.
COM. OB. Comitia
 Obriziacæ.
C. Cornetius.
CT. Contractus.
CK9. Contrarius.
CC. Circum.
C. M. Causa Mortis.
CVI9. Cuius.
C. R. C. P. Cuius Rei
 Causa Promittis.
CIS. Consiliarius.
C. M. Capitis Minutio.

D.

D. Dedicavit.
DD. Dedicaverunt.
D. ML. Dolum Malum.
D. M. Domus Mortui,
 Dis Manibus.
DD. Deinde.
DOT. Dotem.
D. P. Dotem Petit.
D. Q. S. Die Quo Supra.
DT. Duntaxat.
D. Divus.
D. C. Divus Caesar.
D. C. A. Divus Caesar
 Augustus.
DN. Dominus.
D. P. Divus Pius.
D. A. Divus Augustus.
DB. Debitor.
D. V. Devotus Vir.
D. P. Devota Persona.
D. L. Do Lego.
DCT. Decretum.
D. F. Defunctus.
DIG. Dignus.
DIG. M. Dignus Memo-
 ria.
D. Q. R. De Qua Re.
DPC. Deprecatio.
D. T. Dotis Tempore.
D. Divus.
DS. Deus.
DT. Dentar.
D. BO. D. Beneficio.
DMO. DNO. Domino.
DAT. Data.
DOCS. Diocletianus.
DELO. Delatio.
D. I. 89. Decimus Iulius
 Silvanus.

DQAT. Denique Aucto-
 ritas Tua.
DUM. Dominum.
DD. NN. Domini Nos-
 tri. (*pl.*)
D. P. Decretum Princi-
 pis.
DECRI9. Decuri-
 ones.
D. OPA. Data Opera.
DA. Dicto Audiens.
DIA. M. Divina Manu.
DOS. Domus Sua.
DAT. Datiano.
DEF. Decretum fac-
 tum, *vel potius* Defunc-
 tum.

DBAT. Debuerat.
DCRAT. Decuerat.
D. F. Q. Domis Foris
 Que.
D. N. E. Dubium Non
 Est.
D. N. P. Dubitari Non
 Potest.
DE. LNIS. Decretum
 Legationis.
D. P. De Periculo.
D. L. De Labello.
D. C. S. De Consilii Sen-
 tentia.
DN. Danthum.
D. R. P. De Re P. De
 Re Publica.
De S. De Statu.
DE S. I. De Statu Inge-
 nitatis.
DECE. Decembres.
D. F. P. Dare Facere
 Præstare.

E.

ET. (m.) Etiam.
ETNC. Etiam Nunc.
EI9. Ems.
E. (c.) Est.
EMO. Eiusmodi.
EE. Esse.
ER. Erunt.
EG. Eger *vel* Ergo.
EP. (ep.) Epistola.
EP. M. Epistolam Misit.
EN. (n.) Enim.
EET. Esset.
EEM. Essent.
EAT. Eatur.
EX7. Existimo.

EXO. Existimatio.
EXPT. Experientia
 Tua.
ED. Edictalis.
EEL7. Exemplum.
EMA. Emissa.
ETM. D. et Manu Di-
 vina.
EX. S. C. Ex Senatus
 Consulto.
EX. I. Q. Ex Iure Qui-
 ritum.
EX99. Ex Communi Con-
 sensu.

F.

F. Filius.
FA. Filia.
FFAM. Filius Familias.
FF. Fratres.
FA. Femina.
F. C. L. Fraudationis
 Causa Latitare.
F. R. Finium Regundo-
 rum.
FF9. Fratris Filius.
FL9. Flavins.
FG. Forte.
FR. Forum.
F. M. I. Fati Munus
 Implevit.
F. C. Fidei Commissum.
FF. Fecerunt.
FF. Fabricaverunt.
FSR. Fideiussor.
FV. Fuerit.
FVA. Furia *vel* Fulvia.
FO. Fortes.
FV. Fuit, Fuerit.
FI. Fidei.
F. Fundus.
FICA. Fiducia.
FOB. Fessionibus.
F. E. Factum est.
FD. Fandum.
FAMA. Familia.
FLCA. Falcidia.
FVAT. Færat.
FLAM. Flaminia.
FLAV. Flavianus.
F. HCD. Familiæ Her-
 ciscundæ.
FFAE. Filius Familiæ.
FEB. Februarum.
FLP. Flamen Perpetuus.

FI. QI. Flamen Quirinalis.

FCT. S. Facultas.

FACTIB. Facultatibus.

G.

G. (graa.) Gratia.

GR. Grit.

G. Gaudium.

GG. Gesserunt.

GORO. Gordianus.

G. Gaus.

GRANS. Gratianus.

G. VAL. Gaus Valerius.

G. C. Gaus Caesar.

GS. Gravitas.

G. (gen9) Genus.

G. R. Genus Regium.

GM. Germanus.

G. F. Germanus Frater.

G. FI. Germanus Filius.

GL. Gloria.

GR. P. Gloria Paterna.

GL. D. Gloria Decus.

G. T. Gravitas Tua.

GRA. Gratia.

H.

H. Honestus.

H. V. Honestus Vir.

H. P. Honestæ Persona, *vel* Honestus Puer.

H. F. Honestæ Femina.

H. V. Honestæ Vita.

H. L. N. Honesto Loco Natus.

H. Heres.

HH. Heredes.

HOO. Homo.

HOO9. Homo Honestus.

H. B. Hora Bona, *vel* Heres Bonorum.

H. M. Hora Mala.

H. F. Hora Pessima, *vel* Hereditatis Possessio.

HA. Hereditario Iure.

HP9. Hic Posuit.

HF. Hic Fundavit.

HD. Hic Dedicavit.

H. B. V. P. Hereditatis Bonorum Ve Possessio.

HC. Hac.

HT. Hereditatem.

HVC. H9. Huius.

HVC. Hunc.

H. Cui Huiusmodi.

HONOR. Honorus.

H. S. Heres Institutus.

HER. F. Heredem Facio.

H. E. V. Heredem Esse Voluit.

H. D. Hereditas Divisa.

HERB. Hereditatibus.

HV. Huc.

H. RF. Honestæ Recordationis.

H. M. V. Honestæ Memoriae Vir.

HDNVS. Hadrianus.

I.

I. In.

I. L. Inter Limitem.

IA. Intra.

I. C. Iuris Consultum, *vel* Intra Circulum.

I. T. Intra Tempus.

I. T. C. Intra Tempus Constitutum.

IMP. Imperator.

IMPP. Imperatores.

IMP. CR. Imperator Caesar.

IMP. A. Imperator Augustus.

I. I. In Iure.

I. D. In Domino.

I. PS. In Possessione.

I. L. S. In Loco Sacro.

I. D. P. Iari Dicundo Praest.

I. L. R. In Loco Religioso.

I. L. D. In Loco Divino.

I. L. P. In Loco Praesenti.

I. P. In Publico, In Placita.

I. L. A. In Loco Absenti.

I. SN. In Senatu.

I. SN. R. In Senatu Romano.

I. FO. In Foro.

I. FO. CS. In Foro Caesaris.

I. FO. CS. A. In Foro Caesaris Augusti.

I. FO. P9. In Foro Pacis.

I. FO. TR. In Foro Traiani.

I. FO. N. In Foro Nervae.

I. FO. TR. In Foro Transitorio.

I. FO. IVL. In Foro Iulio.

I. FO. POP.9. In Foro Populi.

I. FO. B. In Foro Boario.

I. FO. FLM. In Foro Flaminio.

I. I. Iubi.

IXI. Duodecies.

IXVI. Duodevicies.

IG. Igitur.

I. QI. Iure Quiritum.

IDN. Iurisdictione.

IT. Item.

IVD. Iudicium.

IR. Iure.

IL. Illustria.

INDV. Indulcatio, *vel* Indulgentia.

IN. Inde.

I. Integris.

I.99. Integri Restitutus.

IVDO. Iudicio.

IVDA. Iudicia.

IA. Ita.

ITQ. Itaque.

ILL. MA. T. Illustris Magnificentia Tua.

IB. Interiectio, *vel* Interdictio.

IVN. Iunius.

ILL. S. T. Illustris Sublimitas Tua.

IEA. Interea.

ID. AA. Idem Augusti.

I. A. R. In Aqueductus Restitutionem.

II. Iurisiurandi.

IVL. Iulus.

IVLANUS. Iulianus.

K.

K. Kalenda.

K. IAN. Kalendas Ianuarias.

K. F. Kalendas Februarias.

K. M. Kalendas Martias.
 K. AP. Kalendas Aprilis.
 K. M. Kalendas Maias.
 K. IUN. Kalendas Iunias.
 K. IUL. Kalendas Iulias.
 K. AG. Kalendas Augustas.
 K. SEPT. Kalendas Septembris.
 K. OCT. Kalendas Octobris.
 K. NOV. Kalendas Novembris.
 K. DEC. Kalendas Decembris.
 K. Q. Kalendas Quintiles.
 K. S. Kalendas Sextiles.
 K. Karissime.
 KK. Karissimi.
 K. D. Kapite Deminutus.
 K. C. Kapite Census.
 KO. Kardo.
 KM. M. Kardo Maximus.
 KAR. Karthago.
 K. C. Karthago Civitas.
 K. P. Kardo Positus.
 K. F. Kardo Finalis.
 K. Kælius.
 KA. Kastræ.
 KMT. Kælimontanus.
 K. P. Kastræ Posuit.
 K. DD. Kastræ Dedititia.

L.

LG. Legem.
 LT. Licet.
 L. TP7. P. O. Longi Temporis Præscriptio.
 L. Lucius.
 L. T. Lucius Titius.
 L. C. Lucius Cornelius.
 L. M. Lucius Murena.
 L. DIV. Locus Divinus.
 L. DD. Locus Dedititius.
 L. R. Locus Religiosus.
 L. Q. S. Loco Quo Supra.
 LVD. Ludus.
 L. G. D. Legem Dedit, vel Legatum Dedit.
 LG. Legavit.
 LVD. AP. Ludi Apollinares.

LP. Labripens.
 L. PL. Locus Publicus.
 L. VAL. Lucius Valerius.
 L. EM. Locus Emtus.
 L. CESS. Locus Cessitius.
 L. M. D. Locus Mortuæ Dedicatus.
 L. ADQ. Locus Adquisitus.
 L. B. G. Locus Bene Possessus.
 L. M. P. Locus Male Possessus.
 L. I. I. Locus In Iure.
 L. I. Q. Locus Iuris Quiritium.
 L. IMPL. Loca Imperialia.
 L. PR. Loca Privata.
 L. SA. PAL. Loca Sacri Palatii.
 L. IC. Loca Incerta.
 L. VAL. RF. Lucius Valerius Rufus.

M.

MO. Modo.
 MC. Mancipium.
 M. T. Mortis Tempore.
 M. (nh.) Mihi.
 MM. Matrimonium.
 MFTI. F. Manifesti Furti.
 M. Marcus.
 M. CS. Marcus Cæsar.
 MAX. Maximus.
 MAX. CS. Maximus Cæsar.
 MAX. PONT. Maximus Pontifex.
 M. P. TR. POT. Maximus Pontifex Tribunitiæ Potestatis.
 M9. Miles.
 MM. Milites.
 M. L. Militis Locus.
 M. AG. Militis Ager.
 MO. Modo.
 MG. Magis.
 MAG. Magister.
 MAG. MIL. Magister Militiæ.
 MMT. Monumentum.
 MM. P. Monumentum Petit.

MM. ACC. Monumentum Accepit.
 MM. L. Monumenti Loco.
 M. FI. Mala Fide.
 M. FI. P. Mala Fidei Possessor.
 M. HO. Malus Homo.
 MF. Maleficus.
 M9. Martius.
 N. RF. Martius Rufus.
 MIN. Minor.
 M. Men.
 M9. Mus.
 MI. Mihi.
 MF. Manifestum.
 MS. Molestus.
 MP. Male Positus.
 MT. Mater.
 MVL. Mulier.
 MATA. Matertera.
 MUL. MF. Mulier Mala.
 MUL. B. Mulier Bona, vel Mulieres Bonæ.
 MNF. Manifestum.
 MF. L. Manifestus Locus.
 MF. OPP. Manifestum Oppidum.

N.

NI. Nisi.
 NQ. Neque.
 N. S. Nisi Si.
 N. Nam.
 N. Nc.
 N. (ô) Non.
 NS. Noster.
 NOB. P. Nobilissimus Puer.
 N. OP7. Non Oportet.
 NP. (pnt.) Non Possunt.
 NLI. (nh.) Nihil.
 NVO. Nunc. Vero.
 NE7. (Nec.) Necesse Est.
 NC. Nunc.
 NO. Noster.
 N. N. Nostrum.
 N. M. Non Minus.
 N. Nunquam.
 NQ. Namque.
 Nqm. Nunquam.

NV. Non Vis.
 NVV. Non Vult.
 NB. G. Nobilis Gene-
 re.
 NOB. G. N. Nobili Ge-
 nere Natus.
 NOB. F. N. Nobili Fa-
 milia Natus.
 NR. Nero.
 N. C. Nero Caesar.
 N. CL. Nero Claudius.

O.

O. Ononiet.
 O. J. Omnibus.
 OO. Oportuit.
 OS. Os.
 OB. Obuziacum.
 OP. Opus.
 OPP. Oppidum.
 OM. Omnis.
 OE. Oportere.
 O. C. Ope Consilio.
 O. D. M. Operæ Do-
 num Munus.

P.

P. Prae.
 PP. P. Praeter Propter.
 Pr. Populus Romanus.
 P. Pris.
 Po. Pos.
 Pp. P. Pro.
 P. Per.
 PO. (pt.) Potest.
 PL. Placuit.
 PE. Peregrinum.
 PQ. Postquam.
 SPy. (pnt.) Possunt.
 PR. Praetor.
 P. Rg. Pop. Romanus.
 PRS. Praeses, vel Prae-
 sēs.
 PR. P. Praeses Provin-
 cia Vir Clarissimus.
 PQ. R. Populusque Ro-
 manus.
 P. KA. Parens Karis-
 sime.
 PI. Pri.
 PIVG. Privilegium.
 PS. (pont) Possunt.
 PO. Poterit.
 PF. Praefectus.

PEL. Patri Filius.
 PFM. Pater Familias.
 PP. Proposita.
 P. Post.
 PC. Post Consulatum.
 P. C. Patres Conscripti.
 P. AG. Patris Actio, vel
 Principalis Actio.
 PIC. Piculum.
 PV. Provincia.
 PAT. Patricius.
 P. Publicus.
 PRGI. Peregrinus.
 PC. Proconsul.
 PIC. L. Prisca Lex, vel
 Prisci Latini.
 PIC. Picena.
 PIC. ANN. Piceno An-
 nonario.
 PIC. VRB. Piceno Vr-
 bicario.
 P. V. Praefectus Vrbi.
 P. P. Praefectus Praeto-
 rio.

PF. VIG. Praefectus Vi-
 gilum.

PF. ANN. Praefectus
 Annonae.

P. CL. R. Praefectus
 Classis Ravennatium.

P. CL9. Praefectus Clas-
 sis.

P. AEG. Praefectus Aë-
 gypti.

P. SYR. Praefectus Sy-
 riae.

P. IVD. Praefectus Iu-
 daeae.

P. GAV. Praefectus Gal-
 liarum.

P. AF. Praefectus Africae.

P. AF. P. Praefectus Afri-
 cae Provinciae.

PP. AVG. Perpetuo Au-
 gusto.

P. S. TQ. H. Praecipito
 Sumito Tibique Habe-
 to.

Q.

QV9. Quia.

QR7. Quare.

QS. Quas.

Q7. Quod.

QN. Quando, Quoniam.

Q. Quare.

QUAM7. Quemadmo-
 dum.

QD. Quaedam.

Q. Quia.

Q. Quis.

QVI. Quamvis.

Q. Qui.

Qpp. Quippe.

QB9. Quibus.

Q. Que.

Q. Quae.

QS. Quis.

QS. (qs.) Quasi.

Q. Querius.

Q. R. Querius Relius, vel
 Quae Res.

QT. Quantum.

QT. Quotiens.

QO. T. Quo Tempore.

QOMO. (qoo.) Quomo-
 do.

QO. Quoque.

QOQO. MO. Quoquo
 Modo.

QA. Qua.

QR. Quare.

QAPP. Quapropter.

Q. D. R. Qua De Re.

Q. D. R. P. G. V. Qua
 De Re Peto Gravita-
 tem Vestram.

Q. D. R. P. L. V. Qua
 De Re Peto Laudabi-
 litatem Vestram.

QQ. Quoque.

QN. Quoniam.

Q. D. C. Qua De Causa.

Q. D. C. V. Qua De
 Causa Venit.

QRO. Quaro.

QOMG. Quo Magis.

Q. Qui.

QIT. Quintus.

QI9C9. Quintus Caelius.

QIM. Quintus Murana.

Q L. Quem Locum.

Q. PT. Quam Patriam.

Q. PROV. Quam Pro-
 vinciam.

QO. P. Quo Petit.

Q. ADS. Quem Adserit.

Q. DIC. Quem Dicit.

R.

R. Res.

RT. Rescriptum.

RPON. Respondit.
RD. Reddi.
R. Rem.
RS. Respondit.
R. Romanus.
R. Roma.
RS. Responsum.
RG. Recognovi.
RFG. Rege.
REC. Recuperatores.
R. C. Romani Cives.
R. P. Res Publica.
R. PR. Rei Privatae.
RGL. Regulis.
RG. F9. Regis Filius.
RG. FA. Regia Filia.
R. D. Regis Domus, *vel*
 Domum.

ST. Statutum.
ST. TP. Statutum Tem-
 pus.
S. D. Statutum Diem.
ST. 9S. Statutum Consu-
 lem.
ST. SN. Statutum Sena-
 tum.
S. P. Q. R. Senatus Po-
 pulus Que Romanus.
SCL. Sacrae Largitiones.
SCI. CM. Sacrarum Lar-
 gitionum Comes.
ST. P. Stadium Posuit.
ST. DD. Stadium Dedi-
 cavit.

TM. DD. Terminum De-
 dicavit.
TIBI. Tiberii.
TIB. R. Tiberii Romae.
TM. DD. Thermæ De-
 dicatae.
T. TEM. Tempore.
TB. Tibi.
TB. D. F. Tibi Dulci
 Filio.
TB. D. F. M. Tibi Dulci
 Filio Meo.
TB. D. F. M. AOPT.
 Tibi Dulci Filio Meo.
 Adoptivo.
TRAI. Traianus.

S.

SD. Secundum.
SC7. Sicuti.
S. Senatus.
SC. Senatus Consultum.
ST. (Sententia) Sententia.
SV. Sive.
SN. Sine.
SN. A. Senatoria Aucto-
 ritate.
S. (St.) Sunt.
S9. (d.) Sed.
SA. Sententia.
S. F. Satisfecit, *vel* Sacris
 Facundis.
SPT. Satisfactum.
SS. Sectis.
SND. Sine Dubio.
SC L. (sc.) Scilicet.
SNP. Sine Periculo.
SN. P. M. Sine Pericu-
 lo Mortis.
SIGN. Signum
SS. Suprascriptus.
SPM. Supra Memoratus.
SCS. Sanctus.
SCA. Sanctæ.
SC. MM. Sanctæ Memo-
 riæ.
SPD. Supra Dictus.
CD. Secundum.

T.

TR. Trans.
TM (tn.) Tamen.
TRNAC. Transactio.
TR. Ter.
TR. P. Tribunitia Potestas.
TAB. Tabulae.
T. Ton.
T. Tum.
TMT. Testamentum.
TIT. Testamenti.
TOT. Testamento.
TC. Tunc.
T7. Tur.
TB. M. Tabulae Matri-
 moniales.
T. Tunc.
TO. Tanto.
T. Ter.
TP. Tempus.
TP. B. Tempus Bohum.
TR. PL. Tribunus Ple-
 bis.
TR. Tribunus.
TBC. Tribunitia.
T. Tullius.
TIB. Tiberius.
TIB. CS. Tiberius Cæ-
 sar.
TIB. CL. Tiberius Clau-
 dius.
TI. Tri.
TM. Terminus.
TMP. Terminum Posuit.

V.

V. (L.) Vol.
VVT. Velut.
VVI. Veluti.
VO. (v.) Vero.
V. F. Usurfructum.
V. C. Usucapio.
VB. Verba.
VV. Velut.
V. ET. Verum Etiam.
V. G. Verbi Gratia.
VRB. Urbis.
V. P. Viri Perfectissimus.
VIR. Virgo.
VIR. V. Virgo Vestalis.
VESP. Vespasianus.
VESP. CS. Vespasianus
 Cæsar.
VAL. Valerius.
VAL. CS. Valerius Cæ-
 sar.
V. MVN. Vias Munivit.

Y.

YMN. Hymnus.

Z.

ZEN. Zenobius.

DE NVMERO LITERARVM EX ANTIQVISSIMO
CODICE.

A. notat CCCCC. Quingenta.	<u>C</u> . Centum millia.
B. CCC. Tereenta.	<u>D</u> . Quingenta millia.
C. C. Centum.	<u>E</u> . Ducenta quinquaginta millia.
D. Quingenta.	<u>F</u> . Quadraginta millia.
E. CCL. Ducenta Quinquaginta.	<u>G</u> . Quadringenta millia.
F. XL. Quadraginta.	<u>H</u> . Ducenta millia.
G. CCCC. Quadringenta.	<u>I</u> . Mille.
H. CC. Ducenta.	<u>K</u> . Centum quinquaginta millia.
I. I. Unum.	<u>L</u> . Quinquaginta millia.
K. LI. Quinquaginta unum.	<u>M</u> . Mille millia.
L. Quinquaginta.	<u>N</u> . Nonaginta millia.
M. M. Mille.	<u>O</u> . Undecim millia.
N. LXXX. Nonaginta.	<u>P</u> . Quadraginta millia.
O. XI. Undecim.	<u>Q</u> . Quinquaginta millia.
P. CCCC. Quadringenta.	<u>R</u> . Octoginta millia.
Q. CCCCC. Quingenta.	<u>S</u> . Septuaginta millia.
R. LXXX. Octoginta.	<u>T</u> . Centum sexaginta millia.
S. LXX. Septuaginta.	<u>V</u> . Quinque millia.
T. CLX. Centum Sexaginta.	<u>X</u> . Decem millia.
V. V. Quinque.	<u>Y</u> . Centum quinquaginta millia.
X. X. Decem.	<u>Z</u> . Bis milles mille.
Y. CL. Centum Quinquaginta.	
Z. H. Duo millia.	

ITEM, SI HIS IACENS RECTA
LINEA SUPERADDATVR,
QVID SIGNIFICENT.

<u>A</u> . Quinque millia.
<u>B</u> . Tria millia.

THE NUMBER SEVEN.

SEVEN is composed of the two first perfect numbers, equal and unequal; three and four; for the number two consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle, or trine, and is square or quartile; conjunctions considered by the favorers of planetary influence as of the most benign aspect.

In six days, creation was perfected, the 7th was consecrated to rest.—On the 7th of the 7th month, a holy observance was ordained to the Chaldees of Israel, who fasted 7 days and remained 7 days in tents—the 7th year was directed to be a sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand Jubilee—every 7th year the land lay fallow; every 7th year there

was a general release from all debts, and all bondsmen were set free : from this law may have originated the custom of our binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7 or three times 7 years—every 7th year the law was directed to be read to the people—Jacob served 7 years for the possession of Rachel, and also another 7 years—Noah had 7 days warning of the flood ; and was commanded to take the fowls of the air into the Ark by 7 and the clean beasts by sevens—The Ark touched the ground on the 7th month ; and in 7 days a Dove was sent ; and again in 7 days after—The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and the 7 lean beasts ; and the 7 ears of full, and the 7 ears of blasted corn—Nebuchadnezzar was 7 years a beast ; and the fiery furnace was heated 7 times hotter to receive Shadrach, Meshech, and Abednego—The young of animals were to remain with the Dam 7 days, and at the close of the 7th to be taken away—By the old law, man was commanded to forgive his offending brother 7 times ; but the meekness of the last revealed religion extended his humility and forbearance to seventy times 7—If Cain shall be revenged 7 fold, truly Lamech 70 times 7—In the destruction of Jericho, 7 Priests bare 7 Trumpets 7 Days : on the 7th they surrounded the walls 7 times, and after the 7th time the walls fell—Balaam prepared 7 Bullocks and 7 Rams for a sacrifice—Seven of Saul's sons were hanged to stay a famine—Laban pursued Jacob 7 days journey—Job's friends sat with him 7 days and 7 nights, and offered 7 Bullocks and 7 Rams as an atonement for their wickedness—In the 7th year of his reign, King Ahasuerus feasted 7 days, and on the 7th directed his 7 Chamberlains to find a Queen, who was allowed 7 maidens to attend her—Miriam was cleansed of her Leprosy by being shut up 7 days—Solomon was 7 years building the temple, at the dedication of which he feasted 7 days—In the Tabernacle were 7 lamps—7 days were appointed for an atonement upon the Altar, and the Priest's son was ordained to wear his father's garment 7 days—The children of Israel eat unleavened bread 7 days—Abraham gave 7 ewe lambs to Abimelech as a memorial for a well—Joseph mourned 7 days for Jacob—The Rabbins say that God employed the power of answering this number to perfect the greatness of Samuel ; his name answering the value of the letters in the Hebrew word which signify 7 ; whence Hannah his mother in her thanks says, "that the barren had brought forth 7"—In Scripture are enumerated 7 Resurrections—the Widow's son by Elias, the Shunamite's son by Elisha, the Soldier who touched the bones of the prophet—the Daughter of the Ruler of the Synagogue—The Widow's son of Nain—Lazarus, and our blessed Lord—The Apostles chose 7 Deacons—Enoch who was translated was the 7th after Adam—And Jesus Christ the 77th in a direct line—Our Saviour spoke 7 times from

the Cross, on which he remained 7 hours ; he appeared 7 times—after 7 times 7 days sent the Holy Ghost. In the Lord's Prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical connection—Within this number are connected all the mysteries of the Apocalypse, revealed to the 7 churches of Asia—There appeared 7 Golden Candlesticks ; and 7 stars in the hand of him that was in the midst—7 Lambs before the 7 spirits of God ! The book with 7 seals—The Lamb with 7 horns, and 7 eyes—7 Angels with 7 seals : 7 Kings—7 Thunders—7 Thousand men slain—The Dragon with 7 heads, and 7 crowns—The Beast with 7 heads—7 Angels bringing 7 Plagues, and 7 Phials of wrath—The vision of Daniel was 70 weeks—The Elders of Israel were 70—There are also numbered 7 Heavens, 7 Planets, 7 Stars, 7 Wise men, 7 Champions of Christendom, 7 Notes in Music, 7 Primary Colours, 7 Deadly Sins, 7 Sacraments in the Roman Catholic Church—The 7th son was considered as endowed with pre-eminent wisdom—The 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously—Perfection is likened to Gold 7 times purified in the fire—And we yet say “you frighten me out of my 7 senses”—The opposite sides of every face on the Dice make 7 ; whence players at hazard make 7 the main—Hippocrates says, that the Septenary number, by its occult virtues, tends to the accomplishment of all things, to be the Disperser of Life, and Fountain of all its changes ; and like Shakespeare, he divides the life of Man into 7 Ages.—In 7 months a child may be born and live, and not before ; and anciently it was not named before 7 days, not being accounted fully to have life before that periodical day—The teeth spring out in the 7th month, and are shed and renewed in the 7th year, when Infancy is changed into Childhood—At twice 7 years puberty begins ; at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts—At four times 7 Man is in full possession of his strength ; at five times 7 he is fit for the business of the world—At six times 7 he becomes grave and wise, or never—At 7 times 7 he is in his Apogee, and from that time decays—At eight times 7 he is in his first climacteric—At nine times 7, or 63 he is in his grand climacteric, or year of danger ; and ten times 7 or three-score years and ten, has by the Royal Prophet been pronounced the natural period of human life—“The Shield of Ajax consisted of 7 Bulls' hides”—There were 7 Chiefs before Thebes—The blood was to be sprinkled 7 times before the Altar—Naaman was to be dipped 7 times in Jordan—Apuleius speaks of dipping the head 7 times in the sea for purification—In all solemn Rites of Purgation, Dedication, and Consecration, the oil or water was 7 times sprinkled—The house of Wisdom in Proverbs had 7 Pillars.

* * *

ON THE STUDY OF THE FATHERS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I AM induced to trouble you with this communication, for the sake of recommending in your publication the study of the Christian Fathers. I am surprised to find that they are so little cultivated in their native languages: but I am more astonished that they have not been, in general, translated into English, and thus made accessible to all. The learned Mr. Boyd, indeed, has done something towards the accomplishment of this desirable end: he has sent into the world a volume of elegant translations of "*Select Passages from the Writings of St. John Chrysostom, St. Gregory Nazianzen and St. Basil.*" He has, it is true, given a most elegant version of those passages which he has selected; but the reader should remember, that, Mr. B's book contains a very small portion of those treasures which yet remain to us from the primitive ages: he professes only to give such specimens as are rendered remarkable by their beauty of thought, or elegance of expression. Of such, indeed, many may be found: and he who should study the Fathers for the sake of reading beautiful language would scarcely find any difference between their style, and that of the most refined Greek writers. The venerable Archbishop of Constantinople derived his name from his eloquence: St. Gregory of Nazianzum speaking of St. Basil, says, — πάντα δὲ ἐκείνῳ περιέχονται τὰ τοῦ πνεύματος ἐξ ὧν ἦθος ἅπαν ἐπαίδευσε, καὶ ὑψηγορίαν ἐδίδαξε καὶ τῶν παρόντων ἀπάνεστησε, καὶ πρὸς τὰ μέλλοντα μετασκεύασεν; while he himself was pronounced by Suidas,² ῥήτωρ ἀμφιδέξιος. The immortal Porson also, declares that Gregory was his favorite.³ The reader who may wish to see some specimen of Chrysostom's style may consider his Oration on the Fall of Eutropius.⁴ He, who would form some judgment of the writings of Gregory Nazianzen, may consult a beautiful description of the spring, in his Oration on the Martyr Mamas, which may be compared with that by Longus.⁵ He may peruse also; the *Carmen de Vita sua*:⁶ the ὁρίνος διὰ τῶν αὐτοῦ λόγων,⁷ be-

¹ Vide Grez. Nazianz. Op. Tom. i. p. 362. edit. Colon. 1790.

² As quoted by the Cologne editor of St. Gregory's works: see the Life of τῶν Σουῖδα. Tom. i.

³ Vid. Porson's Letters to Travis. p. 272.

⁴ Vid. St. Chrysostom Op. Tom. viii. p. 67. edit. Saville Eton. 1610.

⁵ Vid. St. Gregorii Naz. Op. Tom. i. p. 73, 74.

⁶ Vid. *Pastoral. de Daphnide et Clœe* p. 13. edit. Bipont. 1792-1794.

⁷ Vid. Op. Tom. ii. p. 2-31.

⁸ Vid. Op. Tom. ii. p. 76.

ning,—Γαῖα φίλη, καὶ πόντε, πάτρης πέδον, ἀλλοδαπῆς τε : the Poem to himself beginning,—Ποῦ δὲ λόγοι πτερόεντες ; ἐς ἥμαρ. ποῦ νεότητος ἄνθος ἐμῆς ; διόλωλε κ. τ. λ. : and the Hymn to Christ, Σὲ τὸν ἀφθίτον μονάρχην Δὸς ἀνυμνεῖν, ὅς ἀείδειν.

Notwithstanding, however, the great beauty of language to be found in the writings of many of the Fathers, they are to be valued less for their eloquence, than for the justness of their theological sentiments ; which will clearly show, that, for the pure doctrines of the gospel, we must receive and practise the faith and precepts of the Church of England.—We shall find the Fathers equally removed from Romish corruptions and Presbyterian fanaticism : they equally rejected the gloomy doctrines of Calvin, and the impious presumption of the Socinian tenets : in a word they were scriptural : they searched the Scriptures ; and were willing to model their life, and propound their doctrine, by that only infallible guide. If this therefore be the case, they surely are well worthy of examination, and the sincere inquirer after theological truth will by no means regret expending his time in turning over the too-long neglected volumes of the Christian Patriarchs.

To support the assertions which have just made, it will be proper to make some quotations from their works ; contrasting them with the different tenets held by the various sects with which Christianity abounds. It will be, no doubt, conceded, that those who lived nearer the time when the gospel was first promulgated, must be better able to decide what was intended by its promulgers, than we can be, who live in a later age. This is virtually acknowledged, even by the most mistaken in matters of theology : the professors of the worst perversion of Christianity always endeavour to show that they are supported by the early Fathers. Dr. Priestley has attempted to show, that the Apostolic Christians recognised not the divinity of Jesus Christ ; and Dr. Milner in his controversy with Dr. Sturges misquotes a passage of St. Cyril, Bishop of Jerusalem, to prove that transubstantiation was the doctrine of the church in the fourth century. They, therefore, who thus expect that we should receive as decisive the opinion of the Fathers, must in return bow to their decision, when fairly and honorably quoted by ourselves.

From examining the writings of the Fathers, we have at length discovered with how little reason the church of Rome contend that the primitive Christians held the real presence of Christ's body in the Eucharist. We know that in the fourth century the cup was administered to the laity, as well as

¹ Vrl. Op. Tom. II. p. 223.
² Vid. Op. Tom. II. p. 185.

to the clergy : and that they did not recognise any infallibility or supreme authority in the See of Rome. Of Chrysostom at least, this may be especially affirmed : he gives us the following exposition of Matt. xvi. 18.¹

—ἐγὼ σοι λέγω, ὅτι σὺ εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· τούτέστι, τῇ πίστει τῆς ὁμολογίας. ἐντεῦθεν δείκνυσιν πολλοὺς μέλλοντας ἤδη πιστεύειν, καὶ ἀνίστησιν αὐτοῦ τὸ φρόνημα καὶ ποιμένα ποιεῖ.

We must not think, however, from this circumstance, that the Fathers in any age disapproved of episcopacy : on the contrary, we shall find it a frequent theme of their homilies, tracts, and epistles. I need scarcely remind you, that, episcopacy was an apostolic institution : you will immediately call to mind the qualities mentioned by St. Paul² as necessary to the **ΕΠΙΣΚΟΠΟΣ** ; and you will recollect, that, εἰ τις **ΕΠΙΣΚΟΠΗΣ** ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.³ We find in Ignatius also the following sentences.⁴

Πάντες τῷ **ΕΠΙΣΚΟΠῳ** ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέψετε ὡς Θεοῦ ἐντολῇ. μηδεὶς χωρὶς τοῦ **ΕΠΙΣΚΟΠΟΥ** τι πράττει τοῦ ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκεῖ βεβαία εὐχαριστία ἡγείσθω ἢ ὑπὸ τὸν **ΕΠΙΣΚΟΠΟΝ** οὔσα, ἢ ἢ ἂν αὐτὸς ἐπιτρέψῃ. ὅπου ἂν φανῇ ὁ **ΕΠΙΣΚΟΠΟΣ**, ἐκεῖ τὸ πλήθος ἔστω, ὥσπερ ὅπου ἂν ᾖ Ἰησοῦς Χριστός, ἐκεῖ ἡ καθολικὴ Ἐκκλησία. οὐκ ἔστιν ἅστιν χωρὶς τοῦ **ΕΠΙΣΚΟΠΟΥ** οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὁ ἂν ἐκείνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵν' ἀσφαλὲς ᾖ, καὶ βέβαιον πᾶν ὃ πράττεται.

ὁ τιμὴν **ΕΠΙΣΚΟΠΟΝ** ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα **ΕΠΙΣΚΟΠΟΥ** τι πράττων, τῷ διαβολῷ λατρεῖ.

We may add the following : σπουδαίετε πάντα πράττειν, προκαλημένοι τοῦ **ΕΠΙΣΚΟΠΟΥ** εἰς τόπον Θεοῦ καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων καὶ τῶν διακόνων τῶν ἐμοὶ γλυκυτάτων πεπιστευμένων διακόνων Ἰησοῦ Χριστοῦ.⁵—And again :⁶ ὑποτάγητε τῷ **ΕΠΙΣΚΟΠῳ**, καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ κατὰ σάρκα. See also pages 72, 74, 80, 82, 84, 88, the passages are somewhat too long to be transcribed. The Fathers abound with similar sentences ; and I might without difficulty have increased my list of such passages almost *ad infinitum*.

These circumstances, it will be, no doubt, conceded, are most important when applied to settle the frivolous disputes which have so long occasioned almost *gratuitous* separation in the

¹ St. Chrysostom's Homil. 54. in Matt. It is well known that this Text is a principal fortress of the Papists : see Dr. Milner's second Letter to Dr. Sturges.

² I Timothy iii. 2.

³ I Timothy iii. 1.

⁴ Ignatii Epistol. ad Smyrnas, p. 26. edit. Aldrich. Oxon. mdcxviii.

⁵ Ignatii Epistol. ad Magnes. p. 60. edit. Aldrich.

⁶ Ib. p. 60.

church. But here we need not stop: we shall find that they supported the practice of our church in matters still more important. The liturgies penned by Chrysostom, and many other Fathers, show that they approved not the custom of *extempore* prayer. This, it may be thought, is an object of small importance: but it surely is worthy of our attention, when we consider how many there are, who fly to the conventicle, merely because they disapprove the use of a prayer-book; and thus incur the guilt of schism upon a subject of no material consequence. It were needless for me to expatiate, at present at least, upon the arguments which naturally present themselves to a candid and reflecting mind, in favor of the general custom of using a regular form: indeed it would be unsuitable to the plan of your Journal: it would be a means of converting it into a work consisting of theological rather than literary discussions: some observations, however, on ecclesiastical polity have presented themselves to my notice; and I could not, consistently with my plan, pass them over. What remains, must now be said in few words: the subject, indeed, is fertile, and I should gladly enlarge on it,—

extremo nō jam sub fine laborum

Vela traham, et terris festinem advertere proram:

I cannot, therefore, better employ the remaining pages, than in collecting from the epistles of Ignatius some passages which may serve to show that, in the early Christian churches, the divinity of Christ was a doctrine believed and taught. The reader will observe in perusing them, that I have quoted only such as are generally allowed to be genuine: I use the edition by Aldrich, as I have no other immediately at hand. It may not be uninteresting to premise, that the early Fathers support by their language on common occasions the Canon remarked, or rather revived, by Mr. GRANVILLE SHARP, and which has been so ably explained and supported by Dean WORDSWORTH, and Archdeacon MIDDLETON in their respective publications. As some of my readers may not have those works at hand, I shall give the canon, and illustrate it with a few examples; it is as follows.

“When two or more attributives joined by a copulative or copulatives are assumed of the same person or thing, before the first attributive the article is inserted, before the remaining ones it is omitted.” e. g.

‘Η ῥά μ’ ὁ λυσσώδης καὶ βέλτανος τίς τι’ ἰωβ.

‘Ες δῆριν καλεῖται; Gregorii Naz. Carmen vii. v. 14.

‘Ο Κύριος καὶ Θεὸς ἐνεργέτης ἐστίν. Phil. Jud. p. 309. Ed. 1640.

Τὸν γὰρ βασιλέα καὶ κύριον Ὅσιον γράφουσιν. Plut. de Isid. et Osir. p. 263.

‘Ο περίεργος καὶ πυκοφάνης Δημοσθένης. Æsch. cont. Ctes. §. 56

Thus we see that the rule is acknowledged by the best Greek writers: I will add a passage from Suidas; it is the gloss on the word Χριστός; 'Ο Κύριος, καὶ Θεὸς ἡμῶν. I have since met with the following: ὁ ἑμὸς γενέτας καὶ σὸς, Eurip. Ion.

With these instances agrees the following from Polycarp's Epistle to the Philippians; which, although not a genuine work, is good authority for the rules of the Greek tongue: it is as follows: τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδοξοῦ Παύλου. P. 7 edit. Aldrich.

The passages from Ignatius are as follows: Φίλωνα καὶ ῥέων ἀγαθόπουν οἱ ἐπηκολούθησαν μοι εἰς λόγον Θεοῦ, καλῶς ἐποίησάτε ὑποδεί-
 ἀμενοι ὡς διακόνους Χριστοῦ Θεοῦ.¹ Ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ.²
 Εἰς ἱατρός ἐστιν σαρκικός τε καὶ πνευματικός· γεννητὸς καὶ ἀγέννητος, ἐν
 σαρκὶ γενόμενος· Θεὸς ἐν ἀθανάτῳ ζωῇ ἀληθινή καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ.³
 Ὁ—Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυσφωρήθη ὑπὸ Μαρίας κατ' οἰκονομίαν
 Θεοῦ.⁴ Τοῦτο δὲ ἔσται ὑμῖν—μὴ φύσιν μόνον, καὶ οὐσιν ἀχωρίστοις Θεοῦ
 Ἰησοῦ Χριστοῦ.⁵ Κατὰ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.⁶ Πλει-
 στα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως κείρειν.⁷ Ὁ Θεὸς ἡμῶν
 Ἰησοῦς Χριστὸς ἐν πατρὶ ὦν, μᾶλλον φαίνεται.⁸ Lastly speaking of
 Martyrdom, Ignatius says, ἐπιτρέψατε μοι μμητὴν εἶναι τοῦ πάθους
 τοῦ Θεοῦ μου.⁹

Having proceeded thus far, I shall defer the consideration of some other Doctrines taught by the Fathers till some future letter. In the mean time you will permit me to observe that each of the early Christian writers might justly have applied to himself the words of Moses:¹⁰

יְעֲרַף כְּמִסֵּד לִקְחִי
 תוֹל כְּפֶל אִמְרֹתַי
 כְּשִׁעְרִים עָלַי--דָּשָׁא
 וְכַרְבִּיבִים עָלַי--עֲשֵׂב
 כִּי שֵׁם יְהוָה אֶקְרָא
 תְּבוֹי גִּדְל לְאַתְהֵנּוּ
 תַּצְחֵר תְּחַסֵּם פְּעִלּוּ
 כִּי כָל--דְּרָכָיו מְשֻׁפָּט
 אֵל
 צְדִיק וְיֵשֶׁר דָּחָא

¹ Epist. ad Smyrn. p. 29.

² Ep. ad Ephes. p. 41.

³ Ib. p. 46.

⁴ Ib. p. 52.

⁵ Ep. ad Tull. p. 84.

⁶ Ep. ad Rom. p. 90.

⁷ Ib. p. 90.

⁸ Ib. p. 92.

⁹ Ib. p. 96.

¹⁰ Dent. 32. 2-4.

P. S. In adducing *testimonia* concerning the Fathers, I might have added the following on *Lactantius* and *Ambrose*, two Latin writers : it is taken from the *carmen de vitâ suâ* of *Bevetus* ; and I became acquainted with it from perusing the viiith page of the *Notitia Literaria* prefixed to the very elegant and useful edition of *Lactantius* printed at Deux-ponts, by the Typographical Society, 8vo. 1786.—This author, praising his preceptor *Tascho*, gives as a reason for so doing, that,

——— *pater Ambrosius quæ melle adspersa suavi
Scripserat Officii jura, legenda dedit.
Dein quæ facundo Lactantius edidit ore
Ipse mandavit pro Cicerone legi ;
Ut simul cloquii, simul et pietatis alumnus,
Hoc possim duplici fonte levare sitim.*

I may add also the following panegyric on St. Cyprian, of whom mention will be made in my next letter : it occurs in St. Jerome's Epistle to Paula.

Beatus Cyprianus instar fontis purissimi, dulcis incedit et placidus : et cum totus sit in exercitatione virtutum, occupatus persecutionum angustiis, de scripturis divinis nequaquam disseruit.

The reader may consult many more by different authors, prefixed to the edition of *Cyprian's* works printed at Oxford 1682.

2. I omitted, in treating on the Greek article, to state distinctly, how the rule may be applied to prove the divinity of Christ : for this omission I must now atone.

The Biblical student, then, will observe, that the Divinity of Jesus Christ rests, as far as concerns the New Testament, on such passages as the following : *προσδεδούμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφανείαν τῆς δόξης ΤΟΥ μεγάλου Θεοῦ ΚΑΙ πατὴρος ἡμῶν Ἰησοῦ Χριστοῦ*, Paul's Epistle to Titus. ii. 13. Little more need be said : he will readily perceive that such passages must be translated in the same manner as the passages from *Philo* and *Plutarch* ; and that it is as plain that Christ was called by Paul, *God* and *Saviour*, as that *Osiris* was denominated by his worshippers, *King* and *Lord*. Since writing the above, I have met with an additional instance of the rule : it occurs p. 704 of the first vol. of *Gregory Nazianz.* (edit. Colon.) *Μάναρσος ἀπὸ βόντας καὶ ποιμὴν καὶ μάγιστος.* There are also two more in different parts of his poems : but I cannot at present find either passage.

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AN ESSAY
on the HEBREW POINTS, and on the Integrity of the
HEBREW TEXT.

NO. I.

It is now eighteen hundred years since the dispersion of the Jews, during which period the Hebrew language has been called a dead language. But, although many other ancient languages have sunk into oblivion, this primæval language, this language of heaven, in which the Divine Being gave his commands to man, *has remained—is taught, and spoken*; and it is the language in which God is worshipped by millions as in ancient times.

A knowledge of this language, in which the will of God stands recorded in Scripture, and will stand recorded, agreeably to the solemn declaration therein contained, for ever, has been often said by many learned men in this, and in other nations, to be indispensably necessary for those who are designed to be dispensers of his word. In the Hebrew language only, his commands, laws, ordinances, statutes, and judgments can be known in perfection; and it is the sacred and eternal barrier against all those interpretations of, and additions to, the text, which many gentlemen, in other respects learned, have proposed, doubtless with the best intentions, for the welfare of the community, in support of the original Scripture, which defends itself, when suffered to speak agreeably to the true meaning of the words, and the obvious intention of the sacred writer.

The reasons, which may be assigned for this conclusion, are obvious. If we take but a summary view of the state of the Christian church at this day in Europe, what a departure do we see from the spirit, faith, and practice, of true religion, as contained in the pages of the Bible, from which all Christians profess to take their articles of faith, and their rule of life. Even in Great Britain, where the Scriptures are held as the sacred code of the divine will, and where its precepts of morality form the general character of the nation, we witness the alarming progress of Deistical infidelity, which is attempting, like the serpent of old, to pour its pernicious poison into the minds of every class of Christian professors. It is like the restless spirit of ever-wakeful evil; we see it creeping into every corner of religious society.

I have said, that the reasons, which may be assigned for this departure from the religion of the Bible, are obvious. I shall therefore endeavour to point out the primary cause, and leave it for the

consideration of the great and the learned, who have it in their power to remedy the evil.

I have said, that the primary cause of all the troubles which have disturbed the peace of society, and deluged Europe with blood, may be found in the departure from the religion and morality of the Bible. But the seeds of this departure have been sown in the minds of those, who were sufficiently intelligent to point out the inconsistencies and contradictions which have so long disgraced all the European translations. It is truly astonishing, that as no inconsistency, no contradiction, nothing which countenances injustice or cruelty as originating either in the commands of God, or from those who were commanded to execute his will, can possibly be found in the original Hebrew, a charge which Deists never fail to bring forward to prove that the Bible is not true: it is, I repeat, astonishing, and a reproach to every Christian nation, that the pure unadulterated word of God has not been given to the people of Europe. *We may venture to assert from the authority of the Bible, that no weapon, no arm lifted against that nation can ultimately prosper, which gives to the people the unsullied word of truth, and clears the moral character of God from the appearance of injustice, cruelty, and partiality, as we find it obviously the case in the English, and in all the European translations.*

As it is consistent with the nature of this article, so it may be agreeable to many of your readers, to be informed when Deism began to subvert the truths, and to destroy the peace and harmony, of the Christian churches.

When the Hebrew legislator received the law on Sinai, a copy was written and kept in the ark in the most holy place, or in the holy of holies, where it was deposited by the command of God. This was the original standard copy called סֵפֶר יָשָׁר, *Sepher Yasher*, the *book of Jasher*, or the *book of the upright*. From this standard copy, others were given to the people, who were commanded to read to their children, and to make them acquainted with the laws, and ordinances therein contained. This order of things was preserved during the time of the prophets, to the end of the monarchy, when they were taken captive to Babylon: from which it must be admitted, that to this period there was no possibility that there could be any error whatever in any of the copies of the original סֵפֶר יָשָׁר, *book of Jasher*, or standard temple copy, because errors would have been immediately detected, and rectified. Every copy sent forth to the Synagogues, and to the people, was written by the Scribes in their colleges, an order established for that particular department, which was accurately read over, first, *letter for letter, vowel for vowel, and word for word*, as compared by

the whole body of these learned men in full assembly, with the original סֵפֶר יִשְׁשָׁר, *book of Jasher*. To some it may appear incredible, as printing was not known, how such a number of copies could be supplied as would necessarily be wanted, when we read of *the thousands of Judah*, in which towns they had their synagogues, and the greater numbers also which were wanted for the people. But in all ages, means have been found for the exigencies of the times; and when the order is known by which they supplied a sufficient number, such objections must cease. The copies were prepared by the Scribes in their colleges, whose business it was to furnish the number wanted. These were delivered to the great assembly of Doctors, whose department it was, severally to examine the copy so delivered to each person, when קָרָא the reader, read the word from the standard copy. So that according to the number engaged in this undertaking, such would be the number of perfect copies produced in the same time. At the return from the captivity, this same *book of Jasher*, which was taken with them (as well as their correct copies, all which had been used in every synagogue in this nation,) was again placed in the holy of holies, and their rites and ceremonies were observed agreeably to their original institution. Consequently it must be admitted, that to the time of Ezra, the Hebrew language had been handed down pure from Moses. For it is said, that when Zerubbabel and Joshua returned to Jerusalem, they set all things in order according to the law of Moses, and the ordinance of David king of Israel. They must, therefore, have had the law of Moses as it was originally given to him, as well as the other books giving an account how all things were observed in the time of David.

During the captivity, the Hebrews, by mixing with the Babylonians, became accustomed to their manners, and in their familiar converse began to use their modes of expression, with some difference in pronunciation. And though the language of the people of that empire was but a dialect of the Hebrew, differing a little in termination, but in other respects written the same; it was found necessary at the return to Palestine, to abide by, and to restore, the ancient reading as given by Moses. For this reason Ezra read it, and explained the law of God to the people. Therefore it is not possible to suppose, with any degree of probability, that any errors should be made at this period, there being too many copies extant to admit of any thing of this nature.

When Christ came, though he told them, that *they transgressed the commandment of God by their traditions*, he never told them that they had perverted the original, or taken away one *iota*, or one *ittle*, (i. e. vowel points and accents,) from any part of the

word of God ; which he undoubtedly would have done, had this been the case, for we shall find that the quotations made by him and the apostles from the Old Testament are quoted *word for word*, as they now stand in all the Hebrew copies, with the vowel points. This is sufficient authority for us to rest assured, that to the time of Christ, and the Apostles, the Hebrew language was as pure as when it was delivered by God to man.

Neither was it probable that any errors should be made after the dispersion of the Jews ; for they had their colleges and Doctors in the third century, and supplied their brethren in different nations with copies prepared according to their ancient custom. About 200 years after Christ, when the Hebrew language was only in the hands of the Jews, and Christians could not refer to these ancient oracles but through the medium of the Septuagint, Porphyry, and Celsus, the inveterate enemies of the Christian cause, began to oppose the truths of the sacred scriptures ; and, notwithstanding the great increase of the converts to Christianity, the spirit of infidelity manifested itself for the first three centuries after Christ. Deists, who were guided by the version of the Septuagint, in which are translations altogether inconsistent with the original Hebrew, became too formidable in their arguments to be silenced by the followers of Christ. In this state, the Hebrew language remained shut out from Christians for 700 years.

Thus we find that the Hebrew was almost a dead language to the time of Symmachus, who made the first translation after Christ into Greek. And in the ninth century, Jerome began to mend the first Latin translation by the Hebrew, which was made from the Septuagint. This is still in use, and from it all the European translations have been made.

Pagninus of France, however, was sensible that Jerome had committed many errors, and he attempted to rectify them : this was in the 16th century. But his alterations are not sanctioned by the original. And indeed, at this period, Christians knew very little of Hebrew, as no Bibles had yet been printed in that language.

From these early periods may be dated the beginning of those errors, inconsistencies, and contradictions, which at this day stand in all the translations, and on which Deists have grounded their objections to the Bible, to the material injury of the Christian religion, the ruin of individuals, and of the happiness of civil and domestic society.

In the early ages of the church, the candle of the gospel shone in Asia and Africa ; but where now are the churches of Asia and Africa ? As soon as the errors and contradictions in the different Greek and Latin translations made their appearance among the mass of the people in those once happy countries, Deism, like a

mighty flood, swept away the religion of Christ—darkness and ignorance, worse than pagan superstition, cover those vast continents, and in many parts the people are scarcely superior to the brutes that perish. But if, (as I have observed in another place of your Journal,) those objections which have been the cause of all that anarchy, that confusion, and departure from the religion of the Bible, *which have been marshalled in the train of Deism, can be refuted agreeably to the original, on the ground of reason, by the literal sense of the original scriptures, and demonstrated to be false*; the arm of infidelity will be unnerved, and Christians will be furnished with conclusive arguments to silence the “gainsayers, whose mouths must be stopped.”

Some proof may perhaps be expected of the actual existence of many errors and contradictions in the present translations; but as the limits of this article will not permit me to give so comprehensive a statement of these facts as some might wish, I shall refer them to the CLASSICAL JOURNAL, where subjects of this nature will continue to be brought forward. At the same time, I may be permitted to repeat, as I trust I shall have the opportunity of proving, that in the original there is not any thing recorded which can possibly be understood as being contrary to the moral justice of God, or in any view whatever to degrade the sacred character of the Hebrew legislator, so as to authorise the advocates of Deism to conclude that, on this account, the Bible cannot be of divine origin.

I acknowledge that in the English and in all the European translations, the argument for a charge of this nature is too much in favor of the Deist. As where it is said that Moses commanded the Hebrews “to kill all the males among the little ones, and all the women.” Numb. c. xxxi. 17. “And they utterly destroyed the men, and the women, and the little ones of every city,” Deut. c. ii. 34. “Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” 1 Sam. c. xv. vv. 3. 20. With regard to the final execution, it is said, “I have obeyed the voice of the Lord, and have utterly destroyed the Amalekites.” But before these reasoners had ventured to send forth their pernicious opinions, they should have acquainted themselves with the original Hebrew and the Septuagint, which does not countenance any thing of this nature; and I hope no friend to humanity will contend that it is so recorded in the original, because it is found in all the European translations. For the *little ones were not KILLED*, neither were the *Amalekites UTTERLY DESTROYED*. We read, that many years after this transaction, they were sufficiently powerful to oppose the Israelites, and were finally conquered by David. But, though these ingenious searchers had no

knowledge of the Hebrew, (an acquisition indispensably necessary for the biblical critic,) they continued to promulgate their opinions, being guided by the Latin copy, from which (as above) the present translations were principally made. Now when we recollect that it was 700 years after the dispersion of the Jews that the first Christian translation was made from the Hebrew into Greek, and that 200 years afterwards, Jerome (who was obliged to employ a Jew to read Hebrew,) began to mend the old Latin translation which was made from the Septuagint, we need not wonder, either at meeting with so many errors in the translation, or that Deists have formed conclusions so inconsistent with the original scriptures.

Hebrew literature was no farther advanced, in the time of Symmachus, and other Greek translators, for they were also under the necessity of employing Jews to assist them, who, as they were not favorers of the Christian cause, were always inclined to twist the meaning of particular passages, so as to favor their own views, instead of giving the literal renderings confirmed by other parts of scripture, where the same words can have no other meaning, nor application. This will account for the great liberties which have been taken by the ancient translators, so inconsistent with the whole tenor of the original Scriptures. We cannot suppose that they had not a love for the truth, but it is evident that they had not a critical, nor even a grammatical, knowledge of the language: of this their translations afford abundant proof.

It is scarcely possible to suppose that any man would have undertaken a work of such magnitude and consequence, if he had not been *grammatically*, and also *critically*, acquainted with the language; because, if he errs in his conclusions as to things which relate to futurity, he leads millions into error; and if he is mistaken even with regard to things of lesser moment, he strengthens the arm of infidelity by publishing them. Thus, instead of silencing the senseless clamor of the enemies of the Bible, he becomes instrumental in encouraging the dogs of hell to worry the lambs of God. It is scarcely possible to suppose any thing of this nature, because in translating the word of God, caution and faithfulness are the indispensable duty of the translator, as he is accountable to the divine author of the sacred pages. But as this is the case at this day, so it may have been in the time of the ancient translators; we have seen a translation of one of the sacred books recommended by a professor, "*as conveying more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we possess;*" when, at the same time, the translator was imperfectly versed in the grammar of

the language. Vide *Classical Journal*, No. I. p. 162., and No. II. p. 382.

From these remarks it will be seen, that before the advocate of the Christian religion can silence *the gainsayers*, he must necessarily obtain a critical knowledge of the Hebrew language. Experience, the best of tutors, has made this so evident, that the Hebrew is thought necessary to complete what is termed a liberal education. Not only on the ground of obtaining scriptural information for the defence of the religion of the Bible; but because, as it is the key of the eastern languages, so it is the best adapted to obtain a knowledge of them in a shorter time, a knowledge so necessary to be acquired by the heads of the civil and military departments of the British government in India. The necessity of the knowledge of Hebrew for the defence of the religion of the Bible has been observed by the learned Bishop of St. David's, who has founded a seminary for the instruction in Hebrew of those who are designed for the church.

This institution will undoubtedly be a method of promoting the truths of Christianity. For as Judaizing teachers are permitted to creep into the environs of our Universities under a pretence of teaching Hebrew, who never omit exposing what they call the weaknesses of the Christian system, and which indeed accounts for the Jewish subterfuges made use of by some thus taught, who have unfortunately given way to such unfounded antichristian views; this will in a great measure put a stop to any thing of this nature. And if this noble example be followed up in all our classical establishments, it will finally prevent the contamination of the principles of our youth, support the church, and benefit the christian religion. Teachers of this description are not even permitted to enter the precincts of the Universities on the continent: the heads of Colleges will not allow it. And if the Chancellors of our Universities do not see the evil of such permission, every Head of a College ought to prevent all attempts of this kind. They can have no other tendency than to fill the clergy who may fall in their way with doctrines altogether contradictory to the express declarations of Christ and the Apostles; and consequently subversive of the truths of the Christian religion.

Some injudicious reasoners have said, that the prophecies of "the Old Testament are fulfilled, and that it has on that account become almost useless." Deists need no better advocates than such as these. The Old Testament "is the record of our faith, and the sole evidence for the truths of the New Testament." It was the evidence continually referred to by Christ, *for what was said in the books of Moses, in the Psalms, and in the Prophets concerning him*; by the Apostles, and by the fathers of the chris-

tian church; and it is and ever will be the solid foundation on which only can be built the temple of the religion of Christ.

I may be told that Christ and the Apostles made their quotations from the Septuagint, and not from the original Hebrew; for this has often been asserted by some of the learned. But it is a great mistake; Christ and the Apostles always quoted agreeably to the Hebrew, when it is rightly translated. Where the Septuagint agree with the original, it may be said that Christ and the Apostles agree with the Septuagint; but where the Septuagint are at variance with the Hebrew, and the quotation is consistent with the Hebrew, then it must be admitted that the original Hebrew was always quoted by Christ and the Apostles. A few examples will prove that this was so.

John Ch. ii. 17. is a quotation from Psalm lxxix. 10. כִּי קִנְיָתָא בֵּיתְךָ אֲכָלְתָנִי, *for the zeal of thine house hath eaten me up.*

Ὁ ζήλος τοῦ οἴκου σου κατέφαγέ με. Again, Luke xxiii. 46. from

Psalm xxvi. 5. בְּיָדְךָ אֶפְקֹד רוּחִי, *Into thine hand I commit my*

spirit—εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Luke xx. 17.

from Psalm cxviii. 22. אֲבֹן כֹּסֶף הַבֹּנִים הָיְתָה לְרֹאשׁ פֶּנֶה, *The stone which the builders refused is become the head stone of the*

corner. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγέννηθη εἰς κεφαλὴν γωνίας. In these passages, the Septuagint agree with the

Hebrew: we have so far the same authority to say that they are quoted from the Hebrew. In the following passage, however,

we find that the quotation is made from the Hebrew, verbatim, and not from the Septuagint. Matt. xxvii. 46. 'Ηλὶ, 'Ηλὶ, λαμὰ

σαβαχθανὶ; *my God, my God, why hast thou forsaken me?*

Psalm xxii. 1. אֱלֹהֵי לָמָּה עֲזַבְתָּנִי, but the Septuagint, Ὁ ΘΕΟΣ,

ὁ Θεός μου, προσχέες μοι, ἵνα τὸ ἐγκατέλιπές με; thus we have the

testimony of the Apostle who was an eye and an ear witness that these are the words of Christ himself, which are quoted word for

word from the Hebrew, and not from the Septuagint, and which also proves that the Hebrew is the same now word for word, letter

for letter, and vowel for vowel, as it was when Christ was on earth. For the first translators have even literally copied the

vowel points, viz. the *Tsere* or long *e* in אֱלִי *Eeli*, for the *li*, *eta*, or long *e* in Greek; the *Kamets*, or long *a* in לָמָּה, *lama*, for the

Greek alpha, viz. λαμὰ, *lama*, and every vowel in the word

σαβαχθανὶ *sabachthani*, is the same as in the Hebrew word, עֲזַבְתָּנִי, viz. the *pathak*, and the *kamets* or long *a* after the *s*,

theta, as it is after the *thau*, and the termination *n*, *nu*, and *iota*, is the same as *nun*, and *yod*, in the Hebrew.

But the latter clause of this first verse of the Psalm in the Septuagint translation is not only inconsistent with the Hebrew,

but with the whole tenor of the christian religion. The English translation, though not accurate, is not chargeable with any thing of this nature. It stands thus in Hebrew. רָחֹק מִשְׁוֹעָתִי דְּבָרֵי שְׁאֵנָתִי, which the English translators have rendered thus, *Why art thou so far from helping me, and from the words of my roaring.* But the Septuagint, μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. Literally thus, *the words of my transgression are far from my salvation.* From this it must appear undeniably evident, that the English translation in sense agrees with the Hebrew, and that the Septuagint translation is altogether inconsistent with both: surely transgression cannot be applied to Christ, as is intimated by the Jewish translators, for he was without sin; and the Apostles and Christ himself declare that the whole passage in the above mentioned Psalm was spoken of him, though the Septuagint have erroneously supposed that it was spoken by David concerning himself. These proofs that Christ and the Apostles did not quote from the Septuagint, but from the Hebrew, the סֵפֶר דִּישָׁר, *book of Jashur*, or the book of the upright, i. e. the temple copy of the sacred scripture, must suffice for the present, as the limits of this article do not permit me to introduce more.

Archbishop Usher says, 1st, that "the Septuagint translation continually adds to, takes from, and changes, the Hebrew text at pleasure. 2dly, That this could not possibly be owing to mistake, but must have been done by design. 3dly, That the original translation of it was lost long ago, and what has ever since gone under that name, is a spurious copy abounding with omissions, additions, and alterations of the Hebrew text." See his letters. The foregoing remarks will serve to show, that the judicious and learned prelate was right in his conclusions respecting the authority of the version of the Septuagint.

From these undeniable proofs of the purity of the original, and, were it necessary, numbers more might be adduced, I hope that no one, who means to write in support of the Bible against deism, will ever oppose *the absolute integrity of the Hebrew text.* For it must be allowed by all your correspondents, who attempt to read and understand the language without vowels, that Christ and the Apostles read and understood the language with them. I hope none of your writers will ask with W. N. No. XI. p. 165. "I should feel myself indebted to Mr. B. if he would explain what he means by the absolute integrity of the Hebrew text:" Or say with W. R. de B. No. XII. p. 345. "The points

* This gentleman has also charged me with being a *Subellian*; but had he signed his name, as I do not answer anonymous writers, or would he allow me to address him by his real name, I would convince him that he is as wrong in this charge as he is in his remarks on Hebrew. Such charges

are the additions of the Jews 500 years after Christ." I also trust it will appear to these ingenious writers, and others of your learned correspondents, what I "mean by the integrity of the Hebrew text;" and that if it had been contaminated by the additions of men, it would cease to be sacred, it would cease to be the word of God.

I shall now conclude by observing, that from what is said, the Hebrew text must necessarily appear to be uncorrupt; that it is as pure as it was in the time of Moses: and that the words of our Lord have been hitherto verified, where he says, *that not one IOTA or one TITTLE shall pass from the law until all be fulfilled.* In plain terms, that he will preserve his word inviolably pure to the end of time.

Now as it must be allowed, as it has already been, that, taking the translations, Greek and Latin, both ancient and modern, no man can easily overturn the objections which Deists have for so many ages advanced against the Bible, and which at this day they sedulously circulate in every christian nation: it must, I say, be acknowledged, that a *critical* acquaintance with the Hebrew language, is far more desirable than the Greek or Latin, for those who are designed for the ministry; nay, it is absolutely necessary for the support and prosperity of the religion of the Bible.

This *critical* knowledge, and this only, can possibly render the christian religion invulnerable to the attacks of Deists, an object so desirable to be obtained for the present and succeeding generations. We have often been told of the alarming progress of Deism, but we need not wonder at the progress which infidelity has made, particularly for the last twenty years; when the leaders of a great nation, calling themselves philosophers, have boldly declared in contradiction to the express declarations of the word of God, that, DEATH IS AN ETERNAL SLEEP. I have frequently observed in the pages of your *Journal*, that the cause is obvious; for if ministers were to preach with the eloquence of truth herself, yet if those numerous objections, which have been advanced by this description of ingenious men, are still permitted to disgrace the pages of the sacred volume, with such men,

are certainly unpleasant, because they are not true: My opinion respecting the divine Trinity may be seen in the *Ophion*, where I have shown that they are in perfect conformity to the creed of St. Athanasius, and proved that creed to be a true copy of the faith of the Apostolic churches. In this case, I think this gentleman would feel the propriety of retracting what he has said; I will not charge him with having made such remarks on any other ground than that of not having understood the doctrines of Sabellius.

arguments, however reasonable, for the defence of the Old Testament, and the christian religion, cannot produce any ultimate good.

On this ground, and this only, can we account for the alarming progress of deism. Many, well disposed to further the cause of religion, who in the early ages of the church have seen the beauty and sanctity of the sacred precepts, and have walked in conformity thereto, (when Deists have set before them those strange inconsistencies and contradictions, similar to those above noticed, with the transactions and commands therein recorded, as inconsistent with those views which we must necessarily entertain concerning the divine being in the operation of his providence, and concerning his commands as recorded in the scriptures; though these charges cannot be supported by the original Hebrew :) have fallen before the Anakims of the day, and have been added to the list of those, who have not searched the original scriptures.

I have endeavoured to show that there is an urgent necessity for those who are designed for the church to acquaint themselves with Hebrew learning, and that it should not only form a part of the education of gentlemen in all our classical establishments, but that it should be considered, as it really is, as indispensably necessary to qualify the candidate for the church, as the Latin and Greek languages. The scriptures were written neither in the Latin, nor in the Greek languages, though some may suppose that because we have the New Testament in Greek, and also because the first christian church had it in Greek, that Christ and the Apostles spake and wrote in Greek. But though this has been advanced by some writers, it is a mistake; they wrote in Hebrew, and spoke in the language of the country, which was a dialect of the sacred language. The New Testament was written originally in Hebrew by the Apostles themselves; which, if doubted by any, may be easily proved. How is it then, some may ask, that we have not the New Testament in Hebrew? The answer is plain. The Hebrew language was, after the dispersion of the Jews, in the hands of the Jews only, and as the Greek language, after the time of Alexander the Great, became almost an universal language throughout the Grecian empire, the christian church was under the necessity of receiving the New Testament in Greek, which was translated by the Greek Bishops, and this gave the title of Greek Church to the first establishment after the Apostles.

J. BELLAMY.

ON MR. BOOTHIROYD'S EDITION OF THE
HEBREW BIBLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN your last Number of the *Classical Journal*, a Correspondent has made some just remarks on the *Edition of Vander Hooght's Hebrew Bible*, and seems surprised that no attempt has been made to print a more correct Edition of the Hebrew Scriptures. As he has done me the honor to mention my Edition without Points, I confess I was not a little disappointed on finding that my object in engaging in this arduous work was not noticed. At first I had an intention of following, in respect to the Hebrew Testament, the plan the celebrated Griesbach has adopted in his Edition of the Greek New Testament. After having printed a specimen of my plan, and transmitted it to some very distinguished Hebræans, I was induced to relinquish it and to follow the text of Vander Hooght, as given by Kennicott, because both he and De Rossi had adopted this plan, and also on account of the general prejudice in favor of the Masoretic text. I have not lost sight of my original intention, but in the Notes to my Edition I have uniformly noticed the many omissions, interpolations, transpositions, and errors of various kinds, which now obtain in the text; and have given, on the authority of the Collations of Kennicott and De Rossi, and the ancient Versions, such readings, not as my own judgment only deemed genuine, but as have been so deemed by the best ancient and modern critics. The Hebrew scholar will not only find in my Edition the text of Vander Hooght, but he will find in the Notes the means to correct and improve it. As the first volume is now before the Public, containing the Pentateuch and Historical Books, and as my object is clearly stated in the Preface, it is not necessary for me to say more than that I am a friend to your Critical labors, and not less to your learned correspondent T. Y.

B. BOOTHIROYD.

QUESTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN Buxtorf's short Introduction, "ad Germanico-Hebræam Linguam," he says that the German Jews have a translation of *Josephus* in that Dialect, containing many things not in our Greek copies. As this is mentioned among the inducements to that study, I should be happy to enquire, through your Journal, their nature and importance.

PHILO.

ENGLISH PRIZE POEM.

The following Prize Poem obtained one of the Prince Regent's Annual Gold Medals at Winchester College.

PROMETHEUS DESMOTES.

'Tis done—the arm of vengeance wields the rod,
 And Jove's dread mandates crush the guilty God :
 'Tis done—the ministers of bondage mock
 The chain-bound captive on the Scythian rock,
 Gigantic Caucasus !—whose massy pile
 Ne'er felt the fostering beam of culture's smile ;
 No flow'ry herbage deck'd the mountain brow,
 Its only vesture was the scatter'd snow :
 It seem'd in craggy nakedness sublime
 The fittest spot for its possessor's crime.
 There lay Prometheus ; his presumptuous plan
 Had climb'd Olympus in behalf of man ;
 Had robb'd the mansions of the sov'reign sire,
 And blest his mortals with forbidden fire.
 Behold his end ! behold his hopes how marr'd !
 Freedom his aim, but bondage his reward ;
 Eternal bondage—whilst insulting pow'r
 Reviles the anguish of his adverse hour.
 How vain their scorn ! how vain the scorpion sneer
 Of servile fiends, to make Prometheus fear !
 No abject terrors lash the victim's soul,
 No threats dishearten, and no bonds control ;
 No feature gleams with penitence or pain,
 One passion marks his knitted brow—disdain !
 With sullen eye, and fixed unalter'd mien,
 He kens the wildness of the snowy scene ;
 Hears o'er his head the thund'ring tempest driv'n,
 And mocks in reckless scorn the wrath of heav'n—
 To bend his spirit to the will of Jove
 In vain the sister nymphs of Ocean strove,
 Nor Ocean's nymphs, nor Ocean's self could move.
 But lo ! what sudden radiance gilds the sky ?
 What blooming youth attracts the captive's eye ?
 Some heav'nly figure treads the pathless air,
 Like Phœbus youthful, and like Phœbus fair :
 Each ocean nymph the sacred sight reveres,
 And hails the herald of the heav'nly spheres.
 The proffer'd terms of Jove's relenting hate
 He bears, in pity to the victim's fate ;

Reveals the mercy to contrition giv'n,
 But paints the vengeance of insulted heav'n.
 No friendly tongue, no monitory voice,
 Estrange Prometheus from his sullen choice :
 Unbent by pain, in agony sedate,
 He sternly views the messenger of fate ;
 To heav'n's high concave rolls his iron eyes,
 Still braves the tyrant's pow'r, and thus replies :
 ' On terms like these must I my safety gain ?
 ' And court my freedom by my flight from pain ?
 ' Go ! beardless boy, to heav'n resume thy flight,
 ' And cringe submissive to thy Sov'reign's might !
 ' In vain he tries my settled mind to turn,
 ' His threats I heed not, and his terms I spurn.
 ' Tho' chains confine, tho' barren rocks dismay,
 ' Tho' rav'ning eagles mark me for their prey ;
 ' No abject sign shall fix the taint of shame,
 ' Or stamp a coward's weakness on my fame ;
 ' For I have liv'd, since first my life began,
 ' The friend, the guardian, and the pride of man !
 ' The time shall come when mightier pow'rs shall roll
 ' The vollied thunders of the troubled pole ;
 ' Heav'n's glorying monarch from his throne he hurl'd,
 ' And proud oppression cease to rock the world.
 ' Hail ! hour of freedom ! then Jove's son shall gain
 ' This rocky steep, and free my limbs from pain ;
 ' From tort'ring bondage shall my soul release,
 ' And lull my sorrows with the balm of peace.
 ' Then let his vengeance on this head be driv'n,
 ' Let warring tempests shake the sunless heav'n ;
 ' Vain is their rage—nor heav'n, nor earth combin'd
 ' Shall crush the grandeur of a fearless mind.
 ' No—welcome pain ! this strong-ribb'd rock shall fly
 ' From its firm base, ere thou extort a sigh ;
 ' Ere Jove's fierce fury make these looks abate
 ' One smile of triumph, or one frown of hate.
 ' Spontaneous plants on Caucasus shall grow,
 ' And spread their fragrance o'er the mantled snow ;
 ' Ere proud Prometheus dread the thund'rer's shock
 ' Or look with terror on the rifted rock.
 ' Be mine to brave the tort'ring pangs of pain,
 ' Mock ev'ry threat, and every ill sustain ;
 ' No coward sign of suppliant grief to give,
 ' And when I cease to triumph, cease to live.'

N. L. TORRE,

1813.

Scholar of Winchester College.

NOTICE OF

ADVERSARIORUM CRITICORUM SPECIMEN *Antonii Haakma*
TRESLING, 8vo. pp. 90 .

THERE is no critical preface affixed, and no index subjoined of the matter contained in this little work, but we shall cite the contents of the chapters for the use of our readers.

Caput I. "Loca quædam ex Jure Civili delecta tractantur. Interea Usus Particulæ negantis explicatur. Glossæ Nomicæ emendantur. Ammonii Error ostenditur. De Cenotaphis. Theophilus et Achilles Tatius bis correcti. Icti Jus strictum lenire solebant. De Fundo e dotali Pecunia emto. Verba in MSS. transposita. Floi Locus tentatus. Interpuncta negliguntur, et Notæ. Isidori Locus tum e Conjectura, tum e MS. restitutus."

Caput II. "Glossarium Nomicum ex Theophili Paraphrasi corrigitur. Præter Propositum tentatur Xenophon. Differentia Viam inter et Actum. Deditionum Ratio exponitur. Theophilus e Glossis emendatus. *Εὐπρωγία*, Res domesticæ. *Κηδεµων* et *Κηδεμονία*, Tutor et Tutela. De Gr. Scribendi Compendiis. Th. Magister tentatur. Theophilus correctus."

Caput III. "Obs. ad Xenophontis Ephesii L. i. et ii. *Ἐν παρέργῳ* Loca quæd. N. F. illustrantur. Euripides corrigitur, et Xenophon Atheniensis. A Conjectura vindicatur Lucanus. Nullum *λόγια* inter, et *χρησµούς* Discrimen. Achilles Tatius tentatus, et bis Cornutus. Tyrri in Sacellis domesticis jurabant. Antiqua in Theophrasto Scriptura vindicatur. Lectio in §. 7. Instit. de Fidejussor. immutata. Herodotus et Aeliani leviter correctæ. Nonni Versio reprehensa."

The emendation of Euripides is in the *Ion*. v. 594.

ἄσθενής μὲν ὦν
μηδὲν καὶ οὐδὲν ἐνθάδ' ὦν κεκλήσμαι,

which D'Orville ad *Chariton*. φ. 32. defends, "elegantèr autem cl. Ruardi ea corrigit,

ἄσθενής μὲν ὦν
μηδὲν τε καὶ οὐδὲν τοῖς ἐκεῖ κεκλήσμαι."

Caput IV. "Loca quæd. in Sacro Codice Conjecturis, et Interpretationibus illustrata. Casu quasi attinguntur Theophrasti Ethici Characteres. Glossematum Exempla proferuntur. *Εἰ μὴ* pro *ἀλλά*. Nisi pro Sed recte ap. Ictos vet. Ciceronis Locus vindicatur. Conjectura in Porphyrio proponitur. Notio v. *ἀποστρεῖν* indagatur. Lacuna e Glossis Nomicis in Theophili Institut. Paraphr. supplenda."

Caput V. "In quibusdam Gr. Scriptis Loca, vel exponuntur, vel corriguntur. Ceterum Lennepii in Hesiodi Conjectura confirmatur. De adjectivis dure junctis. Laudantur Lennepii Conjecturæ. Defenditur Scaligeri Emendatio. Syllaba media in v. *καθισίς* producitur Attice. *κλάουσα* scribendum. Prisca lugendi, et sepeliendi

Consuetudo exponitur. Explicatur L. 27. pr ff. de Condit. Institut. Repetenda Voce Loca quædam ab eruditibus restituta."

We shall conclude our remarks with citing the following emendation of a passage in the *Antigone* v. 39. of Sophocles, which occurs in p. 85.

"Male a librariolo quodam descripti videntur in *Antigona* v. 39. seq.

τί δ', ὦ ταλαίφρων, εἰ τὰδ' ἐν τούτοις, ἐγὼ
λύουσ' ἂν, ἢ θάπτουσα προσθείμην πλέον;

cl. J. F. Vauvillierius conjecit κλύουσ'—τ' ἀποῦσα, atque ita locum reddidit, *Quid igitur, o misera, si res sic se habent, mihi utilitatis redire potest ex audito hoc vel ignorato sermone?* neutra mihi conjectura placet. Non-nemo pro λύουσα mavult λούουσα substituere, quæ certe lectionis mutatio plus habet, quo se commendet. Toupio autem *Cur Not. in Suidam* p. 104. arrisit κλύουσα. Cf. Brunck. ad h. l. Quid impedit, quo minus equidem etiam propriam, et quasi legitimam scripturam conjectura augurari coner? igitur legatur,

τί δ', ὦ ταλαίφρων, εἰ τὰδ' ἐν τούτοις, ἐγὼ
κλύουσ' ἂν, ἢ θάπτουσα προσθείμην πλέον;

atque illud, e suo [ex ejus] tanquam fonte, hausi ex v. 26. cum seqq.

τὸν δ' ἀθλίως θανόντα Πολυνείκους ἔκυν
ἄστοϊσι φασιν ἐκκεκρῦχθαι τὸ μὴ
τάφῳ κάλυψαι, μηδὲ κώκυσαι τινὰ,
ἔαν δ' ἀκλαυ-τον, ἄταφον, οἰωνός γλύκυν
θήσασκεν, εἰσορμῶσι πρὸς χάριν βορᾶν.

Attice autem κλύουσα, non vero cum cl. Villosion. ad. Long. p. 65. et 246. aliisque κλάουσα, scribendum puto. Consulantur hac de re D'Orvill. ad Chariton. p. 288. Pierson. ad Mærid. Attic. p. 231. et Hemsterhus. ad Aristoph. *Plut.* v. 612. Adde Scholion Biseti ad Aristoph. *Nub.* v. 58. ac Koenii notata ad Gregor. de *Dialect.* p. 30. Quid sit κλαίειν, docuit cl. Rhærius in *Otiis Daventr.* L. II. c. 3. p. 261. et Fr. Jacobs.—Disputatione de Homeri *Il.* VII. v. 430, quam exhibuit Biblioth. vet. Lit. et Art. Gotting. v. VIII. p. 34-44. Porro θάπτουσα merito retineri, si quis ad Antigones responsum, et sequentia Ismenes verba,

ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

attendat, non est profecto, quod dubitet. Cf. Not. de h. l. a cl. Beckio ad Comm. Acad. de Interpr. §. 10. p. 89: et tandem ap. Veteres erat maxima erga suos pietas *mortuōs curare* quod inde ἀγαπᾶν nuncupabant, vid. Hemsterhus. ad Polluc. x. 20. 3. Adde Eurip. *Suppl.* v. 764. Cura vero illa duo maxime officia, quorum alterum κλαίειν, alterum dicebatur θάπτειν, continebat."

LATIN POEM.

*An Ossiani Editor habendus est Poeta?
Affirmatur.*

INTERPREs Scoticus Gaëlorum de grege vatem
Angliaco, ut dixit, fecerat ore loqui.
Mox tamen laud placuit simplex interpretis ausum,
Angustoque ducem tramite pone sequi.
Altiùs aspirans, Petri custodis in aede
Ossa tegi jussit, jam moriturus, humo.
Carmen quippe priùs quod dixerat esse vetustum,
Esse suum, tumulto teste, probavit opus.
Utrunque infelix ! vitam mendaciter egit,
Cogitur, ut possit dicere vera—mori.
*Ex æde Christi,
Oxon.*

*Observationes in EURIPIDIS HERACLIDAS et in Notas
P. ELMSLEII.*

No. II.

V. 65. Γνώσει (σὺ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς) ταῦδε. Ita distingui debet locus, ut olim monui. Elmsleius distinxit Γνώσει σὺ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς τὰδε. At lingua postulat μάντις τῶνδε: cf. *Il.* A. 106. Μάντι κακῶν. *Æd.* C. 1080. Μάντις εἰμ' ἐσθλῶν ἀγόνων *S. C.* Th. 808. Helen. 345. πρόμαντις ἀλγέων. Unde corrigas Hippol. 876. πρὸς γὰρ τινος Οἴωνον ὥστε μάντις εἰσορῶ κακοῦ. MSS. 2. κακὸν: lege κακῶν; et paulo ante vice πρὸς γὰρ τινος Blomfieldus *Quarterly Review* no. xv. p. 223. voluit πρὸ γὰρ τινος: rectius legisset προὔργου. Hesych. Προὔργου, πρὸ ἔργου. Eadem vox a me restituitur Prom. 695. Vice πρὸ γε. Vid. *Classical Journal* No. i. p. 34. Potuit quidem τὰδε regi a κατὰ subaudito: potuit quoque Reiskii conjectura μάντις δ' οἶσθ' ἄρ' οὐ καλὸς τὰδ' ὧν recipi (quoniam Ald. exhibet οἶσθα et sæpe excidere solet ὧν) adeo ut οἶσθα ὧν esset notum idioma; ad cuius tamen normam præstat legere ἦσθ'-ὧν ad Jacobsii mentem: Sed nostra lectio est unice vera. Etenim Tragici perditæ amant sententias tali fere modo interjectas, ut monuit ipse Elmsleius ad v. 59. et in *Quarterly Review*, No. xiv. p. 457. Amat quoque Noster ἦσθ' ἄρ': locis, quæ citat El.

adde Hec. 1101. Troad. 108, 420. Iph. T. 569. et Helen. 593. Πῶς οὖν ἂν ἐνθάδ' ἦσθ' ἄν' ἐν Τροίᾳ θ' ἄμα : ubi Porsonus voluit ἦσθ' ἂν : sed legi debet ἄμ' ἐνθάδ' ἦσθ' ἄρ'. In loco Nostri Iph. T. 1309. quem sanare vult E. legendo 'Αλλ' ἔλεγον αἶδε καὶ ἀπὴλειναν δόμων. vice ψευδῶς ἔλεγον lenior medicina esse videtur Scaligeri ψευδῇ λέγον (modo transponas καὶ αἶδε) cui favet Iph. A. 1006. ψευδῇ λέγων. Aliis fortasse placebit Αἶδ' ἔλεγον εὐ πως : quas voces ad ψευδῶς, partim e gl. fictam partim e veteri scripturâ, proximas sæpe conjungit Euripides : cf. Phœn. 1142. 1485. Hipp. 477. Helen. 718. et Aristophanes εὐ per ironiam usurpat pro κακῶς, sicut hic usurpatur, in Equit. 462. Εὐ-πυκίλως θ'.

67. Ἀπαιεῖ. Huic verbo, quod sæpe *discedere*, redditur, nil aliud objici potest, præterquam non satis animum Præconis superbientis declaraturo. Qui noverint vocem Euripideam ἔρρειν hic fortasse restituent ἀπέρρει suffragante Hesychio Ἀπέρρει, ἀπορθείρου, πορεύου μετὰ φθορᾶς. Eandem voculam reddidissem Herc. F. 260. Ἐξεις· ἀπέρρει οὖν· καὶθεν ἦλθες ἐνθάδε, Ὑβριζῖς : ni vulgatam scripturam ἀπέρρειν δ' ἐνθεν ἦλθες ἐνθάδε aliquatenus suâ auctoritate confirmasset ἐνθάδε ἔρρειν Hom. Ὀδ. κ. 72. quo Etymol. M. V. Ἐρρῶ—respexit : quanquam non me fugit Euripidem a participiis isis abhorreere, nec composita ejus verbi nisi in Hippol. 973. ἔξερρει usurpare.

68. Hic versus inseri debet post ἐκ προβαμίῳ in v. 80. et leviter mutatus legendo scilicet ἔξω (Cf. Choeph. 695. ἔξω κομίζων) vice ἄξω Præconi tribuendus est. Paulo ante lege ἄγω : nisi sententia imperfecta manet. Mox v. 73. collocari debet post πίτνεις in v. 77. Dein lege in v. 91. ἀλλ' ὅτου ποτε Χερὶ σὲ κομίζεις νιοτρεφῆς κήρους φερίσσει. Denique insere v. 95. ante v. 98. μήτ' ἐκδοθῆναι : adeo ut pateat nullam esse lacunam in Cantu Chorico (quod putabant Elmsleius et Seidlerus de Vers. Dochm. p. 334.) et ut Chorus certior fiat de Personis quibuscum colloquatur, et ad quem spectet Præco, dum mentionem faciat domini in v. 101.

81. Tyrwhittus in Notis MSS. emendat Σὺ δ' ἐκ loco Ὀδ' ἐκ : optime : etenim ὅδε ἦλθες vix bene Græcum est.

84. Vulgo Κατέσχετ' ἐκλιπόντες Εὐβῶδ' ἀκτάν : quibus respondent antistrophica Πότνια γὰρ δῖκα τὰδ' οὐ πείσεται. Hermannus metro jubente κατέχειτ' : at lingua non probante. Ipse lego ἄλιον πλάταν Κατάγει. Dicitur aliquis κατὰγειν τὴν ναῦν εἰς τὸν λῆμενα. Vid. H. Steph. V. Κατάγω. Vulgo ἀλίῳ πλάται.

96. Manifesto legi debet τί χεῖρος ἢ λόγον (vice λόγων) *quam rem aut quod verbum* : mox χεῖρι pro χερὶ propter metrum, quocum et sensus efflagitat ἀπολιπεῖν σφ' ἔδη : ut restituit Musgravius. Redde σφεῖς ἰλλος,

Nam σφε est omnis numeri et generis, observante Brunckio ad Prom. 9.

105. Πότνια γὰρ δίκαιά τ' οὐ πείσεται. Reddunt "*Etenim veneranda justitia hæc non patietur.*" Sed lingua Græca non sinit istud πείσεται. Hoc quidem loco sensus ferre potuisset, ἀνέξεται, ὑπομενί vel simile quid: at metro non æque benè consultum esset. Utrique convenit τοιάδ' γ' ἔπεισ' ἄτα: cf. Pers. 824. Ζεὺς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν Φρονημάτων ἔπεισιν εὐθύνοιο βαρὺς: ubi ἔπεισιν legere voluit Valck. ad Phœn. 192. et ipse lego εὐδύναις adeo ut Æschylus et Euripides societatem ineant, quam et in aliis locis ineunt, in iisdem fere verbis usurpandis ad similes imagines exprimendas. Manifesto etenim ad Persas respicit Noster in v. 389. ἀλλὰ τῶν Φρονημάτων Ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων. Hesych. Ἐπεισιν, ἐ-λευσιται, ἐπέρχεται. Quæ interpretamenta utrique loco conveniunt: scilicet ἐπιλύσεται Euripideo et ἐπέρχεται Æschyleo.

106. Ἐκπιμπέ νυν γῆς τοῦσδε τοὺς Εὐρυσθέως Κούδ' ἐν βιάῳ τῆς χοί-ταμαι χερσὶ. Ita vulgatur. El. γῆς τῆσδε: Sed nihil elegantiarum neque vitium habent νῦν et τῆσδε: fortasse præstat ναοῦ τοῦδε et mox βία γῆς τῆσδε: Æschylo Suppl. 360. restituitur Ναοῦ θεμέλιον vice νέου θ' ομιλον: vid. *Class. Journ.* No. v. p. 137.

108. Vice μελῖται πόλις Ξένων προτροπῶν lege μελῖται πάλιν Ξένω προτροπῶν. Elmsleio debetur πάλιν: quocum facit Æschyl. Suppl. 345. Αἰτεῖσαι μὴ ἔδους ποισί μ' Αἰγύπτου πάλιν. Vult quoque El. τινὶ pro πόλι: collato Med. 728. cui potest addi Æschyl. Suppl. 940. Ψῆφος κέρανται μὴ με τῷ δοῦναι βία Στόλον γυναικῶν: quod propter ξένω conieci vice μήποτ' ἐκδ. Cf. infr. 244. συλῆσθαι βία Ξένου πρὸς ἄνδρας.

113. ἀλλὰ μὴ βία ξένους Θεῶν ἀφέλκειν. El. legere vult Θεῶν Ξένους: Sed vulgatum ordinem confirmat v. supr. 108. Θεῶν τῶν σὺν ἀποσπασθέντας. Si quid mutandum, in utroque loco præstat ἐδῶν dissyllabon. Sæpe vox illa corrumpitur. In Sophoclis Fragm. apud Schol. Pind. Nem. x. 59. lege "Ἐδῆ γὰρ ἱέρα Ζηνος ἐσχάτου Θεῶν vice "Ἐδῆ γὰρ ἱδρα Ζεὺς ἐν ἐσχάτῳ Θεῶν. Paulo ante prætulerim Φράσαι τε σὲ Χρῆν ταῦτ' ἄτολμον vice Χρῆν ταῦτα τολμᾶν. Certe Chorus non id voluit, ut Præco aliquid per vim faceret.

123. Λέξον τίς ὄχλον τόδ' ἀθροίζεται τύχη. Negat Elmsleius se alibi legisse ἀθροίζομαι in media voce; neque ipse reperio. Et quoniam Euripides non insolita sectatur, vix dubium est quia locus sit corruptus. Sic lege Λέξον τίς ὄχλος, τῷ δ' ἀθροίζεται τύχης; Syntaxis paulo rarior nec tamen rarissima librariorum fetellit. Cf. Hellen. 1212. ἐν τῷ -συμφροῖ. Ion. 1096. ἐν τῷ σώματος. Aj. 314. ἐν τῷ πράγματος. CEd.

C. 1749. ἰλπίδων—εἰς τίν'. Antig. 1229. ἐν τῷ συμφορᾷ. Electr. 238. ἐν τίνι—ἀνθρώπων. Hinc corrigas locum vexatissimum Æschyli Prom. 1093. Ἐν τῷ δὲ τύχης τί χαλᾷ μανιῶν; cui proxime accedit lectio Codicis Medicei εἰ τοῦδ' εὐτυχῇ nec distat Guelph. Εἰ τὰδ' ἀτυχῇ. Dici vix potest, quoties scribæ in locis, ubi duas quæstiones aliquis fecerit, unam tantummodo repræsentarint. Multa in hanc rem, nisi tempus aliud posceret, poteram proferre: et mox fortasse proferam.

138. Ut tempori lectoris parcam, locum emendatum exhibebo—πολλὰ δ' ἦλθον ᾧ ξένε Δίκαια μαστῆρ δρᾷν τε καὶ λέγειν ἔχων. Ἀργεῖος ᾧ γὰρ αὐτὸς Ἀργεῖους ἄγων Ἐκ τῆσδε, μάρψας δραπέτας ἀστοὺς ἔχω. Vulgo Δίκαι' ὁμαρτῇ. Sed ὁμαρτῇ non usurpat Euripides nisi cum verbis motum significantibus: neque hic ὁμαρτῇ cum verbo ἦλθον coniungi potest. Restitui μαστῆρ, quæ vox exstat in Bacch. 983. Trach. 735. et Œd. C. 456. Πρὸς ταῦτα καὶ Κρίοντα πεμπόντων ἐμοῦ Μαστῆρα: cf. et Æschyl. Suppl. 927. Ἐρμῇ μεγίστῳ προξένῳ μαστηρίων. His locis addit Valckenauer apud Koppiers. Observ. Philol. p. 124. Lycophron. Casandr. 1023. et advocat Bergler ad Alciphron. p. 44. necnon Hesychium Μαστῆρες, ζητοῦντες, ἐρευνῶντες. Mox erui ἐκ τῆσδε μάρψας ex ἐκ τῆς ἐμμαντοῦ. Cum Verbis μάρψας—ἔχω (vulgo ἔχων) confer Æschyleum illud l. c. τὰπολλὸν εὐρίσκων ἔχω. Denique ἀστοὺς reposui vice τούτους. Elmsl. vult τούσδε δραπέτας: sed ἀστοὺς præstat hic et in v. 144. Αὐτοὶ κατ' ἀστῶν pro αὐτῶν. Nam omne argumentum Præconis ad id spectat ut doceat Heraclidas esse cives Argivos contra legem fugitivos, non exules et sui juris compotes.

145. Πολλῶν δὲ καὶ ἄλλων ἐστίας ἀφιγμένων. Monet Elmsleius in locutionibus πολλοὶ καὶ ἄλλοι, πολλὰ καὶ δεινὰ, πολλὰ καὶ κακὰ abundare illud καὶ: et citat Suppl. 573. Πολλοὺς ἔτλην δὲ χᾶτίρους ἄλλους πόνοους. Verum de isto Euripideo loco ampliandum est. In aliis καὶ certe non otiosum est, præterquam in Heraclidis, ubi tamen legi debet πολλῶν δ' ἐς ἄλλων.

148, 9. Conjecturas Elmslei præoccupaverunt Jacobsii Curæ Secundæ, p. 164.

153. Τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτίσειν. At manifesto legi debet ἀβούλως quod cum κατοικτίσειν jungi possit.

154. Φέρ', ἀντίθει γὰρ, τούδε τ' εἰς γαῖαν παρεῖς Ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανῖς; Reddit Interpres hos dimittens in nostram terram et sinens nos abducere. At non voluit sententiæ tenor quod Demopho Heraclidas ad Argolida mittit, verum ut non vetet quo minus ipse Copreus eos abducatur. Collato igitur v. supr. 108. ἐκισίαν μεθίναι hic legi potest τούσδε γ', ἐκισίαν παρεῖς, Ἡμᾶς ἐάσας. Quod si duo versus continent duo proposita a Præcone, de quibus sententiam suam Demopho sit laturus et alterutram amplexurus, legi debet τούσδε τ' εἰς σὴν γῆν παρεῖς Ἡμᾶς τ': ubi duplex τε sumas quasi ἢ scriptum. Come now balance what your

gain will be if you admit these people into your Country—what if you permit me to carry them away. Prior ratio mihi potior videtur. Nam consulto Euripides facit ut Præco eas res et argumenta proferat, quæ mox Iolaus aut diluet aut in usum suum convertet. Præco etenim monet Demophontem *ἰκεσίαν παρῆναι*: Iolaus vero enixe flagitat (cf. 224 et sqq.) ne Supplices *ἰκεσίαν* amittant.

163 et sqq. Locum impeditum transpositione versuum expedit Musgravius *τί δῆτα φήσεις; ποῖα πέδι' ἀφαιρεθεῖς. Ποίοις δ' ἀμύναν συμμαχοῖς, τίνος δ' ὑπερ, Τυρυνθίοις θεῖς πόλεμον Ἀργείοις, ἐκὼν Θάψεις*: In his a Musgravio *θεῖς* vice *θῆς* et *ἐκὼν* pro *ἔχειν* a me restituitur. Elmsl. vult *Τυρυνθίας γῆς*: Tyrwhittus quoque *γῆς* in Notis MSS.

169. Ad hunc versum allegat Elmsleius Alcai Fragmentum apud Heraclidem Ponticum p. 413. *Τό δ' εὖγε κῦμα τῷ προτέρῳ νόμῳ Στείχει παρῆξει δ' ἄρμει πόνων πόλιν Ἀντλῆν*. Septem hujus fragmenti prima verba emendare nequit, ipso confitente, Elmsleius. Atqui res est minimi laboris. Pro *εὖγε* citat Gaisford ad Hephæst. p. 336. *εὐτε*: lege igitur *Τόδ' ὑψὶ κυμάτων ἑτέρων μένος Στείχει*: Hesych. *ὑψ., μῖζον μετώρου ἄνω ὑψηλοῦ*. Respicit Alcæus ad Homer. *Ιλ. Α. 307. Πάλλον δὲ τροφὴ κῦμα κυλινδεταί*. De *τ* et *ψ* permutatis vid. Porson. ad Med. 553. in Ad-dendis. Mox lege *σδάλην* i. e. *ζάλην* Alc i locum respexit fortasse Schol. Pindar. *Ishtm. 1. 52. καὶ Ἀλκαῖος τὴν δυστυχίαν χρεμῶνα καὶ τρικυμῖαν λέγει*.

170. *Ἐρεῖς τὸ λῶστον ἐλπίδ' εὐρήσιν μόνον καὶ τοῦτο πολλῶ τοῦ παρόντος ἑνδεές*. Hæc nemo intelligit. Nec mirum. Scriptura et distinguendi ratio sunt pravæ. Tu lege *Ἐρεῖς, τὸ λῶστον, ἐλπίδ' εὐ θήσιν βόλον, καὶ τοῦτο πολλῶ τοῦ πρέποντος ἑνδεές*. Dices quidem, quod optimum est (verum illud optimum multis vicibus distat ab eo quod commodum est,) tibi spem esse faustum jactum daturam. De phrasi *εὐ θήσιν* cf. *Electr. 648. καὶ μὴν ἐκείνῃ γ' ἡ τύχη θήσει καλῶς*. et *Med. 922. εὐ γὰρ τῶνδ' ἐγὼ θήσω περί*. Quod ad *βόλον* et *μόνον* permutata, quam facile id fieri potest equis nescit, toties *β* et *μ*, et *λ* et *ν* confusis. In vocibus *εὐ θήσιν βόλον* respicere potuit Euripides ad proverbium de tesserae jactu, quod in animo habuit Æschylus in *Agam. 32. τὰ δεσπότην γὰρ εὐ πικρόντα θησομαι Τρεῖς ἔξ βαλούσης τῆσδ' μοι φρυκτωρίας*. Aliam imaginem expressit Noster per vocem *βόλον* in *Electr. 582. Ἦν ἐκσπάσωμαι γ', ὃν μετέρχουμαι, βόλον*. Denique quod ad *παρόντος* et *πρέποντος* alicubi legissè meminì similem var. lect. Sed locum non in promptu habeo. Moneo tantum vocem *πρέποντος* loco *βέλοντος* restitui debere *Soph. Œd. C. 1218. auctoritate Scholiastæ* qui exponit *τοῦ βέλοντος* per *τοῦ ἰκανοῦ, τοῦ μετρίου, τοῦ προσήκοντος*, voces scilicet ad *πρέποντος* multo commodiores. Mox lege *εἰ τοσοῦτ' ἔτι* (vice *εἰ τοῦτό σι*) *ψυχὴν ἐπαίρει* subaudito *κατά*.

176. *Δὸς μηδὲν ἀλλὰ τᾶμ' ἔῳν ἄγειν ἔμει*. At Præco certe voluit Demophontem dare aliquid, non renuere: lege *Δοὺς μηδὲν ἄλλο, τᾶμ' ἔῳν*:

Amant Tragicæ participia jungere sine particulis connexuris. Hoc monuit Elmsl. ad Suppl. 739. *Quarterly Review*, xiv. p. 452 in quo tamen loco præstat Ἐπεικλίους δὲ συμβασιὶν ποιουμένου Μετριοφρονούντες οὐκ ἐκζητοῦμεν λαβεῖν. vice Μέλεια θέλοντες. quod stare potuisset, θέλοντες scripto, modo probata esset locutio μέλεια θέλιν. Altera vox est apud Hesychi. Μετρίαζει, μετριοφρονεῖ. ubi Cyrillus Lex. MS. μέλεια φρονεῖ. Photius ταπεινοφρονεῖ. Ea tamen gl. spectat ad Philoct. 1184. unde corrigas Μετρίαζει, μετριοφρονεῖ. Mox lege Ποθῆς σύ, μήτι: vulgo Πάθης σὺ τοῦτο: quod in ποιῆς ob præcedens δρῆν mutari potest: ipse tamen prætuli ποθῆς, ad πάθης proximum, propter illud φιλεῖτε.

180. Tyrwhitto teste in Notis MSS. hic orditur in MSS. Iolai oratio. Distichon rectius Choro tribuit Elmsleius.

182. Manifesto legi debet Ἀναξ, ὑπάρχει γὰρ (vice μὲν) et παρῖστ' ἴσον (vice παρῖστί μοι) ut Iolaus respiciat ad Atticam παρῖησίαν: et ut inde Euripides popularium plausus aucupetur. Hinc liquet ἀλλόθεν esse legendum ad mentem Elmsleii loco ἀλλόθεν.

185 et seqq. Vulgatur locus, si quis alius, interpolatoris et glossographi manibus pessime tractatus.

Ἡμῖν δὲ καὶ τῷδ' οὐδὲν ἐστὶν ἐν μέρει
ἐπεὶ γὰρ Ἀργούς οὐδὲν ἐστ' ἡμῖν ἔτι
ψῆφῳ δοκῆσαι ἀλλὰ φεύγομεν πάτραν
πῶς ἂν δικαίως ὡς Μυκηναίους ἄγοι
ὃδ' ὄντας ἡμᾶς οὐς ἀπῆλασε χθονός.

Inter hæc manifesto e versus primi fine nascuntur οὐδὲν ἐστ' ἡμῖν ἔτι: inde tamen alia lectio crui potest, οὐδὲν, ἴσθ', ἔτ' ἐν μίσῳ (quæ conjectura est Valckenæii pro ἐν μέρει) et patet quod, particulâ versus e var. lect. conflata, voces ὄντας ἡμᾶς post ἄγοι scriptæ, ellipsin indicaturæ, cum reliquis adeo conglutinentur, ut e quatuor versibus quinque fiant. Scripsit etenim Euripides, ut opinor,

Ἡμῖν δὲ καὶ τῷδ' οὐδὲν, ἴσθ', ἔτ' ἐν μίσῳ
ἐπεὶ γὰρ Ἀργούς γύαλα φεύγομεν τ' ἄκραν,
πῶς ἂν δίκαι' ὃδ', οὐς ἀπῆλασ' ἐκ χθονός
ψῆφῳ δοκοῦν, τεύσθ' ὡς Μυκηναίους ἄγοι.

Quod ad γύαλα ex ἄλλα formatum non longe distant literarum vestigia, quin vox altera cum altera permutari possit. In voce γύαλα quam exponit Hesychius per κοιλίαι depingit Noster situm et Naturam Argolidis terræ, quæ perhibetur esse montibus circumdata: unde ipsa origo epitheti κοίλη apud Homerum et Soph. Œd. C. 378. ubi Scholia citant ejusdem Tragicæ Epigonos et Thamyrin, et Musgravius adhibet Strabonem citantem Nostri verba in Fragm. xii. Chresphontis. Κοίλη γὰρ ὄρεσι περίορος. E quo loco reposui τ' ἄκραν. i. e. *præcipiti*:

quoties ἄκρα hoc sensu usurpetur docet Index. De copula sic posita vide quæ larga manu conguessit Elmsl. a¹ v. 131 et in Quarterly Rev. N. xiv. p. 461. Μοι e δίκαιως erui δίκαι' οὐδ' et ἀπῆλασ' ἐκ ex ἀπῆλασαν: ita enim MS. G. dat. eadem var. lect. qua sæpius ἀ et ἐκ permutantur: vid. Elmsl. ad Prometh. 519. *Edinburgh Rev.* No. xxxiii. p. 234. dein ὧδ' in τοῦσδ' et δοκοῦν in δοκοῦν mutavi. Quod ad οὐς et τοῦσδ' sic positæ sæpereperias relativum in priori membro et antecedens nomen in posteriori: cf. CEd. C. 1411. 'Ο νῦν ἵπαινος—τοῦδ'—οἶται. Antig. 677. 'Αλλ' ὄν πόλιν στησῇ, σὲ τοιγαρὶ λυγρὴ κλύειν. Unde locum Promethei maxime depravatam corrigas. Legitur in v. 867. αἱ ἐροήγοροι δρυὲς 'Υφ' ὣν σὺ λαμπρῶς κούδεν αἰνικτηρίως Περσηγορεύθης ἢ Διὸς κλείνη δάμαρ μέλλουσ' ἔσισθαι· τῶνδε προσσαίνειν σέ τι. ubi nil variant præter Baroccianum MS. qui præbet ἐξῆσθαι, vero proxime. Tu lêge μελλουσα· τῶσδ' ἦτθου δὲ προσσαίνειν σέ τι. *Intellectusli tandem illas aliqua parte tibi adulari.* Quæ verba Promethei ad Io non uxorem sed pellicem Jovis dicta sunt amauissimæ ironiæ. *You perceive however that these prophetic oracles have flattered you a little.* Ad Euripidem redeo. Δοκοῦν sine articulo exstat in Hec. 118 et 504.

191. Hic et in 196 et 204. leves emendationes proferre possumus: sed majora aggredimur.

201. ἡ γὰρ αἰσχύνῃ βάρος τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. Ita Ald. edidit El. conjecturam Tyrwhitti πάρος. Ipse malim ἡ γὰρ αἰσχύνῃ βάρος τοῦ ζῆν κ. τ. λ.

213. Manifesto legi debet γένος· Γένος μὲν: mox τίσαι, λέγω, τοῖς παισὶ· Θησεὶ γὰρ: dein Ζωστῆρα φημί: denique ἐξανήγομεν i. e. *Hercules et Iolaus.*

222, 3. Hoc distichon delere debuit El. Piersoni monitu. Euripides nunquam eosdem versus in eadem fabula repetit.

224. Vulgo legitur ineptissime

Σοὶ γὰρ τὸδ' αἰσχρὸν χωρὶς ἐν τῇ πόλει κακὸν
ἐκέτας ἀλήτας συγγενεῖς ὅμοιοι κακῶν
βλέψον πρὸς αὐτοὺς βλέψον ἔλκεσθαι βίη.

Hæc aperte mendosa corrigere voluit Erfurdtius ad CEd. T. 1492. legendo ἐν τῇ τῇ πόλει, omisso κακὸν, quod retinet Elmsleius, et vice expulsi χωρὶς inserit ἐν τῇ σῇ; de qua tamen conjectura ipse Auctor non magnopere jactat. Nobis placet

Σοὶ γὰρ τὸδ' αἰσχρὸν ἐν πόλει τῇ κακὰ κακῶν
ἐκέτας ἀλήτας, συγγένους χωρὶς δομου, κ. τ. λ.

Erroris originem ecquis ignorat? cujus plurima similia afferre possum exempla. Sed uno contentus ero. In Soph. Trach. 614. vulgatur

Καὶ τῶνδ' ἀποίσεις σῆμ' ὁ κείνος, εὐμαθὲς
σφραγίδος ἔρκει τῶδ' ἐπ' ὄμμα θήσεται.

Tu lege spretis aliorum ad unum conjecturis, præter Billerbickii, qui partim vidit verum, partim cæcus fuit,

Καὶ τῶνδ' ἀποίσεις σῆμ'. ὁ κείνος, ὄμμα θεῖς
σφραγίδος ἔρκει τῶδ' ἐπ', εὖ μαθήσεται.

Hanc lectionem procul-dubio agnoscit Scholiastes: cujus verba sunt Σημεῖον κομίσεις ὅπερ ἐκεῖνος ἐπιγνώσεται ἐπιθεῖς τὸ ὄμμα τῇ σφραγίδι. In nova, sed ut rectius dicam, Sophoclea Scriptura, Billerbickio debetur μαθήσεται, verbum μαθηάνω legitimum futurum: vid. Hippol. 731. Heracl. 273. Prometh. 962. Ajac. 284. ibid. 672. Œd. C. 1523. Quod ad ἐπὶ sic positum post casum suum cf. Troad. 1024. Καὶ προσκυνῆσθαι βαρβάρων ὑπ', ἥθελις: quod ad ἐπιθεῖς ὄμμα cf. Ion. 43. Οὔψιν δὲ προσβαλοῦσα παιδὶ νηπίῳ. Ad Euripidem redeo. Κακὰ κακῶν est sollemnis locutio: cf. Œd. C. 1302. κακὰ κακῶν: ubi citat Musgravius Suidas Κακὰ κακῶν Διοκλῆς Βάκχῃ. Πλυεῖτε κακὰ κακῶν—cui adde Hec. 684. κακὰ κακῶν κυρεῖ. Quod ad συγγένους χωρὶς δόμου cf. Prom. 297. Τὸ τε γὰρ με δόμῳ (vulgo δόκῳ) ξυγγενὲς οὕτως Ἐπαναγκάζει χωρὶς τε γένους. κ. τ. λ.

228 et seq. Iterum ex transpositione verborum scriptura Euripidea nascitur.

Ναὶ πρὸς γενεῖου μηδαμῶς μ' ἀτιμάσης
Τούς θ' Ἡρακλείους, παῖδας εἰς χεῖρας λαβών,
πατὴρ ἄδελφος συγγενὴς· γινοῦ φίλος
γινοῦ δὲ τοῖσδε δισπότης· ἅπαντα γὰρ
Ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πρσιῖν.

Illud ναὶ (vice καὶ) πρὸς γενεῖου tuetur Hipp. 601. Iph. A. 1247. Ναὶ πρὸς γενεῖου et μηδαμῶς μ' (omisso pronomine restituto) ἀτιμάσης Œd. C. 49. μηδαμῶς μ' ἀτιμάσης: Mox λαβών servato contra Elmslei tentamen, transposui priora versuum membra, quæ sic vulgo disponuntur, Γενοῦ δὲ τοῖσδε συγγενὴς γινοῦ φίλος Πατὴρ ἄδελφος συγγενὴς. At in his loquendi formis δὲ repetitam vocem sequitur. Loca conguessit E. ad v. 876. viz. Med. 98. κινεῖ κραδίαν κινεῖ δὲ χόλον: ibid. 131. ἔκλυον φωνὰν ἔκλυον δὲ βοᾶν: ibid. 399. Πικρὸς—γάμους Πικρὸν δὲ κῆδος: ibid. Ἄλλως ἄρ' ὑμᾶς—Ἄλλως δ': et alia similia. Vulgatus ordo eo nomine peccat quod precari visus sit Iolaus quæ Demopho non habuit unde recusaret. *Sis affinis*: atqui Demophon erat affinis Heraclidis; ut ipse Iolaus demonstraverat in v. 210. et sqq. In vocibus πατὴρ ἄδελφος συγγενὴς respicit Noster ad Hom. 1λ. Z. 429.

234. Τὴν δ' εὐγενίαν τῆς τύχης νικωμένην Νῦν δὲ μάλιστα ἐσιῖδον. At vim particularum νῦν δὲ ipse equidem non video. Quanto fortius esset

scriptum Αἰδῶς μάλιστα' ἰσιῖδι: cf. loca apud Bl. ad S. C. Th. 664. Δίκη προσῖδι καὶ κατηξίωσέ του.

241, 2. Longe dilucidius scripsisset Euripides, modo vulgatam scripturam ab ejus manu profectam aliquis censeat, Τὸ συγγενὲς τε καὶ τὸ πατρῷον χάριν Πράσσειν παρ' ἡμῶν τοῖσδ', ὃ προὔφειλεν, καλῶς. *Rependere bene quo more* (scilicet pro καὶ ὃ posito vid. Porson. Hec. 13. et Valck. Phœn. 157.) *decurt, gratias a nobis debitas illis propter beneficia Herculis in Thesea.* Cf. Herc. F. 1169.

251. Vix dubium est quin scripserit Euripides Σὺ δ' Ἄργος ἐλθὼν αὐτὰρ Εὐρυσθεῖ φράσον “ Δίκης πρὸς ἀστοῖς τοισὶδ', εἰ τί γ' ἐγκαλεῖς Ξένοις, κυρήσεις· τούσδε δ' οὐκ ἄξεις ποτε.” Eadem fere mandata Præconi dat Pelasgus in Æschyl. Suppl. 934. “ Οὗτοι ξινοῦμαι τοὺς θεῶν συλήτορας” Λέγοις ἂν ἐλθὼν παῖσιν Αἰγύπτου τάδε: et mox idem loquitur Ταύτας γ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν Ἄργοις ἂν, ἔπειρ' εὐσεβὲς πιθοί λόγος. Τοιαῦτα δημοπρακτὸς ἐκ πόλειως μία Ψῆφος κέκρανται, μὴ με τῷ δοῦναι βία Στέλον γυναικῶν. Quod ad ἀστοῖς τοισὶδε, dum hæc eloquitur Demopho, ad Chorum spectat e civibus Atticis constantem: dum τούσδε δ' οὐκ ἄξεις ad Heraclidas. *Judicium persequeris coram hisce civibus, si quid criminis objicies Heraclidis.* Vulgo ταῦτά τ' Εὐρυσθεῖ φράσον Πρὸς τοῖσδ' ἔτ' εἴτι το σί γ' ἐγκαλεῖ Ξένοις Δίκης κυρήσει. At nondum Demopho ea indicaverat, ad quæ ταῦτά τε hæc quoque referri possent. Ad sensum loci scribere licet τοιαῦτ' Εὐρυσθεῖ φράσον Δίκης πρὸς ἀστοῖς τοισὶδ', εἴ τί γ' ἐγκαλεῖ Ξένοις, κυρήσει. Sed aliquanto fortior est secunda persona in verbis mandantis.

255, et sqq. Vulgo. ΔΗ. Καὶ πῶς δίκαιον τὸν ἐκέτην ἄγειν βία. ΚΟ. Οὐκ οὖν ἐμοὶ τόδ' αἰσχρὸν ἀλλὰ συ βλάβος. ΔΗ. Ἐμοὶ γ' ἐάν σοι τοῖσδ' ἐφίλκεσθαι μεθῶ. ΚΟ. Σὺ δ' ἐξόριζε· κατ' ἐκείθεν ἄγομεν. ΔΗ. Σκαιὸς πέφυκας τοῦ θεοῦ πλέον φρενῶν. At nexum sententiæ desidero. Paulo ante Copreus speraverat se demonstrare posse quod æquum fuerit exules abducere. Neque tam cito, ut opinor, de suo jure destitisset Copreus, ut Demophonti hærenti morem gereret. Acumen Præconis in eo consistit ut refellat aut terreat Demophontem. Ut loci igitur sententia clarior eluceat, lege versuum ordine transposito, ΔΗ. Καὶ πῶς δίκαιον τὸν ἐκέτην ἄγειν βία; ΚΟ. Σὺ δ' ἐξόριζε· κατ' ἐκείθεν ἄγομεν. ΔΗ. Σκαιὸς πέφυκας τοῦ θεοῦ (scil. τῆς δίκης) πλέον φρενῶν. ΚΗ. Οὐκοῦν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ τῷ βλάβος. ΔΗ. Ἐμοὶ γ', ἐάν σοι τοῖσδ' ἐφίλκεσθαι μεθῶ. Hæc scripturâ patet Copreum Demophonta monere quomodo piaculum effugiat. Sed monitum utpote σκαιὸν *improbum* rex pius aversatur. At Copreus dum τυπε id esse quodammodo confitetur, minatur, eo spreto, damnum alicui futurum, cujus tamen minas parvi pendet Demopho præ Deorum irâ. Quod

ad τῷ indefinite positum in sermone minantis et tecte loquentis. cf. Ajac. 1128. Antig. 762. Iph. F. 522, 548. Ion. 1311. S. C. Th. 408. quibus plurima ex emendatione addi possunt.

300. Γαμῖν τ' ἀπ' ἰσθλῶν. Musgravii conjecturam Γάμων recipere debebat Elmsleius. Non loquitur Iolaus de filiis uxorem ducturis, sed de parentibus olim nuptiis honestis conjunctis. Mox lingua postulat λιπῶν vice λιπῖν: ut λιπῶν sequatur ἐκοινῶνησεν.

321. Ἐγὼ δὲ καὶ ζῶν καὶ θανὼν ὅτ' ἂν θάινω Πολλῷ σ' ἐπαίνο Θεσείας ἢ τῶν πέλας Ἵψηλὸν ἀρεῷ. Ita Elmsleius ex ed. 2. Hervagiana. voluit ὅταν ob Alcest. 729. Θανῖ—ὅταν Θάνης, quem locum ipse citat, Lennep ad Phalar. Epist. p. 114. teste Beckio Vol. III. p. 1082. sive Valckenaer Præf. p. xv. qui teste Jacobsio voluit ὅσον σθίνω collatis Androm. 823. (ubi tamen MSS. ὅσον στίμι præbent) et Electr. 71. sed aptiora loca Soph. El. 952. Antig. 91. ipse Lennep. contulit. Sed probum est ὅταν θάινω: quod dici nequit de frigido isto ἢ τῶν in ὤτων proculdubio mutandum: respicit Euripides ad Homeri ΟΔ. A. 504 et sqq. ubi Ulysses narrat umbræ Achillis qualis sit filius ejus Neoptolemus. Quam facile permutentur α et ω docet Schweighæuser ad Athen. xiv. c. x. E locis Sophocleis multa proferre possum, quibus οὗς et casus ejus restitui debent: sed ea non hujus temporis esse video.

335. Μνημονεύσεται χάρις. Quid hic sibi velit χάρις ignoro: intellexissem γέρας. *decus in memoria servabitur*: quod sibi comparavit Attica tellus per hostes defensos, et pericula amicorum causa perpessa. Hanc sententiam quo melius Noster declarare possit, in sequentibus legi debet; Τάχος γὰρ εἶργι γαί' ἀρεὴν βοήδρομος. Καγὰ μὲν ἄστων σύλλογον ποιήσῃμαι. Τάξω δ' ὅπως μὴ τὸν Μυκηναίων στρατὸν φαύλη δέχωμαι χεῖρ, πρῶτα μὲν σκοποὺς Πίμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπιστῶν, Μάντις θ' ἀθροίσας θύσομαι. Vulgo ordinantur versus β'. γ'. δ'. ε'. α'. ς'. cujus quinti (α') scriptura ita se habet. Ταχὺς γὰρ εἶργι πᾶς ἀνὴρ βοήδρομος: at MSS. ἄργι: sed εἶργι est lectio verior; cf. S. C. Th. 412. Εἶργιν τιχοῦσθ' μητρὶ πολέμιον δόρυ. Unde mutavi πᾶς in γαί', ἀνὴρ in ἀρεήν. Quod ad τάχος pro ταχίως cf. Herc. F. 860. Mox pro τάξω, dedi τάξω: i. e. τὰ ἔξω subaudito κάτω. Denique φαύλη pro καλῇ cf. Phœn. 14. Οὐ γὰρ τι φαύλης ἦλθε Πολυμήκης.

341. Μάντις ἀθροίσας, θύσομαι. Eadem fere loquitur, certe loqui voluit Eteocles apud Æschylum S. C. Th. 257. Locum mire turbatum sic componas. Ἐγὼ δὲ γ' ἱερῆς τοῖς πελισσαύχοις θεοῖς Πιδιονόμοις τε κἀγορέας ἐπισπένχοις Δίρκης τε πηγῆς τοῖς τ' ἀπ' Ἰσμήνου λίγῳ, Μήλοισιν αἰμάσσουσιν ἰστίαις θίω. Ταυροκτοιοῦντάς θ', οἷον ὡδ' ἐπίνυχαμαι “Θήσιν τρέπαλα πολέμιον δ' ἰσθήματα Λάφυρα πᾶν δουρὶ πύγνυσθαι δόμοις, Τῶνδ' αὖ τυχόντων καὶ πόλεις σισωσμένης.”

354 et sqq. Hoc carmen alio quodam et meliori ordine disponi potest. De Antistrophis nihil est quod moneam præterquam legi debeat hic *μεγάλαις ἀνὰ τὴν Εἴης σὺ τ'* vice *μεγάλαισιν οὕτω Εἴη σὺ δ'*: cf. *Æschyl. Suppl. 361. CEd. C. 780. Antig. 492.* et mox "*Ελκεῖς, δ' Διὶ βασιλεῦσι σ' ἰζῆαι,*" Οὐδ' ἄλλο δίκαιον, ἱππών: vice "*Ελκεῖς οὐ βασιλεῦσιν ἰζῆαι*" quod eo nomine peccat, quia a vero abhorret: nam Coprens certe *regibus locum cessit*, *Heraclicidis a se jussu Demophontis missis.*

371. Sic disponas epodum,

Εἰρήνη μὲν ἔμοιγ' ἀρίσ-
κει· σὶ δ', ὃ κακὸφρων ἀναξ,
λίγων, εἰ πόλιν ἤξῃς,
οὐχ οὕτως, ὃ δακτύλῃ κυρή-
σεις. οὐ σοὶ μόνῃ ἔγγχος οὐδ'
ἰτία κατάχαλκος
ἔστ'· ἀλλ', ὃ πολέμων ἔραστο-
ας, μή μοι δορὶ συνταράξ-
ῃς τὰν εὐ χαρίτων ἔχουσ-
αν πόλιν, ἀλλ' ἀνίσχου.

Omnes versus sunt Glyconei præter tertium sextum et postremum Pherecrateos. Meminerit lector a nobis mutari σὺ in σὶ, et ἔστιν in ἔστ': a Cantero εὐ in ὃ a Barnesio *συνταράξῃς* in *συνταράξῃς* et ab Elmsleio *εὐχαρίτων* in *εὐχαρίτων*. Ejusdem metri ad normam redigas v. 748, 9; 755, 6; 759, 760; 766, 7; Necnon alios in ultimo fabulæ carmine antistrophico.

386. Ὁ γὰρ στρατηγὸς εὐτυχὴς τὰ πρὸς θεῶν
ἔστιν, σάφ' οἶδα καὶ μάλ' οὐ σμικρὸν φρονῶν εἰς τὰς Ἀθήνας.

Tyrwhittus voluit τὰ πρὸς θεῶν ὤν. At vulgatum tuetur Elmsleius advocato Iph. T. 560. Ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχῶς δίκαιος ὤν. ubi tamen corrigas οὕτω. Mox vice ἔστιν dedit E. εἶσι *veniet*: quia nunquam nisi in locis corruptis ἔστιν ad versus initium sic positum reperies. Quæ in contrariam partem afferri possunt, ea subtrahit Elmsleius emendationibus non omne punctum laturis: sed de hoc fortasse alibi: interim moneo quod εἶσι hoc quidem loco extra omnem controversiam ponatur: et quod in illo sententiæ membro *εὐτυχὴς τὰ πρὸς θεῶν* aliquod dici debeat, instar vaticinii, utpote ex ore Iolai, quem Poeta vatem fingit v. supr. 65, profecti, nec tamen vaticinii felicia prædicturi, prout res ipsæ Eurysthei ad finem fabulæ commonstrant: sin vero Iolaus pro vate haberi nequit, dicere aliquod debuit de rebus Eurysthei non optimo fortasse successu gerendis. Igitur locum Nostri sic dispono

Ὁ γὰρ στρατηγὸς, οὐ χόλον σμικρὸν φρονῶν,
εἶσι, σάφ' οἶδ', ἢ μὴ τύχη τι πρὸς θεῶν, εἰς τὰς Ἀθήνας.

Dux etenim, non levem iram meditatus, adveniet, cepte scio, nisi casus aliter a Diis evenerit, ad Athenas. Quod ad *χόλον φρονῶν*, ejusdem generis sunt *χόλος πρὸς θεῶν* et *Ἀπὸ βασιλῶν* et sexcenta alia: at rarissimum est *μάλα*

μικρὸν apud Græcos: quanquam Nostratium phrasi, *very little*, satis accurate respondet. Mox ἢ μὴ τύχη τι πρὸς θεῶν est solennis locutio: cui simile est CEd. C. 1040. ἢ μὴ θέλω γὰρ (f. πάθω τι) πέθεσθαι: ibid. 1209. οὐ δὲ Σὺς ἴσθ', ἵαν τις καὶ τις σὺν θεῶν: unde corrigas Iph. T. 1010. Ἥξω δὲ γ' ἥπιε καὶ τοὺς ἱταυροὺς πῖον Πρὸς εἶπον: ubi legi debet Ἄξω δὲ ε', ἥπιε μὴ αὐτοὺς ἐκ τοῦ θεῶν πῖον Πρὸς εἶπον. Cantero debetur Ἄξω et Marklando μῆ. Infelix conjecturæ est Elmsleius ad Acharn. 152. legendo ἡμεροῦσι. Cujus emendationem in Soph. Aj. 1120. præripuit Lobeckius. In Nostri loco εἶπον reposuit El. vice ἱταῖν (vid. ad 105. eandem var. lect.) quod reponi debet vice τῶν in v. 389. Mox lege δεῦσθαι δὲ τὸδ' in loco δέκασιν δὲ τὰδ:

397 et sqq. Locus multum vexatus sic legendus est. Ποία περ ἔξει στρατιῶται τῖναν δορὺς, ἢ ἀσφαλῆ γὰρ πῶς δ' ἰδύσθαι τ' αἰ χθονός. Vulgo προσάξω—ταῦν δορὺς τι τῶνδ' ἰδύσθαι χθ. Sed ποία per se positum nec mihi placet nec placuit Tyrwhitto, qui voluit ἰδῆ. Ipse Euripidem vocem ἔξει restitui. vid. Troad. 396. mox στρατοῦ πῶν τῖναν δορὺς aliquid commune habet cum στρατὸς ἰταλιῶν in v. infr. 801. Sæpe, ut id obiter moneam, περ sequitur ποῖος et ἴσμιος et verba ab iis derivata.

399. Hic lege ταῦτ' et in v. 401. πάντα: vocibus permutatis: mox transpone 402, 3. sic β', α. jubente Musgravio.

407. Vulgo β. δὲ πάντα γινώμα ταῦτον ὑπερείπυ. Triclinius ad Soph. Trachin. 598. dat πᾶσι unde erui potest ἢ δὲ πᾶσι γινώμα τοῦτό γ' ἢ πείπυ.

416. Καὶ ἢν μικρὰς αἰ ἐνστάσεις αἰ εἰσίδας τῶν μὲν λεγόντων—τῶν δὲ—κατηγερόντων. Ita Elmsleius cum MS. uno. Atqui non dicitur μικρὰ ἐνστάσεις. Dici potuit fortasse μικρὰ διαστάσεις: cui simile est Æschyli Agam. 381. Ὅθες τ' ἀλλήλων τ' ἐγγύς ταῦτ' ἔντυ Διχροστατοῦντ' αἰ οὐ φίλων προσηύποισ. Et profecto διαστάσεις exstat in Demosthene p. 1318, 10. ed. Reisk. ὅτι ὅσας αἰνο διαστάσεις ἐκφύλαττε: quod duobus vocabulis οὐ διχαρῆστος exponit Æschylus in Suppl. 614. Quoniam vero διαστάσεις vix satis bene Græcum videtur, alia scriptura e rudibus lectionum, quæ exhibet Ald. et MS. est aruenda: nempe Aldinus liber dat μικρὰ ἢ et MS. μικρὰς αἰ: lege igitur διαστάσεις: quæ vox apud Hesychium de triviis usurpatur et sic exponitur. Αἰ δὲ τῶν διαστάσεων τὰς αἰνὰς μὲν ἀρχὰς αἰνὰς δὲ ἐνστάσεις αἰνὰς δὲ εἰς ἐγγύς. At non modo de triviis verum de quavis re, bifida intelligi potest. Fluxit nempe διαστάσεις et αἰ et αἰνὰς in μικρὰς contractum: et apprime convenit vocabulum ad multitudinem dissentientem et in diversas partes euntem. Quoniam vero διαστάσεις—κατηγερόντων exstat in Aristoph. Pac. 636. Αἰνὰς ἢν in Æschyli Τροίης legere possumus διαστάσεις αἰ: cuius gl. fuit διαστάσεις: sicut in Aristophanis loco Scholia exponunt διαστάσεις per διαστάσεις.

419. Ἦν δὲ μὴ δρῶν τιδὲ. Manifesto legendum φέδων τιδὲ. Vid.

ἡτα: ut constructio sit κεφυγοντις και, η ζυγισμας χιτσα γη, ἡτα: nam saepe cum participio conjungitur ἡτα vid. Bl. ad Prom. 802. Quod α. ρωαῖσιν vice πρωαῖσιν: eadem var. lect. in Soph. Antig. 1238. Redde χερσῶν ρωαῖσιν ebbing tide.

439. An legendum οὐ τὸ σὸν γ', (subaudito κατὰ) ἀπείλονται χάρις: et mox οὐκ ἔχω τι χηρίσμοι. Quamquam hæc fortasse sunt nimis subtilia. Longe majora restant peccata corrigenda, quæ tempore alio depromentur.

FRAGMENT OF LONGUS.

Καὶ ἐλθὼν ἄρα τῇ Χλόῃ πρὸς τὸ νυμφαῖον, τῇ μὲν ἔδωκε καὶ τὸν χιτωνίσκον καὶ τὴν πήραν] φυλάττειν, αὐτὸς δὲ, τῇ πηγῇ προστάς, τὴν τε κόμην καὶ τὸ σῶμα πᾶν ἀπελούετο. ἦν δὲ ἡ μὲν κόμη μέλαινα καὶ πολλή, τὸ δὲ σῶμα ἐπίκαυτον ἡλίῳ. εἰκασεν ἄν τις αὐτὸ χρώζεσθαι τῇ σκιά τῆς κόμης. εἶδουκε δὲ τῇ Χλόῃ θεωμένη καλὸς ὁ Δάφνις, ὅτι [μὲν] πρότερον αὐτῇ καλὸς εἶδουκε, τὸ λουτρὸν ἐνόμιζε τοῦ κάλλους αἴτιον. καὶ τὰ νῦν δὲ ἀπολουρῶσης, ἡ σὰρξ ὑπέπιπτε μαλθακή· ὥστε λαβοῦσα ἑαυτῆς ἤψατο πολλάκις αἱ τρυφερότερον εἴη πειρωμένη. καὶ τότε μὲν γὰρ ἐπὶ ὀισμαῖς ἦν ἡ Χλόη, ἀπήλασαν τὰς ἀγέλας οἰκαδὲ, καὶ ἐπεπόνθει

μὴ Δάφνιν ἐπεθύμει λουόμενον ἰδεῖσθαι πάλιν. τῆς δὲ ὑστεραίης, ὡς ἤκου εἰς τὴν νυμνὴν, ὁ μὲν Δάφ-

..... custodiendas. Ipse autem, quum ad fontem accessisset, comas corpusque omne ablueri coepit. Nigræ erant comæ et spissæ: corpus sole torridulum. Ipsum quis putaret vel a expillitū umbra coldrem trahere. Ast pulcer, Daphnis contemplanti Chloë videbatur; Quodque non antea ipsi pulcer visus esset, pulchritudinis causam lavacrum illud existimabat. Dum vero (ipsa) ejus tergori abluendo manum porrexisset, carnes ita molliculæ occurrebant, ut quid ageret nescia, se ipsam sæpius tangeret; ac an illud levius delicatiusve esset, experiretur. Sed iussu (jam enim ad extremam se ostendentem properabat) armenta domum duxerunt; Nec aliud sane novi in se Chloë experta est, si quod fortasse Daphnis se manu-

νις ὑπὸ τῇ δρυϊ τῇ συνήθει καθεζόμενος ἐσύριττε, καὶ ἅμα τὰς ἀγέ- 25
 λας ἐπεσκόπει κατακειμένας, καὶ
 ὥσπερ τῶν μελῶν ἀκρωμένας· ἡ
 δὲ Χλόη, πλησίον καθημένη, καὶ
 τὴν ἀγέλην μὲν τῶν προβάτων ἐπέ-
 βλεπε, τὸ δὲ πλεόν εἰς Δάφνιν 30
 ἐώρα· καὶ ἐδόκει καλὸς αὐτῇ συ-
 ρίττων πάλιν, καὶ αὖθις αἰτίαν
 ἐνόμιζε τὴν μουσικὴν τοῦ κάλλους,
 ὥστε μετ' ἐκείνον καὶ αὐτὴ τὴν
 σύριγγα ἔλαβεν, εἴ πως γένοιτο 35
 καὶ αὐτὴ καλή. ἔπεισε δὲ αὐτὸν
 καὶ λούσασθαι πάλιν, καὶ λουόμε-
 νον εἶδε, καὶ ἰδοῦσα ἤψατο, καὶ
 ἀπῆλθε πάλιν ἐπαινέσασα, καὶ ὁ
 ἐπαινος ἦν ἔρωτος ἀρχή. ὃ, τι μὲν 40
 οὖν ἔπασχεν οὐκ ᾔδει νέα κόρη, καὶ
 ἐν ἀγροικίᾳ τεθραμμένη, καὶ οὐδὲ
 ἄλλου λέγοντος ἀκούσασα τὸ τοῦ
 ἔρωτος ὄνομα. ἄσῃ δὲ αὐτῆς εἶχε
 τὴν ψυχὴν, καὶ τῶν ὀφθαλμῶν οὐκ 45
 ἐκράτει, καὶ πολλὰ ἐλάλει Δάφ-
 νιν· τροφῆς ἡμέλει, νύκτωρ ἡγρύπ-
 νει, τῆς ἀγέλης κατεφρόνει· νῦν
 ἐγέλα, νῦν ἔκλαιεν· εἶτα, ἐκα-
 θεύδεν, εἶτα ἀνεπήδα· ὡχρία τὸ 50
 πρήσωπον, ἐρυθρήματι αὖθις ἐφλέ-
 γετο· οὐδὲ βοὸς αἴστρω πληγείσης
 τοσαῦτα ἔργα· ἐπῆλθόν ποτε αὐτῇ
 καὶ τοιοῦδε λόγοι μόνῃ γενομένη·
 ' νῦν ἐγὼ νοσῶ μὲν, τί δὲ ἡ νόσος 55
 ' ἀγνοῶ· ἀλγῶ, καὶ ἔλκωσ θύκ
 ' ἔστι μοι λυποῦμαι, καὶ οὐδὲν
 ' τῶν προβάτων ἀπόλωλέ μοι
 ' καίομαι, καὶ ἐν σκιᾷ τοσαύτῃ
 ' κάθημαι· πόσοι βάτοι με πολ- 60
 ' λάκις ἡμύξαν, καὶ οὐκ ἔκλαυσα·
 ' πόσαι μέλιτται κέντρα ἐνῆκαν,
 ' ἀλλὰ ἔφαγον· τουτὶ δὲ τὸ νύτ-

tem rursus videre cuperet.
 Postera autem luce; quum
 ad pascua rediissent, ad
 suetam quercum sedens
 Daphnis, fistula canebat,
 ac simul capras suas, huc
 illucque adjacentes et car-
 mini fere intentas, vigili
 oculo observabat; Adque
 ejus latus reclinata Chloë
 et ipsa ovium gregem tue-
 batur, ac in Daphnin ple-
 rumque ocellos flectebat.
 Ipse ei rursus fistula ca-
 nens pulcer videbatur: Et
 ipsa rursus musicam pul-
 chritudinis causam puta-
 bat: Quo factum ut et
 ipsa postea fistulam sume-
 ret, si unquam scilicet et
 ipsa pulcra fieri posset
 tentatura. Ut rursum
 etiam ille lavatum de-
 scenderet, suasit; Et la-
 vantem vidit; Et quum
 vidisset, tetigit; Et illo
 laudato recessit; Et laus
 amoris initium erat. Ve-
 rum puella adhuc tenera,
 et ruri aspere nutrita,
 quod jam in se sentiebat,
 prorsus ignorabat; quum
 nec ipsum amoris nomen
 ab ullo prolatum unquam
 audivisset. Angor tamen
 animi quidam ejus occu-
 parat pectus: Non ipsa
 oculorum suorum potens:
 Multus semper in ejus ore
 Daphnis. Nulla cibi cura:
 Vigiles noctes: Gregis ip-
 sius fastidium. Nunc ri-
 sus in vultu: Nunc luctus
 et moestitia. Recumbebat
 modo ad quietem; Modo
 rapida prosiliebat. Nunc
 genae pallore perfusae;
 nunc vivido rubore flam-
 mantes. Non haec sane
 vel oestro percitae bovis

' τον μου τὴν καρδίαν πάντων
 ' ἐκείνων πικρότερον. καλὸς δ' 65
 ' Δάφνις, καὶ γὰρ τὰ ἄνθη κα-
 ' λὸν ἢ σύριγγ' αὐτοῦ φθίγγεται,
 ' καὶ γὰρ αἱ ἀηδόνες, ἀλλ' ἐκείνων
 ' οὐδεὶς μοι λόγος. εἴθε αὐτοῦ
 ' σύριγγ' ἐγενόμην, ἵν' ἐμπνέη μοι. 71
 ' εἴθε αἰξ', ἵν' ὑπ' ἐκείνου νέμωμαι.
 ' ὦ πονηρὸν ὕδωρ, μόνον Δάφνιν
 ' καλὸν ἐποίησας, ἐγὼ δὲ μάτην
 ' ἀπελουσάμην. οἴχομαι, Νύμφαι
 ' Φίλαι, καὶ οὐδὲ ὑμεῖς σιάζετε 75
 ' τὴν παρθένον, τὴν ἐν ὑμῖν τρα-
 ' φεῖσαν. τίς ὑμᾶς στεφανώσει
 ' μετ' ἐμέ; τίς τοὺς ἀθλίους ἄρ-
 ' νας ἀναθρέψει; τίς τὴν λάλον
 ' ἀκρίδα θεραπεύσει, ἣν πολλὰ 80
 ' καμῶσα ἐθήρασα, ἵνα με κατα-
 ' κοιμίζῃ, φλεγυμένη παρὰ τὰ ἄν-
 ' τρα, νῦν δὲ, ἐγὼ μὲν ἀγρυπνῶ
 ' διὰ Δάφνιν, ἡ δὲ μάτην λαλεῖ.
 ' Τοιαῦτα ἔπασχε, τοιαῦτα ἔλεγεν, 85
 ' ἐπιζητοῦσα τοῦ ἔρωτος ὄνομα.
 ' Δόρκων δὲ ὁ βουκόλος, ὁ τὸν Δάφ-
 ' νιν ἐκ τοῦ σιρρόυ καὶ τὸν τράγον
 ' ἀνιμησάμενος, ἀρτιγένειος μειρα-
 ' κίσκος, εἰδὼς ἔρωτος καὶ τὰ ἔργα, 90
 ' καὶ τὰ ὀνόματα, εὐθύς μὲν ἀπ'
 ' ἐκείνης τῆς ἡμέρας ἐρωτικῶς τῆς
 ' Χλόης διετέθη, πλειόνων δὲ διαγε-
 ' νομένων, μᾶλλον τὴν ψυχὴν ἐξε-
 ' πυρσεύθη καὶ τοῦ Δάφνιδος ὡς παι- 95
 ' δὸς καταφρονήσας, ἔγνω κατερ-
 ' γάσασθαι δώροις ἢ βίᾳ. Τὰ μὲν
 ' δὴ πρῶτα δῶρα αὐτοῖς ἐκόμισε,
 ' τῷ μὲν σύριγγα βουκολικὴν, κα-
 ' λάμους [ἔχουσιν] ἐννέα χαλκῷ 100
 ' δεδεμένους ἀντὶ κηροῦ, τῇ δὲ νεβρίδα
 ' βακχικὴν καὶ αὐτῇ τὸ χρῶμα ἦν
 ' ὥσπερ γεγραμμένον χρώμασιν.

propria essent. Ac quum
 sola versaretur, hae ani-
 mum subibant cogitati-
 ones: 'Morbo ego sane
 laboro: Ast quinam sit
 morbus, ignoro. Doleo;
 Nec vulnus adest. Ani-
 mo sum moesta; Nec ul-
 lam ovicularum amisi.
 Uror; Ac in tam pul-
 cra sedeo arboris um-
 bra. Quot jam frequen-
 ter spinac me pupuge-
 runt; Nec tamen gemitus
 emisi! Quot me api-
 culae aculeo petierunt; et
 ego tamen cibum sumpsi!
 Id quod nunc pectus
 transverberat meum, id
 omnium longe est ama-
 rissimum. Pulcer qui-
 dem Daphnis: Nam et
 flores pulcri. Dulce quid
 ejus fistula sonat; Nam
 et luscinae. Sed non
 harum rerum ulla mihi
 ratio. Utinam ego ipsa
 ejus fierem fistula, quo
 me tangeret spiritu! Uti-
 nam ejus capella, quo
 me ipse pastum duce-
 ret! Pereas, mala aqua!
 Tu solum Daphnin pul-
 crum reddidisti: Ego frus-
 tra me lavi. Oh, bo-
 nae Nyniphae! Ego jam
 linquor animo: Ego jam
 pereo; Nec vos me vir-
 gunculam, me vobis
 nutritam servabitis! Quis
 vobis post me corollas
 imponet? Quis misellos
 agnos enutriet? Quis lo-
 quacem gryllum curabit,
 quem ego multo cum la-
 bore venata sum, ut me
 apud antra sopiret? Ac
 nunc ego quidem insom-
 nis ob Daphnin sedeo:
 Ille vero frustra noctur-

ἐντεῦθεν δὲ φίλος νομιζόμενος, τοῦ
 μὲν Δάφνιδος ἡμέλει κατ' ὀλίγον, 105
 τῇ Χλόῃ δὲ ἀνὰ πάσας ἡμέρας
 ἐπέφθρεν ἢ τυρὸν ἀπαλὸν, ἢ στέφα-
 νον ἀνθηρὸν, ἢ μῆλον ὠραῖον. ἐκό-
 μισε δὲ ποτε αὐτῇ καὶ μύσχον.
 ὀρειγεννητὸν, καὶ κισσύριον διά- 110
 χρυσον, καὶ ὀρνίθων ὀρείων νεοτ-
 τούς. ἡ δὲ, ἄπειρος οὔσα τέχνης
 ἔραστοῦ, λαμβάνουσα μὲν τὰ διῶρα
 ἔχαιρε, μᾶλλον δὲ ἔχαιρεν ὅτι.
 Δάφνιδι εἶχεν αὐτῇ χαρίζεσθαι. 115
 καί, ἔδει γὰρ ἤδη καὶ Δάφνιν γινῶ-
 ναι τὰ ἔρωτος ἔργα, γίνεται ποτε
 τῷ Δόρκωνι πρὸς αὐτὸν ὑπὲρ κάλ-
 λους ἔρις· καὶ ἐδίκαζε μὲν Χλόῃ,
 ἔκειτο δὲ ἄθλον τῷ νικήσαντι φι- 120
 λῆσαι Χλόῃν. Δόρκων δὲ πρότε-
 ρος ὥδε ἔλεγεν· 'ἐγὼ, παρθένε,
 ' μείζων εἰμὶ Δάφνιδος, καὶ ἐγὼ
 ' μὲν βουκόλος, ὁ δὲ αἰπόλος, το-
 ' σοῦτον κρείττων, ὅσον αἰγῶν 125
 ' βόες· καὶ λευκός εἰμι ὡς γάλα,
 ' καὶ πυρρὸς ὡς θέρος μέλλον
 ' ἀμᾶσθαι, καί [με] ἔθρεψε μήτηρ,
 ' οὐ θηρίον· οὗτος δὲ ἐστὶ μικρὸς
 ' καὶ ἀγένειος ὡς γυνή, καὶ μέλας 130
 ' ὡς λύκος, νέμει δὲ τράγους ὕδω
 ' δεινόν. καὶ ἐστὶ πένης
 ' ὡς μηδὲ κύναι τρέφειν, εἰ δ', ὡς
 ' λέγουσι, καὶ αἰξ αὐτῷ γάλα δέ-
 ' δωκεν, οὐδὲν ἐρίφων διαφέρει.' 135
 Ταῦτα καὶ τοιαῦτα ὁ Δόρκων, καὶ
 μετὰ ταῦτα ὁ Δάφνις· 'ἐμὲ αἰξ ἀνέ-
 ' θρεψεν, ὥσπερ τὸν Δία· νέμω δὲ
 ' τράγους ὡς τούτους βοῶν μείζο-
 ' νας ξω οὐδὲν ἀπ' 140
 ' αὐτῶν, ὅτι μηδὲ ὁ Πᾶν, καὶ τοι
 ' γε ὦν, τὸ πλεον, τράγος. ἀρκεῖ
 ' δέ μοι ὁ τυρὸς, καὶ ἄρτος ὀβελίας,

' nam suam vocem fundit.'
 Haec et similia patiebatur
 misella; Haec et similia
 spargebat; Ac adhuc illi
 amoris nomen quereba-
 tur. Dorcon autem boum
 pastor, ille qui Daphnin
 et caprum e fovea extrax-
 erat, primae lanuginis ju-
 venculus, quique amoris et
 opera et nomina optime
 nosset, ab illo statim die
 amatorio igne in Chloen
 ferri coepit; Quumque
 diebus aliis interlapis,
 majus animo incendium
 concepisset, Daphnin uti
 puerum spernens, rem sibi
 vel donis, vel vi conficien-
 dam esse constituit. Ac
 primum iis quidem dona
 adtulit; huic pastoritiani
 fistulam, quae calamos
 novem haberet, cerae vice,
 flavo aere conjunctos: illi
 binnuleam Baccho dignam
 pellem, cujus sane color
 uti coloribus varie pictus
 erat. Ab hac re amici
 loco habitus, brevi Daph-
 nin omnino neglexit; Chloe
 vero ferebat ille quotidie
 vel caseolum mollem, vel
 florum corollam, vel po-
 mum aliquod pulcrum.
 Adtulit etiam aliquando
 vitulum sylvestrem, mulc-
 trale auratum, ac e vicinis
 montibus avium pullos.
 Puellula contra, omnis
 amatoriae artis prorsus ig-
 nara, laeto vultu ea exci-
 piebat dona; Idque magis
 laetabatur, quod inde sci-
 licet ea quae Daphnidi
 offerret munuscula sibi
 abunde sufficerent. Sed
 jam (oportebat enim Daph-
 nin ipsum ad amoris ope-
 ra noscenda pervenire) ex-

καὶ οἶνος λευκὸς, ὅσα ἀγροίκων
 πλουσίων κτήματα. ἀγένειός 145
 εἰμι, καὶ γὰρ ὁ Διόνυσος· μέλας,
 καὶ γὰρ ὁ ὑάκινθος· ἀλλὰ κρείτ-
 των καὶ ὁ Διόνυσος Σατύρων, ὁ
 ὑάκινθος κρίνων. οὗτος δὲ καὶ
 πυρρὸς ὡς ἀλιόπηξ, καὶ προγέ- 150
 νειος ὡς τράγος, καὶ λευκὸς ὡς
 ἐξ ἄστειος γυνή· Καὶ δέη σε φι-
 λῆν, ἐμοῦ μὲν φιλεῖς τὸ στόμα,
 τούτου δὲ τὰς ἐπὶ τοῦ γενείου τρί-
 χας· μέμνησο δὲ, ὃ παρθένη, 155
 ὅτι σε ποίμνιον ἔθρεψεν, ἀλλὰ
 καὶ εἰ καλή·

ὣς ἔθ' ἡ Χλόη περιέμεινεν,
 ἀλλὰ, τὰ μὲν ἡσθεῖσα τῷ ἐγκω-
 μίῳ, τὰ δὲ πάλιν πόθοῦσα φιλεῖσαι 160
 Δάφνιν, ἀναπυρρῶσασα αὐτὸν ἐφί-
 λησεν, ἀδίδακτον μὲν καὶ ἄτεχνον,
 πᾶν δὲ ψυχὴν θερμῶσαι δυνάμε-
 νον. Δόρκων μὲν οὖν ἀλγίστας
 ἐπέδραμε, ζητῶν ἄλλαν ἰδίαν ἔρω- 165
 τος· Δάφνις δὲ, ὥσπερ οὐ φιληθεῖς,
 ἀλλὰ οηχθεῖς, σκυθρωπὸς τις εὐ-
 θύς ἦν, καὶ πολλάκις ἐψύχετο,
 καὶ τὴν καρδίαν παλλομένην κατ-
 εἶχε, καὶ βλέπειν μὲν ἤθελε τὴν 170
 Χλόην, βλέπων δὲ ἐρυθρίματι ἐπίμ-
 πλατο. Τότε πρῶτον καὶ κόμην
 αὐτῆς ἐθαύμασε ὅτι ξανθή, καὶ
 τοὺς ὀφθαλμοὺς ὅτι μεγάλοι καθ-
 ἄπερ βοῶς, καὶ τὸ πρόσωπον ὅτι 175
 λευκότερον ἀλκυῶς καὶ τοῦ τῶν
 αἰγῶν γάλακτος, ὥσπερ τότε πρῶ-
 τον ὀφθαλμοὺς κτησάμενος, τῶν
 δὲ πρότερον χρόνων, πεπηρωμένος.
 οὔτε οὖν τροφὴν προσεφέρετο, πλὴν 180
 ὅσον ἀπογεύσασθαι καὶ ποτὸν, εἴ
 ποτε ἐβιάσθη, μέχρι τοῦ ἂν δια-
 βρίξαι τὸ στόμα προσεφέρετο.

citatur Dorcon: cum eo
 de pulcritudine certa-
 men. Certaminis arbitra
 sedebat Chloë. Chloën
 osculari prænium, victori
 propositura erat. Ac ita
 prior occoepit Dorcon:
 'Ego quidem, o puella,
 major sum. Daphnide:
 'Ego boum pastor: Ille
 'caprarius: Eo ipso ego
 'potior jure quam ille,
 'quo prorsus boves ca-
 'pris. Albus ego, lac-
 'tis similitudine: Flavus
 'idem caesariem, ut ille
 'Cereris campus, cui jam
 'messoria falx impendet.
 'Me mater nutrit, non
 'fera. Hicce autem et
 'parvus est, et imberbis,
 'ut femella, et ater, lupi
 'more. Hirquos ille pas-
 'cit grave olentes: Pauper
 'est adeo, ut neque ca-
 'nem alere possit. Si vero,
 'uti ajunt, capra illi lac
 'præbuit, non ille melior
 'cule aliquid ab hoedis
 'differat.' Haec et hisce
 similia Dorcon; Ac ex-
 inde Daphnis: 'Me sane
 'nutrit capra, ut Jovem.
 'Hirquos ego pasco; Sed
 'ut hosce, ipsis bobus
 'majores. Odoris nihil
 'inde travi; Si neque
 'Deus Pan, qui praeser-
 'tim majore sui parte ca-
 'per sit. Caseus mihi
 'abunde sufficit, et panis
 'obelo (*craticulae pasto-
 'ritiae*) incoctus, vitum-
 'que album; quae omnia
 'tandem divitum agricol-
 'arum meliora habentur
 'alimētia. Imberbis ego
 'sum; Nam et Bacchus.
 'Colore fuscus; Nam et
 'hyacinthus. Sed Bacchi

σιωπηλὸς ἦν, ὃ πρότερον τῶν ἀκρί-
δων λαλίστερος ἀργὸς, ὃ περι-185
τότερα τῶν αἰγῶν κινούμενος. ἡμε-
λῆτε καὶ ἡ ἀγέλη· ἔρριπτο καὶ ἡ
σύριγξ· χλωρότερον τὸ πρόσωπον
ἦν πῶας θερυνῆς. εἰς μόνην Χλόην.
ἐγίγνετο λάλος, καὶ εἶποτε μόνος190.
ἀπ' αὐτῆς] ἐγένετο, τῶν αὐτῶν πρὸς
αὐτὸν ἀπελήρησε" τί ποτέ με Χλόης.
κ. τ. λ.

numen longe praestantius
foedis Satyris; et hya-
cinthus liliis. Rufus hic
contra, ut vulpes; pro-
missa barba, ut hircus;
albus, ut ex urbe muli-
ercula. Si tu proinde os-
culari debeas, mei sane
os ipsum osculabere, il-
lius autem e mento ex-
stantes pilos. Memineris,
puella, quod te scilicet
grex nutrit, quodque

'tamen proculdubio pulchra es.' Ad haec non amplius Chloe se conti-
nere potuit. Quumque jam laudatione illa gavis esset, ac jamdiu os-
culari cuperet Daphnin, prosiluit statim, ac osculo eum donavit, rudi
quidem illo, nulliusque artis particeps, sed quod ingentem in pectore
flammam excitare optime sciret. Dolens hinc Dorcon, aliam amoris
viam quaesiturus, aufugit. Daphnis vero, ac si non osculo tactus,
sed morsu, moestitia quadam illico suffusus est: Frigore interdum
corripiebatur, cordisque insueta palpitazione: Oculos in Chloen flec-
tere cupiebat; Ac statim ea visa, rubore totus spargebatur. Tunc
primum ejus comas miratus est, quod flavae essent, et oculos, quod
magni, uti vitulae, et genas, quod scilicet ipso caprarum lacte candidi-
ores; Ac si tum primum ipse oculorum aciem quaesivisset, anteaquoque
tempore ipsis oculis captus omnino fuisset. Hinc non ille cibum capi-
ebat; Sed tantum leviter degustabat: Potum, si ad id cogeretur, quo
tantum os humectaret, admittebat. Obmutuerat eni ille, qui pridem
cicadis (gryllis) loquacior: Piger sedebat, qui olim ipsis caprellis levior
huc illucque movebatur. Grex ipse neglectui jam habetur: Longe pro-
jecta jacet fistula. Pallidior vultus arente herbula, matura aestate.
De sola tamen Chloe loqui amabat. Ac si quando ab ea secessisset,
haec secum amenti similis spargebat. . . .—

Vertit Hieronymus Amatus.

The above fragment, which fills up the hiatus in p. 13. ed. Vil-
loison. (15. ed Schæfer) was copied from a Florentine MS. and
published at Rome in 1810, by M. Courier, an artillery officer in the
French service. It first appeared separately, and soon after was
inserted into an edition of the whole romance by the same scholar.
The MS. is the same, from which Chariton, Xenophon Ephesius,
and De Furia's Æsopian fables have been published; and it con-
tains also Longus, four books of Achilles Tatius, and several
opuscula enumerated by De Furia, p. xxxii-xxxvii. ed. Lips. 1810.

We have not seen either of Courier's publications; we derive
our information from Chardon La Rochette, *Mélanges de Critique*,

volume the second. We subjoin what seems most worthy of remark in his notes.

Line.

11. Read ὅτι δὲ μὴ, or, with Courier, καὶ ὅτι μὴ. The MS. seems to omit μὴ, though this is not distinctly stated.
44. ἄσση, MS.
55. τίς δὲ ἡ νόσος, La Rochette.
82. φθεγγαμένη, Courier.
86. τὸ ἔρωτος, or τὸ τοῦ ἔρωτος, Courier.
88. σίρου, MS. read σιροῦ. See Eratosthenes, Brunck. Analect. 1. p. 478. Anaxandrides, Athen. iv. p. 131.
100. ἔχρυσαν is inserted by Courier.
102. La Rochette translates, *hujus autem color variis coloribus distinctus erat*. The sense is *nebidus is erat color, ut PIGMENTIS DISTINCTA fuisse videretur*.
Plato, Phædo p. 110. II. St. χρώμασι διειλημμένη [ἢ γῆ] ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα ὥσπερ δείγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται.
108. MS. ἐκόσμησε. And 118. αὐτήν.
124. Rather, αἰπόλος· τοσαῦτον οὖν κ.
128. MS. omits με.
147. μέγας, MS. μέλας, Courier.
148. Either omit καὶ before ὁ Διόνυσος, or repeat it before ὁ ὑάκινθος.
173. ἐθραυσε, MS. ἐθαύμασε, Courier.
- 177-8. πρότερον, MS.
- N. B. μόσχον, 109. ἐρίφων, 135. and ἄν, 182. are indistinct in the MS.

Remarks on Sir W. DRUMMOND'S "ESSAY concerning the SHIELD of ACHILLES."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

As it is the object of your *Journal* to bring truth to light, if possible, with respect to various subjects in ancient times, I must observe that Sir W. Drummond introduces many novelties into his dissertations, for which he does not produce sufficient evidence. I will at present only point out one example of this, as a specimen of many others.

In your No. XI. he has these words at p. 19. line penult.

VOL. VIII.

CL. II.

No. XVI. 2 C 2

“ The 10th and 11th months of the old Greek year, *Maimacterion* and *Pyanepsion*, comprehended part of September with the whole of October.” By these words it appears that he places *Maimacterion* before *Pyanepsion* in the order of the Athenian months. This was indeed the opinion of some learned men formerly, viz. Petau and Dodwell; but, by his having often quoted Scaliger as his authority concerning the order of the months, many of your readers may be apt to conceive, that the above order was adopted by Scaliger also; this, however, is not the fact, for Scaliger placed *Pyanepsion* before *Maimacterion*, and brought a strong proof of it from a date in Ptolemy's astronomy. Petau and Dodwell attempted to refute this, yet, in my own opinion, without success; and their opinion was afterwards totally refuted by Spon, who found a catalogue of the Athenian months inscribed on stone, in which *Pyanepsion* occurs before *Maimacterion*; see it in his *Liste des Peuples de l'Attique* in tom. II. of his *Voyages à la Haye*, No. 104. Notwithstanding this demonstrative proof, Dodwell pretended, that Spon had copied it inaccurately; but this has been since refuted, two others having been since discovered, which are now at Oxford, and published in Chandler's *Marmora Oxoniensia*, No. 21 and 54; are we to believe our own eyes, or the learned imaginations and contentions of ingenious authors? Dodwell indeed pretended still farther, that the Athenians in different ages altered the order of their months, but he could not produce any satisfactory proof of this; and yet Sir W. D. has again revived this error, and delivered the same erroneous opinion as if it were a certainty, although refuted by ocular demonstration. Besides this, we have the decision of the celebrated antiquary Abbé Barthelemy in direct contradiction to Sir W. D. In 1792, he published a *Dissertation sur une ancienne Inscription Grecque* at Paris, to which he subjoined some short dissertations in form of notes, one of which is relative to this very subject, at p. 88. In this he urges again against Dodwell and Corsini, who had adopted the same error: “ Ce témoignage de Spon, que le père Petau ne connut pas, est si frappant qu'il ébranla Dodwell, et força Corsini de supposer que dans le siècle où les inscriptions de Spon furent dressées, le *Pyanepsion* avoit avancé d'un degré, et pris la place de *Maimacterion*: mais je vais montrer, que ce changement n'a jamais eu lieu, et que plusieurs siècles auparavant le *Pyanepsion* occupoit dans le calendrier Attique le même rang que lui attribuent les inscriptions de Spon. M. Chandler trouva dans la maison d'un Grec un marbre en lettres très anciennes; il n'en put copier qu'un fragment, qu'il a inséré dans son excellent recueil (*pars I. syll. et not. p. 25*).” In this fragment we have a fourth inscription to the same purport; and, if I recollect rightly, Corsini himself mentions a

fifth to the same effect in Italy. Are all these testimonies then to be annihilated by a writer's mere *opinion* to the contrary? Barthélemy goes on to express himself thus: "Ceux qui tiendroient encore à l'opinion consacrée par les noms de Petau, Dodwell, et Corsini, seroient forcés d'admettre pour deux mois de l'année Attique une étrange suite de révolutions vers l'ann. 430 avant J. C. Pyanepsion est le quatrième mois, cent ans après il devient le cinquième, vers le tems de Hadrien il redevient le quatrième, et deux siècles après, ces deux mois changent encore de place. Ces témoignages positifs, ces monumens incontestables, placent pour tous les temps le Pyanepsion au quatrième rang des mois Attiques et Maimactérion au cinquième. On n'oppose à cela que des inductions tirées de quelques passages susceptibles de différentes interprétations: il me semble que l'inscription de M. Chandler *ne permet plus* de hésiter sur le choix: Je vais plus loin, et j'ose avancer que si les savans cités plus haut l'avoient connue, je n'aurois pas eu la peine de combattre leurs opinions." p. 96. Besides these testimonies, he adds that Harpocraton says positively, that *Pyancpsion* preceded *Maimacterion*. This I have not examined, but when he adds that Suidas does the same, it is a mistake, for Suidas says nothing concerning the matter. However, he rightly refers to Sam. Petit in his *Eclogæ Chronologicae*, as another witness, who does indeed repeatedly maintain, that several sentences in Aristotle prove, *inter Boedromionem atque Maimacterionem esse medium Pyanepsionem*. lib. 4. p. 193. And Selden long ago informed us, that he found the same order of months in a Catalogue annexed to a MS. of Ptolemy's Astronomy, and in the same handwriting with the MS. *vid. Marm. Oxon. a Prideaux p. 239. a Mattaire, p. 115.* The same again in notes of Tzetzes to Hesiod, p. 125, edit. 1603; again in Thesaur. of H. Stephens, tom. iv. p. 225. Sir W. D. calls these months the 10th and 11th, because he reckons from the winter, not the summer solstice, but either way, the order is the same.

Still farther, he makes Homer place the harvest in Asia Minor or Egypt in the month *Metageitnion*: "this will bring the time of harvest within the month *Metageitnion*." p. 18. Now this was the subsequent month to *Hecatombæon*, which almost all persons know to coincide with July, therefore *Metageitnion* chiefly with August. This is indeed the time of harvest in our northern climate; but in Asia the harvest is finished in May, and in Egypt sooner, full two months before the time at which Homer is thus made to fix it. This disturbs and disproves his order of the whole, as being merely ingenious imagination, which cannot be supported by sufficient evidence. That Homer mentions the occupations of the four seasons may be true, but that he places each occupation in

its proper month, according to the right order of the twelve Athenian months, may be amusing in speculation, but has not any foundation in truth.

Norwich.

S.

BIBLICAL CRITICISM.

THE opinion which formerly prevailed amongst eminent critics, of the immaculate state of the Hebrew text of the Old Testament, seems to have generally given place to more just and rational sentiments, since the publication of Dr. Kennicott's valuable collations. It has been established, I conceive, by that profound and judicious critic, on irrefragable evidence, that the Hebrew text exhibits numerous errors arising from the negligence of transcribers, similar to those which have been long acknowledged to exist in the Greek text of the New Testament. It is obvious that the more frequently a book is transcribed, the more it will abound with errors of transcribers, unless carefully corrected by the rules of sound criticism; hence arises the advantage of collating ancient copies and versions, which were made whilst the text was free from many of those errors which disfigure modern copies.

The important progress already made toward restoring the original text, both of the Old and of the New Testament by such collations, is an ample and a gratifying proof of the importance of this branch of *Biblical* criticism. But much still remains to be done: and the time, I trust, will arrive, when a more complete collation of those MSS which have hitherto been only partially examined, and of those ancient and valuable versions, of which no collation has hitherto been made, will throw a light on many passages which still remain obscure, by restoring the long lost original readings. (See Primate Newcome's preface to his version of the Minor Prophets.)

Amongst the Ancient Versions which merit the attention of the Biblical Scholar, perhaps none has been more neglected than the ancient and faithful Syriac. "The Syriac Version," says Dr. Kennicott, (2d Diss. on Hebr. Text.) "being very literal and very ancient, is of *inestimable value*." "The Syriac Version," says Bp. Lowth, (Præl. Dissert. to Isaiah), "is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining the Hebrew Text. It is a close translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the first Century." "Versio hæc antiquissima" says De Rossi, (Prolegomena quoted by Dr. Magee on Atonement), "ordinem ipsum verborum pressè sectatur, et ex versionibus omnibus antiquis purior ac tenacior habetur." Yet notwithstanding the acknowledged value of this version, it has not

only never been regularly collated, but a copy of it is rarely, if ever, to be met with in Europe, except in the Polyglott Bibles, which on account of their high price are accessible to few, except those who reside at the Universities. In the present Augustan age of just and solid criticism, and at a time when the Hebrew and Syriac languages have again engaged the attention of the learned, a new edition of the Syriac Version of the Old Testament, with a collation of the many Syriac MSS. preserved in these kingdoms, especially of that ancient MS., the gift of Mar. Dionysius to Dr. Buchanan, and lately presented by him to the University of Cambridge, would be peculiarly well-timed and valuable. Cambridge, by undertaking this important work, would nobly emulate the rival University of Oxford, to which we are indebted for the valuable collations of Kennicott, and which is now prosecuting on a more extensive scale than has hitherto been attempted, a collation of the Septuagint.

That a collation of Syriac MSS. would lead to a more correct edition of the Syriac text than has ever yet been published, can scarcely admit of a doubt: to prove that the printed Syriac Text stands in need of correction, and to excite your learned readers to direct their attention to the subject, I beg leave to submit to their consideration a few emendations which have suggested themselves to me on comparing Erpenius's Syriac version of the Psalms with the Hebrew original, the Septuagint version, and the passages quoted from the Psalms in Schaaf's valuable edition of the Syriac New Testament. I have had no opportunity of collating Erpenius with any other edition of the printed Psalms.

Psalm II. 5. ܐܕܝܝܝܢ seems to be an error of the press for ܐܕܝܝܢ, for Erpenius translates "terrebit eos."

Ps. II. 7. For ܐܕܝܝܢ read ܐܕܝܢ. So Hebr. LXX. Vulg. and Syriac New Test. Acts XIII. 33. Heb. I. 5. and Heb. v. 5.

Ps. II. 7. For ܐܕܝܢ read ܐܕܝܢ. So Syr. New Test. Acts XIII. 33. Heb. I. 5. ܐܕܝܢ Heb. v. 5. ܐܕܝܢ is the plural of ܐܕܝܢ, which cannot agree with the singular pronoun ܐܕܝܢ.

Ps. II. 9. ܐܕܝܢ evidently a mistake for ܐܕܝܢ, perhaps a false print. See Syr. New Test. Revel. II. 27. and Schaaf's Syriac Lexicon in verb. ܐܕܝܢ.

Ps. III. 9. for ܐܕܝܢ read ܐܕܝܢ. See V. 8.

Ps. XVI. 11. for ܐܕܝܢ read ܐܕܝܢ. So Heb. LXX. Vulg. and Syr. New Test. Acts II. 28. According to the present reading, the translation of the Syriac version is, "Shew me *thy* way of life," instead of "*the* way."

Ps. XCI. 12. ܐܕܝܢ seems to have been lost out of the Syriac text. For ܐܕܝܢ, Heb. LXX. Vulg. and Syr. New Test. Matt. IV. 6. Luke IV. 10. read ܐܕܝܢ ܐܕܝܢ.

Dr. Buchanan is at present engaged in printing a new Edition of this work. Ed.

Ps. xciv. 11. for סמכאסס 2 Cor. iii. 20. read סמכאסס. which corresponds with the Hebrew מחשבות, and is probably right.

Ps. cxix. The Syriac has lost the 9th verse,
למשפטיך עמדי היום כי הכל ענדיך.

Perhaps עמך should be read for עמדי. So LXX. Vulg.

Syr. has transposed VV. 171 and 172 of Ps. cxix. and the last hemistich of the 7th verse, and the first of the 8th. of the cxixth Psalm.

It may be objected that these emendations, allowing their correctness to be admitted, are of little importance: but it must be considered that they are the result of a very limited research, and that a similar objection may be made to a large majority of the readings which have been collected. If a few grains of gold are discovered amongst the sand: if after a laborious collation, a few obscure passages are rendered clear and consistent; if a few seeming contradictions are removed; if even a few grammatical anomalies are expunged from the sacred text, the labor will not have been in vain; and even every advance, however inconsiderable, towards remedying the mutilations of age and negligence, and restoring the words which issued at first from the pen of inspiration, should be hailed with joy by every one who venerates the Holy Scriptures as the word of God, and the charter of Everlasting Salvation.

Falmouth, Aug. 6, 1813.

KIMCHII.

PROLOGUS IN ADELPHOS,

FABULAM AB ALUMNIS SCHOLÆ REGIÆ WESTMONASTERIENSIS
 ACTAM, A. D. 1813.

ETSI vos omnes arbitror probissumæ
 Terenti Adelpbos scire, quid velint sibi;
 Tamen nonnulla pace vestrà proloquar,
 Monente ipsius argumento fabulæ.

Duos profecto fratres diversi ingenti
 Domi meministis educare filios;
 Utrosque inepto more, dissimili tamen.
 Alter duorum, facilis ille Micio,
 Alumno est ipsus auctor Æschino suo,
 Audacter omnem ut expleat libidinem.
 Illa est paterna sanè liberalitas!
 Unum id sollicita, clanculum, si dīs placet,
 Ne se flagitia faciat, et factus nimis
 Scelestus, idem non sit impudens satis.

Contrà, severus Ctesiphonem Demea
 Ruri conclusum retinet; hinc credens fore,
 Ut ea, plerumque quæ fert adolescentia,
 Ignoret ille prorsus, nedum ut facitet.

Tandem iste simplex innocensque Ctesipho,
Pater dum dormit, ex lenonis ædibus,
A fratre adjutus, eripit vi psaltriam.

Nunc ista quorsum pertineant, paucis dabo.
Placet alia aliis puerorum Institutio.
Nos Publicam tuemur; quam cur improbent,
Hoc esse quidam prædicant: quod scilicet
Contaminetur vitis infelix puer,
Qui, si paternis clausus esset ædibus
Contagione procul et exemplis malis,
Morum servasset integram innocentiam.

Utroque, opinor, errant. Nam mehercule,
Si fortè pauci nequiores paululo
Excedant hisce sedibus, nostram' ea
Est disciplinae culpa, an ingens sui?
Aut in privatâ nullus eductus domo
Inventus unquam Ctesipho est, aut Æschinus?
Ignem nimirum, qui nascenti est insitus,
Oppresseris paulisper, non extinxeris;
Repentè post erumpet, et vehemens magis.

Quid plura Vobis disseram præsentibus?
Vos nempe, his ipsis innutriti sedibus,
Exemplis vestris declaratis maximè,
Quàm sit virtutum plurimarum, et artium
Parens bonarum Publica Educatio.

Jam nos favore vestro imprimis nitimur:
Oramus inde ceteros, nostris licet
Ab institutis admodum alieni sient,
Saltem ut lubenter hisce plaudant lusibus.

EPILOGUS.

SANNIO, SYRUS.

Hanc si ignominiam patiar plagasque superbi

Furis, jam perdat Jupiter hos oculos.

SY. Quid nunc, Sannio? tu quem quæris? SA. Ubi est scelus, illic.

Parmeno? SY. Quid tu illum vis? SA. Volo eum molere.

SY. Illum tu? tanti unde animi subito tibi? qui tam

Egregiè moluit te modo. SA. Solus eram:

Illi turba comes. Dic sacrilego nebuloni,

Si certare æquâ lege locoque velit—

SY. Deliras, inquam. Scin' tu quanta ossa lacertosque

Exuat? ut colaphos acriter ingeminet?

Principio, dicto citius, geminis tibi pugnibus

Occludet totidem lumina. Num placet hoc?

Deinde molares, incisores, atque caninos,

Coget te dentes usque vorare tuos.

Tum tuber totum faciet caput, et tibi totos

E rostro rivos nectaris eliciet.

Quid memorem costas, stomachum, latus, ilia? nulla

Pars erit in totâ sana relicta cute.

Vah! quod ludibrium toti te rere corona,

Quâquæ exquisitas tum fore delicias,

Cùm tibi labra, genæ, frons, tempora, naris, et auris,
In lepidum fuerint cuncta redacta Chaos?

SA. Me verò interea contrà nihil? Iuspice jam me:
Sum satis et membris, credo, animisque valens.

SY. Quid, pugilem his rebus fieri, stultissime, credis?
Longè erras. Facies plurima; plura feres.

Discendum est, in quâ corpus sit rite tēnendum,
Brachia quâ, quâ pes, quâ statione manus:

Certiùs an dextrâ defenderis, ane sinistrâ
Ictum; aut intuleris acriùs, et graviùs.

Corporis at cures ante omnia conditionem:
Ut vegetus pulmo sit, solidique tori.

Primùm, per vomitoria, perque cathartica, crebrò
Viscera sunt miseris evacuanda modis.

Deducenda caro, et cultu induranda severo,
Inque vicem ingestis est reparanda cibis.

Scilicet, astivo surgens cum sole, labores
Montem currendo scandere præcipitem,

Donec anhelando penè ilia ruperis: inde,
Cruda ferè, pars est magna voranda bovis.

Mox iterum curras; in lecto deinde recumbas;
Atque iterum pars est magna voranda bovis.

Sic totos consume dies per tres prope menses:
Quæque suis vicibus; curre, recumbe, vora.

SA. Quid? nunquamne bibam? SY. Verò: sed parciùs, ut ne
Turgeat abdomen. SA. Nil inamabilius.

SY. Stragula item interdum innuenera involvenda jacenti, et
Plumea vel triplex culcita, vel quadruplex.

Æstu enectus ibi, prope decoctusque, liquesces,
Ut desudando diminuatur adeps.

Quid censes? SA. Equidem, non est victoria tanti.
Quæso, ille an tulit hæc cuncta? quis auctor? SY. Herus.

SA. Æschinus! ille potens, locuples, generosus, ut artes
Ultero plebeias excolat et doceat!

SY. Plebeias autem? quid? homo ignavissime, nescis
Quam fuerit quondam nobile Pancratium!

Quùm Reges luctà haud puduit contendere, et ipsa
Regina est pugno fortiter usa suo.

Tum ludos didicit pubes generosa viriles:
Corporibusque inerat tunc, animisque vigor.

Tum decuit validis fustem vibrare lacertis:
Nunc nitidâ armatur pyxide bellus homo.

Mascula erat cultu vestituque illa juvenus:
Thoracem, qualem fœmina, nostra gerit.

Atqui illis crevit res nostra, atque artibus illis
Gloria adhuc patriæ stat, populi que salus.

Saltabunt alii meliùs fortasse, canentque;
At nos pugnamus fortiùs. SA. Atque edimus.

SY. Illas nostra, utcunque levis fastidiat ætas,
Jactat se nondum dedidicisse domus:

Et nobis studia, et victus, lusque, laborque,
Nunc etiam, proavis quæ placuere, placeant.

NOTICE OF

EURIPIDIS SUPPLICES. *Recensuit* GONOFREDUS HERMANNUS. *Lipsiæ, apud Gerhardum Fleischerum Jun. 1811.* pp. xxviii. + 102. = 130. Small 8vo.

ACCORDING to a kind of promise made in the fifteenth Number of the Classical Journal, we now present our readers with an account of Mr. Hermann's edition of the Supplices of Euripides. It bears so great a resemblance to his edition of the Hercules Furens, of which we have already given an account, that we have less to say on the present than on the former occasion, before we proceed to the consideration of particular passages. Referring to our general observations on the edition of the Hercules Furens, we have only to observe of the edition of the Supplices, that it is, upon the whole, rather superior in merit to its predecessor. It discovers fewer marks of precipitation; and the notes which accompany it, are somewhat more copious, frequent, and satisfactory.

It is to be regretted, that it was not in Mr. Hermann's power to avail himself of the notes of Porson on this tragedy, and of the other valuable additional matter contained in the last impression of Markland's edition, which was printed at Oxford under the superintendence of Mr. Gaisford. Like the editions of Æschylus by Turnebus and Robortellus, these two editions of the Supplices were printed in the same year, without any appearance, as far as we can observe, that either editor was aware of the publication of another edition in a different part of the world. To point out the new readings of any importance which are common to these editions, is one of the duties which we have imposed upon ourselves in the preparation of the present article.

The volume which was printed under the direction of Mr. Gaisford, contains, as the reader probably knows, not only the Supplices, but also the first and second Iphigenia, with the annotations of Markland. A criticism on this volume appeared in the fourteenth Number of the Quarterly Review, in which a considerable number of conjectural emendations of the text of these three tragedies was proposed. Some additional emendations were pro-

posed in the fifteenth Number. Although Mr. Hermann's edition of the Supplices was published several months before the fourteenth Number of the Quarterly Review, it was probably unknown to the author of the criticism in question, who has in several instances proposed corrections as his own, which appear in Mr. Hermann's text or notes. In the following pages, it is our intention to notice all such corrections in their proper places. But it is not our intention to notice all Mr. Hermann's corrections. We shall content ourselves with selecting those which are most remarkable, and those which seem to afford us an opportunity of contributing our mite of information to the general stock of knowledge in this department of literature.

Specious emendations of former critics are not so frequently passed over unnoticed in Mr. Hermann's edition of the Supplices, as in his edition of the Hercules Furens. At the same time, it appears to us, that Mr. Hermann's text of the Supplices might be improved in several instances, by receiving into it the reading which is exhibited in the note. After Mr. Porson's observations on v. 166. of this tragedy (*Suppl. præf. ad Hec.* p. xxxi.), we certainly expected that the reading of every future edition would be, Πολιὸς ἀνὴρ, τύραννος ἰσοδαίμων πάρος. If the reader will attentively examine Mr. Porson's arguments in favor of ἰσοδαίμων, we think that he will agree with us in considering Mr. Hermann's preference of εὐδαίμων, the reading of the manuscripts, as an instance of no small perversity of judgment. Perhaps it may be said, that in this instance Mr. Hermann's judgment was warped by the recollection of Mr. Porson's sarcasms,¹ and that if the same emendation had been proposed in the same words by Markland, Reiske, or Musgrave, he would have adopted it without hesitation. But Markland, Reiske, and Musgrave, all concur in reading, v. 27. Μόνω τόδ' ἔργον προστίθεις ἐμῷ τέκνῳ, Πόλει τ' Ἀθηνῶν. Yet Mr. Hermann expressly rejects this emendation, which appears to us

¹ By way of example, the reader may compare the passage which begins with the words, *Verum, quantumvis hanc veniam postulent tetrametri iambici* (p. xliii.), with pp. 176. 177. of Mr. Hermann's book *de Metris Poetarum Græcorum et Romanorum*. Perhaps the open abuse contained in Mr. Porson's note on Med. 675. was less distasteful to the patient, than the indirect derision of this passage.

to be indubitable, and retains the common reading, *Μόνον τὸδ' ἔργον*. In the following pages, we shall seldom bring forward errors of this kind, except when we think ourselves able to make some addition to the arguments in favor of a reading which Mr. Hermann rejects.

We observe nothing in Mr. Hermann's preface to the *Supplices*, which calls for particular animadversion, except one passage, which might serve as a text to a very curious critical discourse. We had drawn up some pages of a commentary on this passage, which we think it expedient to cancel, partly on account of the great length of this article, and partly because Mr. Hermann refers to a tract written by himself, which we have never seen, and are not able to procure.

We have nothing farther to premise, before we proceed to business, except to request the indulgence of the reader for any involuntary plagiarisms which may be detected in the following pages. No person except a regular working critic can be aware of the difficulty of avoiding such plagiarisms; a difficulty which has increased during the last twenty years with as great rapidity as the national debt. To read over all the Greek criticism which issues from the presses of England and Germany, with the faint hope of finding in a large volume two or three ingenious observations relating to our present purpose, is a task to which the brazen-entrained Didymus himself, if he were now alive, would hardly be competent. We never see a list of new publications from Leipzig, without regretting that leaden age of criticism, in which every thing relating to the emendation and illustration of the Greek tragedians, might be found in "the mild limbo of our father Heath," and the writings of four or five Dutch professors. In these evil days, and in a slight performance like the present article, all that can be reasonably expected of us is, that we shall not propose as our own, any thing which is contained in the common and obvious sources of information.

Vv. 42—86. The first song of the chorus is divided into three strophes and three antistrophes. The first four of these six divisions were never discovered to be antistrophic, until Musgrave collated the *liber Puteani*, in which the strophes and antistrophes are distinctly marked. In the common editions, these four divisions

make twenty-nine verses. If the first verse had been divided into two, the Aldine text and arrangement might have been retained, without altering or displacing a syllable on account of the metre. Instead of thirty verses of many sorts and sizes, Mr. Hermann exhibits forty dimeters of the three following descriptions: I. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | II. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | III. $\cup\cup\text{---}$ | $\cup\cup\text{---}$ | There are twenty-two verses of the first kind, ten of the second, and eight of the third. With one very slight difference, occasioned by a difference in the reading, Mr. Hermann's arrangement exactly agrees with Mr. Gaisford's, who received it from Dr. Burney.

V. 42. Ἰκετεύω σε, γεραιά, | γεραιῶν ἐκ στόμάτων, πρὸς | γόνυ πί-
πτουσα τὸ σὸν, | ἄνα μοι τέκνα λῦσαι | φθιμένων νεκύων, οἱ | καταλείπουσι
μέλη | θανάτῳ λυσιμελεῖ θηρ' οἷα ὀρείοισι βοράν. *Recte hoc* [φθιμένων
νεκύων, κ. τ. λ.] *interpretatur Brodæus, e thæsorū sepultura ca-*
rentium strage. HERMANN. This interpretation is so exceedingly
harsh, that we agree with Musgrave in considering the common
text as corrupt, although we do not agree with him in reading
στίχα—νεάκων instead of τέκνα—νεκύων. As we are unable to pro-
pose a correction, we should have passed over this passage in
silence, if we were not desirous of mentioning, that the fourth
line, in which the difficulty lies, ought to begin with a consonant,
on account of the preceding short syllable, which ought to be
made long by position. The whole strophe is to be scanned as
one verse. Mr. Hermann does not mention the Aldine reading,
ἄνομοι τέκνα λῦσαι, which, to say the truth, does not much assist
us in our endeavours to discover an emendation.

V. 50. Ποῖσά (ῥυσσά *Herm.*) δὲ σαρκῶν πολιῶν | καταδρύμματα
χειρῶν. *Recte Ernestius in Lexico Græco* [monente Beckio] *κατα-*
δρύμματα pro vulgato καταδρύματα. HERMANN. The theme is
καταδρύπτω. The Quarterly Reviewer mentions a similar error,
λελειμένος for *λελειμένος*, which was introduced into v. 774. of this
play by the printer of the Basil edition of 1551, and is retained in
all the subsequent editions prior to that of Musgrave. Many edi-
tions also read *λελειμένος*; v. 904. In the passage before us, the
Quarterly Reviewer proposes *καταδρύμματα χειροῖν*, meaning, we
presume, that *χειροῖν* shall be considered as the dative. Perhaps
a similar alteration may be made with propriety in the following
passage: Phœn. 69. Τῷ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους Εὐχὰς
θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ. Although the genitive *οἰκούντων* may
be defended, we prefer the dative *οἰκούντοι*. Compare Æsch.
Theb. 806. Τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης Ἄναξ Ἀπόλλων
εἶλετ', Οἰδίου γένει Κραίνων παλαιὰς Λαίου δυσβοουλίας.

V. 59. Παράπτισον δὲ σὸν, δὲ λισσόμεθ', ἔλθειν τέκνον Ἰσμήνδον,
εἰμάντ' εἰς χεῖρα θάψαι | νεκύων θαλαρῶν σώματα λαῖνον τάφον. *Libri*
σώματα λαῖνον τάφον. Brodæus, Barnesius, Heathius, Mark-
landus *λαῖνον εἰς τάφον.* *Vulgatam lectionem una littera mutata et*

syllaba una repetita sic emendandam puto, σώματ' ἀλαινόντα τάφου. HERMANN. We omit the remainder of the note, in which Mr. Hermann endeavours, without much success, to prove, that the three words σώματ' ἀλαινόντα τάφου signify *bodies deprived of burial*. We read, σῶμα ταλαίνας ἄταφον. The order is, ἐμάν τ' εἰς χέρα ταλαίνας. So τὸν ἐμὸν ἔχει μόχθον ἀθλίας v. 921. Many similar expressions are collected by Valckenaer, *ad Phœn.* 1518, 9. With regard to σῶμα for σώματα, compare Herc. 702. χρόνος γὰρ ἤδη δαρός, ἐξ οὗτου πέπλοις Κοσμεῖσθε σῶμια, καὶ νεκρῶν ἀγάλμασιν. So also Med. 1108. Σῶμά τ' ἐς ἥβην ἤλυθε τέκνων. We agree with Brunck and Matthiæ in considering this as the true reading. Compare also v. 273. of this play: Τέκνων———κομίσαι δέμας.

V. 68. Ἰκτεύω, τὸν ἐμὸν παῖδα τάλαιν' ἐν χερσὶ θείναι | νέκυι,
ἀμφιβαλεῖν λυγρὰ μίλη παιδός ἐμοῦ. *Legebatur νέκυ'. Emenda-*
runt Marklandus et Reiskius, cetera non omni ex parte recte
constituentes. || *Legebatur παιδός γ' ἐμοῦ, et in Marklandi codice*
C. qui hic valde interpolatus est, παιδός δὲ ἐμοῦ. HERMANN. In
all the editions before Mr. Gaisford's, the words Νέκυ' ἀμφιβαλεῖν
λυγρὰ μίλη παιδός γ' ἐμοῦ, make one line. The particle seems to have
been inserted for the purpose of making a trimeter iambic, which
is to be scanned as follows: — — — — —
In our note on v. 1210. of the Hercules Furens, we had occasion
to mention the violent propensity of the transcribers to convert
verses of other measures into trimeter iambs. An example or
two of that propensity will not be misplaced on the present occa-
sion. I. Eurip. Or. 421. Τιθεíte, μη΄ ψαφεíte, μηδ' ἔστω κτύπος.
Mr. Porson restored τίθετε. If he had also read μη΄ στω κτύπος,
he would have been under no necessity of converting τίνα δὲ συμ-
φοράν into τίνας δὲ συμφοράς v. 154. II. Hel. 692. Οὐχ ἔστι μά-
τηρ, ἀγχόνειον δὲ βρόχον. Erfardt (*ad Soph. Aj.* 1109.) does not
very well know what to make of this verse, *strophis nondum resti-*
tutis. A learned countryman of our own, who has attempted to
restore the strophes, changes δὲ into γάρ. We read, Οὐχ ἔστι
μάτης, ἀγχόνιον δὲ βρόχον. The metre is the same as that which
Mr. Porson mentions in his preface to the Hecuba (p. xii.) as
occurring frequently in the first choral ode of the Ajax. It also
occurs several times in the Andromache. See v. 767. &c. 1010.
&c. See also Alc. 879. 896. Hel. 1113. 1132. Ion. 768. 770.

Ὡ. 71. Ἀγὼν οὐδ' ἄλλος ἔρχεται, γῶν' γόοις | διαδοχῶς. ἀχούσιν
 προπάλων χεῖρες. *Optime Murklundus hos versus Edithæ tribuit.*
 MUSGRAVE. Mr. Hermann justly observes (p. xviii.), that the
 chorus ought not to be interrupted in this manner by one of the
 persons of the drama. He prefixes to v. 71. the title ΗΜΙΧΟΡΙΟΝ
 ΤΩΝ ΘΕΡΑΠΑΙΝΩΝ, and supposes that the four first divisions of
 this odē are sung by the mistresses, and the two last by their maids.
 The mention of the mistresses and their maids reminds us of a

small difficulty relating to the chorus of this tragedy. It is well known, that the tragic chorus consisted of fifteen persons; whereas seven Argive ladies, with a maid each, amount to no more than fourteen. Mr. Hermann thinks, that as the chorus stood drawn up in five ranks, each rank consisting of three persons, the middle place of the middle rank might be left vacant without attracting the observation of the spectators. The objection to this supposition is, that the fraud would infallibly be detected, as soon as these afflicted mothers and their afflicted companions began to beguile their sorrows with a dance. We are inclined to believe, that one of the ladies was allowed two maids. Mr. Hermann mentions this supposition, but rejects it as an invidious distinction. It seems to us, that this distinction might have been allowed to queen Iocasta, without exciting the indignation of her six companions. We assure the reader, that this question respecting the fifteenth χορευτής, is discussed by Mr. Hermann with perfect gravity, pp. xvi. xvii.

V. 95. ἐκ τε γὰρ γερασμίων Ὀσσων ἐλαύνουσ' οἰκτρὸν εἰς γαῖαν δάκρυ, Κουραὶ δὲ καὶ πεπλώματ' οὐ θεωρικά. *Non opus Marklandi conjectura κουραὶ τε.* HERMANN. To us the alteration appears to be absolutely necessary. We are not of the number of those who read in the twentieth verse of the Iliad, Παῖδα δέ μοι λῦσαί τε φίλην, τὰ δ' ἄποινα δέχισθε. Mr. Hermann, however, thinks so differently from us, that he mentions this passage in his preface (p. xi.), as one of those in which his reasons for retaining the common reading are too evident to require explanation. He also retains λαμπρὸν δὲ v. 222. εὐδαιμονοῦντας δ' v. 225. καλὸν δ' v. 373. ὃς οὐδὲ v. 523. νεκροὺς δὲ v. 524. ὁ δ' ὀλβίος νιν v. 554. and perhaps a few other similar errors, if, indeed, δὲ is erroneous in every one of these instances. The only instance of the opposite fault which we have noticed in his edition, is ζητῶν τ' v. 1038. The passage before us did not occur to Mr. Porson, when he objected to ἐκ τε γὰρ in the following passage of the Troades: v. 770. Δαίνυσθε τοῦδε σάρκας. ἐκ τε γὰρ θεῶν Διολλύμεσθα, παῖδί τ' οὐ δυναίμεθ' ἄν θάνατον ἀρῆξαι. His words are: *Si τε et γὰρ conjuncta alibi in Euripide exstarent, hunc locum sanum faterer. Lege ἐκ του γὰρ θεῶν (Adversus. p. 264).* Mr. Burges also reads ἐκ του γὰρ θεῶν. We are unable to divine Mr. Porson's meaning, when he appears to dispute the propriety of γὰρ after τε. See Soph. Ant. 1168. Eurip. Hec. 14. Med. 473. Suppl. 552. &c. To our conception, ἐκ θεῶν διολλύμεσθα is a much more proper expression in the mouth of a Trojan princess, than ἐκ του θεῶν διολλύμεσθα.

V. 135. ΘΗ. Ἀλλὰ ξένους ἰδωνας Ἀργείας κόρας; ΑΔ. Τυδεΐ γε, Πολυνείκει τε τῷ Θηβαγενεῖ. *Vulgo Τυδεΐ τε. Hoc τε duo codd. Paris. omittunt.* HERMANN. The Quarterly Reviewer also reads Τυδεΐ γε.

V. 149. 'Ο δ' Οἰδίπου παῖς τίνι τρόπῳ Θήβας λιπών; *Addidi παῖς, quod deerat. Et sic jam Ersjardtius ad Ajaxem p. 628. HERMANN.* So also Mr. Porson and Mr. Gaistord.

V. 152. ΑΔ. Ἀλλ' οἱ μένοντες τοὺς ἀπόντας ἡδίκουν. ΘΗ. Ἡ ποῦ σφ' ἀδελφὸς χρημάτων νοσφίζεται. This passage is truly Euripidean, and may be compared with the passage in which Helena, believing that her husband's nephew is about to cut his own throat, is represented as taking possession of his effects before he is dead. See Porson *ad Or.* 1106. Œdipus, it seems, happening to die while Polynices was absent from home, Eteocles took advantage of this circumstance to cheat his brother of his lawful share of their common father's private property. Euripides loves to descend to particulars in this manner. But we must observe, that although Euripides would probably have preferred the tragedy of George Barnwell to that of Macbeth, he is not answerable for the general fact, that the strong box of Œdipus, rather than his sceptre, was the original object of contention between his two sons. This is the unvarying language of the lofty Æschylus, in his *Ἑπτα ἐπὶ Θήβας*. See vv. 717. 733. 794. 823. 909. &c. So also Hesiod v. 161. Καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοτις αἰνὴ, τοὺς μὲν ἱφ' ἑπταπύλῳ Θήβῃ, Κάδμηϊδι γαίῃ, Ὀλοσε μαρναμένους ΜΗΔΩΝ ἔνεκ Οἰδιποδαο. τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης Ἐς Τροίην ἀγαγὼν, Ἐλένης ἔνεκ ἠυκόμοιο. Sophocles gives both dignity and probability to the fable, by representing Polynices as expelled from his father's throne by one of those revolutions, which, even in modern times, frequently transfer the sceptre from the hands of the lawful heir to those of some more popular member of the royal family. See Œd. C. 371. *seqq.* 1292. *seqq.* 1354. *seqq.* The story of the agreement to reign by turns, and of the violation of that agreement by Eteocles, which appears in the *Phœnissæ* of Euripides, was perhaps invented by Euripides.

V. 154. Ταυτὶ διδάξων (δικάζων *codd.*) ἦλθον, εἰτ' ἀπωλόμην. Markland proposes, Ταῦτ' ἐκδικήσω. Mr. Hermann reads, Ταῦτ' ἐκδικάζων. We prefer this reading, as there are two authorities for the compound ἐκδικάζω in this play, vv. 1151. 1214. In the first of these passages, ἐκδικατάν, the reading of all the editions before that of Markland, is a mere barbarism, as is συνδικάσει with the third syllable long, Med. 157. There would be room to hesitate between ἐκδικαστάν and ἐκδικητάν, if the manuscripts did not conspire in favor of the former reading.

V. 158. Τί δὲ πλεόν; ἦλθον Ἀμφιάρεω γε πρὸς βίαν. Porsonus in *suppl. præf. ad Hec. p. xxxvii.* [*xl.*] citat τί πλεόν. Idem γε ex *codd.* addendum monuit, *omissum in edd.* HERMANN. The note of interrogation precedes πλεόν in all the editions prior to that of Markland. Whether we read, Τί δὲ; πλεόν—Τί δὲ πλεόν;—or, Τί

πλεῖον;—we are unable to explain these words. Is πλεῖον ever used adverbially by the tragic poets?

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opinion respecting the commodities of human life, which Euripides here opposes, had probably been maintained at the preceding feast of Bacchus by some successful competitor for the prize.

V. 248. Χαίρων ἴθι δὴ μὴ γὰρ βεβούλευσαι καλῶς Αὐτὸς, πιέζειν τὴν τύχην ἡμᾶς λίαν; *Kalibui [cui] Musgravia] lectionem codicum. Aldina, Χαίρων ἴθι. μὴ οὐ γὰρ βεβούλευσαι καλῶς. Scribendum videtur: Χαίρων ἴθι: εἰ δὲ μὴ βεβούλευσαι καλῶς Αὐτὸς, πιέζειν σὴν τύχην ἡμᾶς τί δει;* HERMANN. We believe this to be the true reading. Compare Alc. 896. συμφορὰ δ' ἑτέρους ἑτέρα | πιέζει φανείσα θνατῶν.

V. 250. Ἡμαρτεν ἐννοήσισι δ' ἀνθρώπων τόδε ἔνεστι συγγνώμην δὲ τῶνδ' ἔχειν ἐχρήν. V. 250. *Libri in v. 250. Recepti emendationem Musgravi.* V. 251. *Mutari τῶνδ' in τῶνδ'.* HERMANN. This is a passage of considerable difficulty. If we retain the common reading and interpretation, it is not a little strange, as the commentators have observed, that Adrastus, who has just called himself a grey-headed man (v. 166), should be represented by the chorus as deserving forgiveness on account of his youth. Although Euripides is marvellously addicted to the practice of contradicting himself, we cannot call to mind any example of that practice, which can be compared with the instance now before us. Allowing the poet to have committed so gross a blunder in preparing his play for the stage, the personal appearance of Adrastus in the representation would certainly have prevented that blunder from being perpetuated in the copy which was published. Although Musgrave pronounces his emendation to be not inelegant, it possesses no charms in our eyes. We are rather inclined to agree with Markland, who proposes the following interpretation: *Sit quidem ut peccaverit Adrastus: attamen non tam in eo culpa huius peccati residet, quam in iuvenibus, qui eum ad hoc bellum impulerunt, huic autem veniam dari æquum est.* See vv. 160. 232. As Theseus has just been inveighing against Adrastus's young counsellors, perhaps the passage before us would be improved by reading ἡμαρτεν in the plural. With the exception of the verse in which Adrastus's hoary locks are mentioned, Πολὺς αὐτῷ, τρυφήν, ἰσθδάλμων πάρος, we find no expression in the play, from which it can be inferred that Adrastus is an old man. He is never spoken of by himself or others in the same manner as Iphis in this play, Tyndareus in the Orestes, Œdipus in the Phœnisæ, Mœda, Phœres in the Alcestis, Peleus in the Andromache, and Tiresias in the Bacchæ, Iolaus in the Hera-

clida, and Amphitryon in the Hercules. Adrastus, it is true, has two married daughters, and ought, on that account, to be considered as past the hey-day of his blood. This, however, is a circumstance, which, in all probability, neither Euripides nor his audience would take into consideration. At the same time, we are not prepared to assert, that the verse in question has crept into its present situation from the margin.

V. 252. Ἀλλ' ὡς ἱατρὸν τῶνδ', ἀναξ, σ' ἀφίγμεθα, Οὔτοι δικαστὴν εἰλόμην ἐμῶν κακῶν. *Addidi pronomēn σ' cum Musgravio. Hoc versus transponunt Scaliger, Heinsius, Burnesius, Marklandus, non sine magna specie veri. Melior tamen vulgata videtur.* HERMANN. In favor of the transposition, it ought to be mentioned, that in all the editions prior to that of Musgrave, the name of the speaker is prefixed to the verse Οὔτοι δικαστὴν (δικαστὴν σ' ed. Bas. 1562.) εἰλόμην ἐμῶν κακῶν. The following passage of Thucydides seems also to favor the opinion of Scaliger, &c. iv. 83. Περδίκκας δὲ οὔτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὧν ἂν αὐτὸς ἀποφαίη πόλεμιον ἀδικήσιν τε, κ. τ. λ.

V. 273. Τέκνων τεθνεώτων κομίσαι δέμας, ὃ μελὶα γῶ. *Sic Marklandus et Reiskius. Vulgo τε θνατῶν.* HERMANN. The Quarterly Reviewer observes, that the participle τεθνεώς is not used by Euripides. It is used by Æschylus Choeph. 680. Τεθνεῶν' Ὀρεστην εἰπέ μηδαμῶς λάβη. Little dependance, however, can be placed on a single passage in so corrupt a play, particularly as there was no reason why the poet should not employ the common word, θανόντ'.

V. 275. Λάβετε, φέρετε, πέμπετε, | κρίνετε ταλαίνας χεῖρας γεραιάς. Mr. Hermann reads, Λάβετε, φέρετε, πέμπετ', αἶρετε | ταλαίνας χεῖρας γεραιάς. He refers to Hec. 62. where nearly the same words occur. Mr. Hermann ought to have recollected, that the word αἶρετε, although very properly used by Hecuba, who wishes to be helped to stand upright, is altogether misplaced on the present occasion, where the chorus is about to kneel to Theseus. The true reading, πέμπετε, κρίνετε, was proposed by Reiske. As Markland says that he does not understand either κρίνετε or κρίνετε, we beg leave to mention, that κρίνετε means *lay me down*, as αἶρετε means *raise me up*. Old people and fat people are as willing to be helped to kneel, as to be helped to rise. The same expression, κρίνετέ με, is used by Alcestis (v. 268.), when she is tired with standing, and wishes to lie down.

V. 277. Πρὸς σὲ γενναῖος, ὃ φίλος, ὃ δοκιμώτατος Ἑλλάδι, | ἀντομαι, ἀμνηστίνουσα τὸ σὸν γόνυ καὶ χεῖρα, δειλαίαν | οἴκτισαι ἀμφὶ τέκνων μ' ἱκέτιθ. We mention this passage merely on account of the words Ἑλλάδι and δειλαίαν, which we would gladly exchange for a pair of spondees. With regard to Ἑλλάδι, we have observed another example of the same fault. Tro. 806. Τὸ πάροςθ', ἔρ' ἔβας

ἀφ' Ἑλλάδος. V. 819. Φονία κατέλυσεν αἰχμὰ. In this passage, the word αἰχμὰ, which ends the antistrophe, ought to answer to the word Ἑλλάδος, which ends the strophe. The critics have attacked αἰχμὰ, whereas, in all probability, their artillery ought to have been directed against Ἑλλάδος. Perhaps ἀφ' Ἑλλάδος is a gloss for ἀπ' οἰκῶν. We should prefer an emendation, which we might apply to the passage before us. In the next verse, perhaps the true reading is δειλὰν. The reader recollects the verse of Alcæus, Ἐμὲ δειλὰν, ἐμὲ πασῶν κακοτάτων πεδέχοισαν. Whether the Attic poets ever use δειλός in this sense, instead of δειλαιός or ἀλῖος, is a question which we cannot immediately answer.

V. 296. Αἰσχροὺν γ' ἔλεξας, χρῆστ' ἐπικρύπτειν φίλοις. Sic emendavi vulgatam χρῆστ' ἐπικρύπτειν. HERMANN. Mr. Hermann says of this verse in his preface (p. ix.), *si quis de emendandi necessitate dubitaret, moneri poterat, ut Porsonum consuleret ad Orest. 64. et quæ nuper accurate disputavit Erfurdtius ad Ajacem v. 1109.* [1100. Ὁ τοξότης δαίκεν οὐ σμικρὰ φρονεῖν.] Mr. Hermann *aliud agebat*, as the phrase is, when he wrote these words. Erfurdt's disputation is confined to those cases, in which, as in the case before him, the syllable which is lengthened, and the mute and liquid which lengthen it, are contained in different words. In Erfurdt's note on CEd. T. 635. [640.] he defends the practice, in opposition to which his authority is cited by Mr. Hermann. Mr. Porson's words are as follow: *Rarius multo syllaba producitur in verbo composito, et in ipsam juncturam cadit, ut in πολύχρυσος Andr. 2. [Hec. 492. Bacch. 13.] Eadem parsimonia in augmentis producendis utuntur, ut in ἐπέκλωσεν sup. 12. [ἀπέθρισεν v. 128.] κεκλήσθαι Soph. Elect. 366. Rarior adhuc licentia est, ubi prepositio verbo jungitur, ut in ἀποτροποι Phæn. 589.* The necessity of emendation in the verse now before us, cannot be collected from these words. The following iambic, trochaic, and anapestic verses may be produced in defence of the common reading. I. Æsch. Prom. 24. Ἡ ποικιλεῖσθαι νῦν ἀποκρύπτει φάος. II. Ibid. 1086. Στασίην ἀντίπνουν ἀποδεικνύμενα. III. Theb. 1068. Ἀλλὰ φοβοῦμαι κάποτρεπομαι. Perhaps these two instances ought to have been omitted, not only because the laws of the anapestic metre are not so rigid as those of the iambic and trochaic metres, but also because the words ἀντίπνουν and κάποτρεπομαι cannot be employed in this measure, unless their second syllables are lengthened. This is a consideration, indeed, to which many of the liberties taken by the tragic and comic poets are to be attributed. Mr. Gaisford,

Erfurdt does not notice Eurip. El. 1058. Ἀσπ' κλέουσα, μήτις, εἴτ' ἔστις κακὴ. Read, Ἀσπ' ἢ κλέουσα, μήτις, εἴτ' ἔστις κακὴ; See Mr. Fox's Letters to Mr. Wakefield, in their Correspondence, pp. 89, 105. The other instances produced by Mr. Fox, either are corrected in Erfurdt's note, or do not stand in need of correction.

in his notes on Hephæstion (p. 218.), gives the two following instances of a licence which is very rarely taken. Eurip. Iph. A. 68. Δίδασ' εἰσθαι θυγατρὶ μνηστήρων ἴνα. V. 847. Ἀλλ' ἢ πέπονθα δεινὰ; μνηστεύω γάμους. The poet seems to have been of opinion, that the impossibility of employing the words *μνηστήρων* and *μνηστεύω* after a long syllable, would be accepted as a sufficient apology for his violation of the ordinary rules of quantity. These two verses will not defend the common reading of Soph. Trach. 1136. Ἄπαν τὸ χρεῖμα ἤμαρτε, χρηστὰ μνημένη. IV. Pers. 217. Ἐπὶ φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν λαβεῖν. V. Soph. Œd. T. 640. Δεῖσσαι δικαιοῖ, τοῖνδ' ἀποκρίνας κακοῖν. So Mr. Elmsley. The common reading is, δυοῖν ἀποκρίνας κακοῖν. As the reading is uncertain, this instance ought not to be insisted on. VI. Phil. 30. Ὅρα καθ' ὕπνον μὴ κατακλιθεῖς κυρῇ. VII. El. 1193. Τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν; VIII. Eurip. Phœn. 589. Ὡς θεοὶ, γένεσθε τῶνδ' ἀπότροποι κακῶν. IX. Hippol. 715. Καλῶς εἰδέσθαι, ἐν δὲ προτρέπουσ' ἐγώ. See Mr. Mouk's note. X. Iph. T. 51. Δόμων πατρώων, ἐκ δ' ἐπικράτων κόμας. XI. Tro. 995. Χρυσῶν ῥέουσιν ἡλπισας κατακλύσειν. XII. Hel. 411. Διβύης τ' ἐρήμους ἀξένους τ' ἐπιδρομάς. XIII. Herc. 821. Ἀπότροπος γένειό μοι τῶν πημάτων. We know not whether it is worth while to mention, that the second syllable of *Ἀμφιτρώων* is long in two verses of this tragedy, 278. 315. XIV. *Fragm. incert.* 166. Τέκνον, περικλάμῃ τῷ λοιπῷ πατρί. Half of these fourteen instances are left unnoticed by Erfurdt, in his note on that which occurs in the Œdipus Tyrannus. As several of the fourteen may be got rid of without much difficulty, the following question naturally arises. Shall we get rid of the whole collection, at the expense of a few violent corrections, or shall we suffer ourselves to be deprived of the honour and satisfaction of laying down a general rule, by half a dozen awkward exceptions? After some consideration, we are satisfied that we ought to acquiesce in Mr. Porson's opinion, and to allow, that in that class of compound words, of which we are now treating, the tragic poets sometimes lengthen the doubtful syllable. We have some reason to believe, that the iambic and trochaic parts of the thirty-two surviving tragedies, do not contain more than a hundred words of this description, and that the doubtful syllable is made long in about one instance out of ten. This disproportion, although very considerable, is not alone sufficient to justify us in endeavouring to rid ourselves entirely of the smaller number. In this and all other calculations of the same nature, it is necessary to take into our consideration not only the relative, but also the absolute number of exceptions to the rule which we are desirous of establishing. Should it be ascertained, for example, that Euripides lengthens a short syllable before *βα* or *γα* in a hundred instances, and shortens it in only one instance, we should

not consider that critic as rash and intemperate, who might propose to set aside the solitary instance, by altering or omitting the verse which contained it. But if the numbers were a thousand on one side, and ten on the other, we should think it our duty to defend these ten instances against every opponent. In illustration of this doctrine, we will mention a question which has lately been agitated by several critics, particularly by Lobeck in his note on v. 801. of the Ajax. For one verse in the writings of the Attic poets, in which the *i* of the dative singular is elided, we believe that a hundred might be produced in which it is not elided. At the same time, if six verses can be found, in which the elision takes place, and which are free from other objections, it appears to us that we are not intitled to alter or reject them on account of the elision. Before we end this note, we must observe, that we agree with the Quarterly Reviewer in considering Mr. Hermann's emendation of the verse at the head of it as specious.

V. 303. Σφαλεῖ γὰρ ἐν τούτῳ μόνῳ, τᾶλλ' εὐ φρονῶν. The Quarterly Reviewer reads σφάλλει. This verse violates a canon, which is very seldom violated in the plays of Euripides. When the third foot of the tragic *senarius* is contained in one word, and the verse is at the same time divisible into two equal hemistichs, the second hemistich for the most part is either preceded by an elision, or begins with a word which cannot begin a verse; as *ἀν*, *γάρ*, *δὲ*, *μὲν*, and all enclitics. This rule applies not only to those cases, in which the third foot is an entire word, or part of a word, in the strictest sense, but also to those in which it is composed of two particles, which, on account of their frequent union, are commonly represented as one word. Such are *δήπου*, *εἴπερ*, *εἵτις*, *καίπερ*, *καίτοι*, *μέντοι*, *ὅστις*, *ὅταν*, *οὗτις*, *οὗτοι*, *τοιγάρ*, *τοίνυν*, *ὥσπερ*, &c. A few instances of the observation of this canon will make it sufficiently intelligible. In the following verses of the play before us, the second hemistich is preceded by an elision. V. 1. Δῆμητες, ἐστιοῦχ' | Ἑλευσίνος χθονός. V. 8. Εἰς τὰςδε γὰρ βλέψας | ἐπηυξάμην τὰςδε. V. 195. Ἄλλοισι δὲ πόνησ' | ἀμιλλήσεις λόγῳ. V. 741. Κάπειτ' | ἀπαλόμεσθ'. | ὁ δ' αὖ, τέτ' εὐτυχής. V. 764. Φαίης ἄν, εἰ παρῆσθ' | εἴ- ἡγάπα νεκρούς. V. 776. Οὐκ ἔστι τανάλωμ' | ἀναλωθὲν λαβεῖν. V. 890. Ἀρκίς μὲν ἦν, ἰδὼν δ' | ἐπ' Ἰνάχου βοάς. In the following verses, the second hemistich begins with a word which cannot begin a verse. V. 136. Τυδῆ γε Πολυνείκει | τε τῷ Θηβαγενεῖ. V. 251. Ἔστι. συγγνώμην | δὲ τῶδ' ἔχειν χρειών. V. 375. Τί μοι πόλις κρανεῖ | ποί; ἄρα φίλιά μοι. V. 460. Λέξανθ' ὅσ' ἄν τάξη | τις, ὡς τάχος πάλιν. V. 565. Πολλοὺς ὑπεκθύγοις | ἄν ἀνθρώπων λόγους. V. 699. Ἰμάσιν, αἱματός | γε φοίνιου βοάς. V. 782. Ἐμὲ δ' ἡμῶν παίδων | μὲν- τιδῆν μέλη. V. 846. Ἐν δ' οὐκ ἐθέσμαι | σε, μὴ γέλωτ' ὀφθαλμῶν. V. 1035. Ἦκω, κλαῦν πένθος | γε δαιμόνων ἔχων. The reading of this verse is un-

certain. V. 1149. Ἄρ' ἔσθ' ὅτ' Ἀσωποῦ | με δέξεται γάνος. The following verse may be referred to both classes. V. 447. Οὐ γάρ ποτ' ἂν γένοιτ' | ἂν ἰσχυρά πόλις. It is not easy to assign a reason why the verse, Εἰς τᾶσδε γὰρ βλέψας | ἐπηξάμην τὰδε, or the verse, Κεῖνῃ γὰρ ὤλεσεν νιν, | εἰς Τροίαν τ' ἄγει, should be more agreeable to Athenian ears than, Εἰς τᾶσδε γὰρ βλέψας | ἐπηξάμην τὰδε, or Κεῖνῃ γὰρ ὤλεσεν | τὰδ', εἰς Τροίαν τ' ἄγει. That such was the case, however, is clearly demonstrated by the practice of the tragic poets, who violate the preceding canon very rarely in comparison with the number of instances in which they observe it. The rarity of verses which want the elision before the second hemistich, in comparison with those which have it, is noticed by Mr. Porson in his preface to the Hecuba (p. xxvii. xxviii.), on whose words we wish our disquisition to be considered as a commentary. Lobeck and Erfurdt, in their editions of the Ajax of Sophocles, have done well in rejecting γέλων, the reading of Suidas, in v. 382. Ἡ ποῦ πολὺν γέλωθ' | ὑφ' ἡδονῆς ἄγεις. This consideration of the elision, however, would have supplied them with a better reason for retaining the common reading, than that which they have given. We now proceed to mention, that this canon is much more strictly observed by Euripides than by Æschylus and Sophocles. The character which Euripides generally bears, of being the most careless and licentious in his versification of the three tragic poets, is not just in every respect. In Mr. Porson's note on v. 298. of the Hecuba, another metrical canon is mentioned, which, although it is entirely disregarded by Æschylus and Sophocles, is very seldom violated by Euripides and the comic poets. We suspect that the canon which is the subject of the present note is frequently violated by Euripides in the lyric parts of his plays. The following instances have occurred to us without any regular examination of those parts. Or. 964. Σίδαρν ἐπὶ κάρᾳ | τιθεῖσα κούριμον. (The true reading is κάρᾳ, not κάρᾱ; and the construction is κάρᾳ κούριμον, not σίδαρν κούριμον.) Suppl. 379. Σὺ τοι σέβεις δίκαν, | τὸ δ' ἥσσον ἀδικίᾳ. Tro. 1312. Ἰὼ Πρίαμε, Πρίαμε, | σὺ μὲν γὰρ ὀλομένης Ἀταφός, ἄφιλός, ἄτας | ἡμᾶς ἄιστος εἶ. Ibid. 1320. Κόνις κάρπῳ | πτέρυγι πρὸς αἰθέρα. El. 1195. Τίς εὐσεβὴς, ἡμὸν κατόψεται. Passing over verses of this kind, which were intended to be sung to the lyre, we will confine ourselves to those which were intended to be recited to the flute. We do not believe that the remaining plays of Euripides, including the Cyclops and the Rhesus, contain twenty verses of this kind which really violate our canon. We have observed, indeed, nearly twice that number of apparent instances, but most of them are either manifestly corrupt, or manifestly spurious. I. II. III. IV. Alc. 303. Δίχαια δ', αἰς φήσεις | σὺ. ταύσδε γὰρ φιλεῖς. Androm. 658. Καὶ τῇ γ' αἰσχροῖ |

αὐ ταυτὸν εἰς στέγας. Iph. T. 490. Ἡμᾶς δὲ* μὴ θρήνη | σύ. τὰς
 γὰρ ἐνθάδε. Hel. 1537. Ἦν γε ξένῳ εἴλωσ | σέ. τοὺς τε σῶς ἔχων.
 It is observable, that in every one of these verses, the pronoun *σύ*
 is immediately subjoined to the verb to which it belongs. V. VI.
 Hec. 1159. Γίνονται, διαδοχαῖς | ἀμείβουσαι χερσίν. Bacch. 1123.
 Λαβοῦσα δ' ὠλέναις | ἀριστερὰν χεῖρα. Although we would not advise
 an editor to write *διαδοχαῖς* and *ὠλέναις*, we have no doubt, that
 to the ear of an Athenian, the omission of the *ι* of the dative plural
 before a vowel, had nearly the same effect as an elision. VII.
 Or. 255. Ὡ μῆτερ, ἰκετεύω | σέ, μὴ πῖσιέ μοι. The recent editors
 have restored the enclitic *σε*, which is exhibited in the edition of
 Aldus. Hereafter we shall not notice this variety, except in one
 instance (XXIV.), where the sense and the metre appear to
 require different forms of the pronoun. VIII. Or. 284. Σὺ μὲν γὰρ
 ἐπένευσας | τὰδ', εἰργασται δ' ἐμοὶ Μητρῶν αἷμα. Perhaps the poet
 wrote Σὺ μὲν τὰδ' ἐπένευσας | γάρ. IX. Ibid. 418. Δουλεύομεν
 θεοῖς, ὅτι πότ' εἰσὶν θεοί. *Quod nūquid reveris*, the true reading, *εἰσὶν*
οἱ θεοί, was first proposed by Reiske. See Porson's note, v. 412.
 X. Phoen. 476. Ἐγὼ δὲ δωμάτων πατρός περυσκεψάμην. The true
 reading is *πατρός δωμάτων*. See Porson's note, v. 483. XI. Suppl.
 149. Ὁ δ' Οἰδίπῳ, τίτι | τρέπω Θήβας λιπών. We have already noticed
 the true reading of this verse. XII. Ibid. 303. Σφάλλει γὰρ ἐν τούτῳ |
 μόνα, τὰλλ' εὖ φρονῶν. XIII. Ibid. 699. Καὶ συμπατάξαντες | μέσον
 πάντα στρατὸν, ἔκτεινον, ἐκτείνοντο. XIV. Iph. A. 306. Κλάοις ἄν,
 εἰ πρᾶσσοις | ἄ μὴ πρᾶσσειν σε δεῖ. XV. XVI. Ibid. 630. Καὶ
 δεῦρο δὴ πάτερα | πρόσσειπε σὸν φίλον. V. 635. Ἐγὼ δὲ βούλομαι | τὰ
 σὰ στέρν', ὦ πάτερ. These two verses, with two others in the same
 passage, are rejected as spurious by Mr. Porson. XVII. Ibid. 665.
 Εἰς ταυτὸν, ὦ θυγάτερ, | σύ θ' ἤκεις σὺ πατρί. Mr. Porson reads,
 Ὡ θυγάτερ, ἤκεις καὶ σύ γ' εἰς ταυτὸν πατρί. XVIII. Ibid. 1022.
 Καλῶς δὲ κρανθέντων, | πρὸς ἡδονὴν φίλοις, Σοί τ' ἂν γένοιτο, κἂν ἐμοῦ
 χωρὶς, ταῖς. XIX. Ibid. 1243. Ὅμως δὲ σὺν δάκρυσιν | ἰκέτης
 γίγναι πατρός. The manuscripts read, Ὅμως δὲ συνδάκρυσον, ἰκέτευσον
 πατρός. This reading, although not satisfactory in all respects,
 removes our objection to the common reading. XX. XXI.
 Ibid. 1578. Ἰερεὺς δὲ, φάσγανον | λαβὼν, ἐπέχετο. V. 1593. Προῦ-
 θεκε βαμίαν | ἐλαφον ὀρειδρόμον. These two verses occur in the
 spurious conclusion of the tragedy. XXII. Rhes. 85. Καὶ μὴν ὄδ'
 Αἰνείας, μάλ' αὖ σπουδῇ ποδός. So Baines. All the preceding edi-
 tions insert *καὶ* before *μάλ' αὖ*. Read with Musgrave, *Καὶ μὴν ὄδ'*
Αἰνείας καὶ μάλ' αὖ σπουδῇ ποδός. *Αἰνείας* is a word of two syllables, as
 in vv. 90. 585. XXIII. Tro. 1147. Ἡμεῖς μὲν οὖν, ὅταν | σὺ κοσμή-
 σης νεκρόν. We consider this verse, in which the pronoun precedes
 the verb, as more licentious than the four first in our collection, in
 which the verb precedes the pronoun. XXIV. Ibid. 1185. Σὺ δ'

ὡς ἔμ', ἀλλ' ἐγὼ | σὲ τὸν νεώτερον, Γραῦς ἄπολις, ἄτικτος, ἀβλιος
θάπτω νεκρόν. The reading of all the editions prior to that of Musgrave, ἀλλ' ἐγὼ σε, preserves the rhythm, but seems to injure the sense. XXV. Ibid. 1280. Δούλας. ἰὼ θεοί. | τί τοὺς θεοὺς καλῶ; Mr. Burges reads from the Harleian manuscript, Δούλας, ἰὼ θεοί. καὶ τί τοὺς θεοὺς καλῶ;¹ XXVI. Bacch. 960. Μόνος γὰρ εἰμ' ἀστῶν | ἀνὴρ τολμῶν τάδε. Read, Μόνος γὰρ ἀστῶν εἰμ' ἀνὴρ, τολμῶν τάδε. So Aristoph. Lys. 145. ὦ φιλτάτη σὺ, καὶ μόνη τούτων γυνή. XXVII. Ibid. 1028. Τί δ' ἔστιν; ἐκ Βακχῶν | τί (τι *Ald.*) μηνύεις νέον; The true reading is τι, *ecquid*. Compare Hippol. 857. XXVIII. Cycl. 7. Ἐγκέλαδον ἰτέαν | μέσσην θενῶν δορί. So this verse ought to be represented. As it occurs in a satyric drama, it is not subject to our authority. XXIX. Hel. 85. Ἀτὰρ τίς εἰ; πόθεν; | τίνος; ἐξαυδᾶν σε χρή. Mr. Porson (*Adversar.* p. 269.) reads, Ἀτὰρ τίς εἰ; πόθεν; τίνος τ'; αὐδᾶν σε χρή. Mr. Elmsley (*ad Œd. Tyr.* 329.) reads, Ἀτὰρ τίς εἰ; πόθεν; τὰ σ' ἐξαυδᾶν σε χρή. Neither emendation corrects the fault, on account of which we produce this verse. XXX. Ibid. 1225. Οἰκτρότατον, ὕγροισι (ὕγροσιν) | κλυδωνίοις ἀλός. Read with Scaliger, Οἰκτρότατον, ὕγροῖς ἐν κλυδωνίοις ἀλός. XXXI. Ibid. 1618. Φόνῳ δὲ ναῦς ἔρρει. | τὸ παρακέλευσμα δ' ἦν Ἑλένης, κ. τ. λ. The common reading is, Φόνῳ δὲ ναῦς ἔρρειτο. παρακέλευσμα δ' ἦν. The two following passages will evince the propriety of our correction. Iph. T. 320. Οὐδ' ὃν τὸ δεινὸν παρακέλευσμα ἠκούσαμεν. Tro. 15. Ἐρῆμα δ' ἄλσῃ καὶ θεῶν ἀνάκτορα Φόνῳ καταρρεῖ. The expression ἰδρῶτι βεόμενος, which is quoted from Galen in the *Thesaurus Linguae Graecae*, would probably have been compared by the Greeks of a better age, with the χαίρομαι of Datis.² XXXII. Herc. 1151. Ἡ σάρκα τὴν ἐμὴν | κατεμπρήσας πυρί. This reading was originally produced, and perhaps invented, by H. Stephanus. The old editions read ἐμπρήσας. We believe that there is no authority for the double compound κατεμπρήσας. A

¹ Mr. Burges's edition of the *Troades* contains three instances of the violation of our canon, which do not appear in the common editions. Compare vv. 867. 899. 1179. of Burges with vv. 863. 895. 1178. of Barnes. We do not observe that Mr. Hermann has introduced any errors of this kind into the text of the *Supplices* or the *Hercules Furens*, but we have found one in his edition of the *Hecuba*. The common reading of v. 1218. is, *Χρῆσ' ἔπειρ ἦσθα τοῖς Ἀχαιοῖσιν φίλος*. Mr. Hermann reads, on account of the article, *χρησ' ἔπειρ ἦσθ' ὅπως | Ἀχαιοῖσιν φίλος*.

² Ignatius Liebel, the learned collector of the fragments of Archilochus, addresses the nightingale in the following words, p. 274. Τὰν δὲ στυ φάσιν, χαρίσσο' ἀνδρῶν, | δεινῶν ἐκ τῶν πετάλων ἀκούων, | χαίρομαι, ἴδαι δὲ μιν ἦτορ ἴσον | τὴν καλ' αἰδμν. The use of χαίρομαι for χαίρω is denominated by grammarians a *Datism*. As the use of ἴδαι for ἰδέναι appears to have no name, we venture to call it a *Liebelism*.

satisfactory mode of supplying the syllable which is wanting, does not occur to us. Perhaps the poet wrote, Ἡ σάρκα τὴν τάλαιναν ἐμπρήσας πυρί. XXXIII. El. 545. Ἀλλ' ἢ τις αὐτοῦ τάφον ἐποιχτείρας ξένος Ἐκείρατ', ἢ τῆσδε | σκοποῦς λαθὼν χθονός. The latter of these verses is so awkward in several respects, that we do not hesitate to propose the following transposition of the words: Σκοποῦς λαθὼν ἐκείρατ', ἢ τῆσδε χθονός. If the expression σκοποῦς λαθὼν alludes to the guards of the frontier, this alteration is absolutely necessary. Compare v. 95. Hel. 1189. Herc. 82. XXXIV. El. 1249. Πυλάδῃ μὲν Ἡλέκτραν δὲς ἄλοχον εἰς δόμους. XXXV. XXXVI. Dan. 4. Ἀκρίσιος εἰληχεν, | τύραννος τῆσδε γῆς. V. 46. Ἐκ Διὸς ἀφίξομαι | τάχιστα σημανῶν. The beginning of the Danae is equally spurious with the conclusion of the Iphigenia. Upon the whole, we think that we may safely affirm, that of the thirty-six preceding instances of the violation of our canon, not more than fourteen can be called real ones. These are, the first four, the eighth, twelfth, thirteenth, fourteenth, eighteenth, twenty-third, twenty-fourth, thirty-first, thirty-fourth, and perhaps the twenty-ninth. It would not be difficult to reduce this number still farther. But we abstain from proposing corrections, until we are satisfied that they are required. An observation on this subject which we made in the preceding note, applies with equal force to the case now before us. With respect to Æschylus and Sophocles, their versification, as we have already mentioned, is more licentious in this point, than that of Euripides. In the fourteen tragedies of Æschylus and Sophocles, our canon is violated more than thrice as often as in the seventeen tragedies of Euripides. See Æsch. Prom. 6. 42. 641. Theb. 463. 1054. Pers. 251. 329. 352. 465. 469. 503. 509. 519. 839. Agam. 952. Choeph. 148. (κωκυτοῖς) 491. (ἀχαλκεύτοις) 883. Eum. 26. Suppl. 404. (οὐδέπερ) 406. 916. 954. 1023. Soph. Œd. T. 395. 598. (αὐτοῖς) 613. 738. 785. 856. 1290. Ant. 329. 997. 1021. Aj. 377. 855. 994. 1091. 1137. Phil. 101. 446. (οὐδέπω) 737. 1064. 1304. 1369. El. 330. 530. 1038. 1215. In this enumeration we have omitted all lyric *senarii*, and all those in which the common reading appears to us to be corrupt.

V. 328. Ως οὔτε τρωβῶ ξὺν δίκῃ σ' ὀρμώμενον. Instead of δίκῃ, Mr. Hermann silently reads τύχῃ. We suspect that this reading is an involuntary error, committed by the editor or his amanuensis in transcribing this play for the press. In any case, this passage may be added to the instances of the confusion of δίκῃ and τύχῃ, which are mentioned in Mr. Elmsley's note on Heracl. 461.

V. 339. πολλὰ γὰρ δράσας καλά, ἔθος τὸδ' εἰς Ἕλληνας ἐξειξάμην, Δεῖ κολαστὴς τῶν κακῶν καθιστάναι. Sic scripsi pro vulgato ἐξειξάμην. HERMANN. Mr. Hermann (p. xv.) produces several

Euripidis Supplices.

examples of the active form ἐκδεικνόναι, but not one of the middle form ἐκδεικνυσθαι. Yet we believe that ἐκδειξάμην is the true reading, and that it is used instead of ἀπεδειξάμην, in the same manner as we believe ἐξήντας to be used instead of ἀπήντας, v. 838.

V. 354. Λαβὼν δ' Ἀδραστον δαίγμα τῶν ἐμῶν λόγων, Εἰς πλῆθος αὐτῶν εἶμι. Read, Εἰς πλῆθος ἀστῶν εἶμι. Mr. Hermann does not mention this correction, which is proposed and rejected by Markland. So Hec. 866. Ἡ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ Εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις. Few false readings are more common than αὐτὸς for ἀστός. Another instance occurs in v. 738. of this play. See also Or. 904. Bacch. 960. Eupolis *apud Stob.* iv. p. 31. the Scholiast on Soph. *Œd.* T. 222. &c. If this fault were less common than it is, αὐτῶν might be retained in the passage before us, and referred to πόλιν v. 353. Compare Soph. *Œd.* C. 939. Ἐγὼ οὐτ' ἄνδρον τήνδε τὴν πόλιν λέγων, Ὡς τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, Ἐργον τὸδ' ἐξέπραξα· γιγνώσκων δ' ὅτι Οὐδείς ποτ' αὐτοῦς (scilicet αὐτοῖς) τῶν ἐμῶν ἂν ἐμπέσοι Ζήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία. Mr. Jacobs (*Animadv. in Eurip. Fragg.* p. 60.) proposes to read ἀστοῖς, *quum αὐτοῖς subjectum non habeat.* After all that has been said, by ancient and modern grammarians, concerning the phrase ὡς φάσαν ἢ πλῆθος, and other similar phrases, we did not expect so learned a man as Mr. Jacobs to object to the plural pronoun in this passage of Sophocles.

V. 359. Ἀλλ' ὦ γεραῖα, σέμν' ἀφαιγεῖτε στέφη Μητρὸς, πρὸς οἴκους ὡς νιν Αἰγέως ἄγω. The Quarterly Reviewer observes, that the real cause of Æthra's departure is, that the actor, who has hitherto performed the part of Æthra, is now wanted for the part of the Theban herald. The Reviewer's observations on this subject had been in a great measure anticipated by Tyrwhitt, in his commentary on Aristotle on Poetry (sect. 10.). Tyrwhitt points out a scene in the Choëphori of Æschylus, where only thirteen verses (387—389.) are interposed between two speeches which are spoken by the same actor in two different characters. In the same manner, the actor, who represents Ulysses in the Rhesus, leaves the stage after v. 626. and returns in the character of Paris before v. 642. It appears from these instances, that the recitation of twelve or fifteen trimeter rambics allowed an actor sufficient time to retire, to change his dress, and to return. Neither Tyrwhitt nor the Reviewer has noticed the scene in the Andromache of Euripides (v. 546.), in which Peleus enters and interrupts a conversation between Andromache, Molossus, and Menelaus. Here are evidently four actors on the stage at the same time, although Molossus does not open his lips after the entrance of Peleus. Molossus, however, is a young child, and it is probable that young children did not fall within the rigor of the law. If the

reader will forgive us for making a pun, which is suggested to us by dire experience, we will venture to compare the rules of the Athenian stage, with those of the Kensington stage, in which three men, three women, and three children, are counted for only six passengers. Although this system of arithmetic does not add to the comfort of the Kensington stage, it produced some advantage on the Athenian stage. As the same actor cannot perform the parts of a little boy or girl, and of a fullgrown man or woman, it would have been impossible, if the indulgence of which we are speaking had not been allowed, to put a few words into the mouth of a child, without giving up the convenience of a third actor for the adult characters. In the tragedy before us, for instance, if this licence had been withheld, the poet would have been compelled, either to omit the dialogue between the mothers and the children of the deceased captains (vv. 1123—1163.), or to arrange the first part of the play in such a manner, as to prevent Theseus and Adrastus from being on the stage at the same time with Æthra, and afterwards with the Theban herald. 'We hope here be facts.' We must acknowledge, however, that we have observed other facts, which do not quite so well accord with our hypothesis. The *Medea* and the *Alcestis* of Euripides are the only other Greek tragedies in which children speak. There are two children in the *Medea*, but as they speak from behind the scenes, both parts, which contain only four lines (vv. 1271. 1272. 1277. 1278.), might be given to the same performer. Now it is very remarkable, that the *Medea* and the *Alcestis* are the only plays of Euripides, in which a third actor is not required for the representation of the adult characters. If the reader will examine these two plays attentively, he will perceive that the contrivances, which are adopted in most cases for the purpose of rendering a fourth actor unnecessary, are applied in these two pieces to the exclusion of a third actor. In the *Medea*, if we assign the part of Medea, and the part of the *Παιδαγωγός* at the opening of the play, to the *πρωταγωνιστής* or principal performer, the second performer might represent the other five characters, and the *Παιδαγωγός* at his second appearance, without any inconvenience. As Medea speaks for a considerable time without being seen, the circumstance of her voice being heard (v. 96.) before the *Παιδαγωγός* has been sufficiently long off the stage to change his dress, is immaterial. In the *Alcestis*, we may assign to the first actor the parts of Apollo, Admetus, and the man-servant; and to the second, the parts of Death, Alcestis, Hercules, and Pheres. The maid-servant might be represented by either of them. At the conclusion of the play, when Alcestis is brought back to Admetus by Hercules, she preserves the most obstinate silence, to the great admiration of her husband. The poet attempts to assign a reason for her silence

(v. 1147.), but we believe the true cause to have been, that the actor, who wore the robe and mask of Alcestis in the beginning of the play, is now pre-ent in the character of Hercules. It should seem, therefore, that the liberty of introducing a child as an actor extraordinary had not been established, when Euripides wrote his *Medea* and his *Alcestis*, which we believe to be the two earliest plays of his composition which have been preserved.

V. 373. Καλὸν δ' ἄγαλμα πόλεσιν, εὐτεβῆς πόνος, | χάριν τ' ἔχει τὰν εἰσαιέ. | τί μοι πόλις κρανεῖ ποτ' ; ἄρα φίλιά μοι | τεμεῖ, καὶ τέκνοισιν ταφᾶς | ληψόμεσθα ; Sic emendavi vulgatum τὰν εἰσαιέ τιμόπτολις. κρανεῖ ποτ' ἄρα φίλιά μοι τεμοῖ. Marklandus signo interrogandi post ἄρα distinxit. Τεμεῖ codices præbuerunt : εἰσαιέ Marklandus.

V. 377. Legebatur ληψόμεθα. HERMANN. Mr. Gaisford's edition exhibits nearly the same reading as Mr. Hermann's. Mr. Hermann ought to have mentioned, that τί μοι πόλις is the emendation of Masgrave. He ought also to have joined ληψόμεσθα to the preceding verse, as in the common editions. The metre is, — — | — — | — — | — —. So Æsch. Prom. 115. Τίς ἀχῶ ; | τίς ὄδῳ | προσέπτα μ' | ἀφεγγής.

V. 379. Σὺ τοι σέβεις δίκαν, τὸ δ' ἥσσουν ἀδικία | νέμεις, τὸν τ' ἀεὶ δυστυχῇ | πάντα βύη (sic H.) Sic scripsi pro vulgato νέμεις αἰεὶ, τὸν δυστυχῇ. Codd. A. B. αἰεὶ. HERMANN. Τὸν ἀεὶ δυστυχῇ, whoever happens to be in distress.

V. 383. Ἐλθὼν δ' ὑπὲρ τ' Ἀσωπὸν, Ἰσμηνοῦ δ' ὕδαρ Σειμνόν, τυράννω φράζε Καδμείων τάδε. Sic scripsi pro vulgato σειμνῶ τυράννω. HERMANN. So v. 392. Καλλίχορον ἀμφὶ σειμνόν. Med. 69. σειμνὸν ἀμφὶ Πειρήνης ὕδαρ. Notwithstanding these and other similar authorities, we are not quite satisfied with Mr. Hermann's emendation. The epithet σειμνόν appears to us not to possess sufficient importance for the situation in which it is placed. Compare v. 430. Ὅπου τὸ μὲν πρῶτιστον, οὐκ εἰσιν νόμοι Κοινοὶ, κρατεῖ δ' εἰς, τὸν νόμον κεκτημένος Αὐτὸς παρ' αὐτῷ. In this passage, the adjective κοινὸς admits and requires an emphasis, whereas σειμνόν in the passage under consideration is a mere poetical ornament. We make this remark with diffidence, and we shall not be greatly surprised or mortified if it turns out to be a hypercriticism. We shall not think ourselves confuted, however, by the production of any passage, in which the adjective does not stand at the beginning of a verse, and is not immediately preceded by its substantive, and immediately followed by a pause. The common reading, Σειμνῶ τυράννω, may be compared with σειμότιμος ἀνάκτωρ, Æsch. Choëph. 355.

V. 393. Καὶ μὴν ἐκοῦσά γ' ἀσμένη τ' ἐδέξατο. Sic scripsi pro ἐκοῦσά τ'. Eodem modo, ut postea comperi, emendavit cel. Matthiz. HERMANN. So also the Quarterly Reviewer.

V. 395. Ἐα, λόγων τίς ἐμποδὼν ὅδ' ἄρχεται (Καδμείος, ὡς εἰπεν ὁ

σάφ' εἰδότε) Κῆρυξ. ἐπίσχεις, ἣν σ' ἀπαλλάξῃ πόνου, Μολὼν ὑπαντάξῃ τοῖς ἐμοῖς βουλευμασι. So we think that these verses ought to be read and pointed. Εἰδότε is the emendation of Musgrave for οἶδ' ὅτι. In the last line, the editions read μολὼν δ' ὑπαντάξῃ, the manuscripts, μολὼν ὑπαντάξῃ. Concerning the adverb ὑπαντάξῃ, hear Eustathius, p. 1442, 4. Καὶ ἔστι πως ἄριστον τῷ ὑπαντάξῃ, οὗ μέμνηται Αἴλιος Διονύσιος, λέγων ὡς δηλοῖ τὸ ἐξεναντίας, φέρον εἰς χρῆσιν ἐξ Ἀριστοφάνους τὸ, Ἐφειγε, καὶ γὰρ τῆς ὑπαντάξῃ εἰχόμεν (P. incert. 132.). Hear also Hesychius corrected by Alberti: Ὑπαντάξῃ. ἐξ ἐναντίας. ἀντὶ τοῦ ὑπαντιάσας, συναντήσας. We suspect that this gloss is taken from the tragic lexicon, and that it ought to be filled up as follows: Ὑπαντάξῃ. ἐξ ἐναντίας. μολὼν ὑπαντάξῃ. ἀντὶ τοῦ ὑπαντιάσας, συναντήσας. Εὐριπίδης Ἰκέτισιν. Mr. Hermann gives the following representation of the passage before us: Ἐὰ λόγων τις ἐμποδὼν οὗ ἔρχεται, Καδμεῖος, ὡς εἰκισεν οὐ σάφ' οἶδ', ὅ τι Μολὼν, ὑπαντάξῃ τοῖς ἐμοῖς βουλευμασιν Κῆρυξ. ἐπίσχεις, ἣν σ' ἀπαλλάξῃ πόνου. The change in the order of the verses, which Mr. Hermann has adopted, was first suggested by Scaliger.

V. 420. γηπόνος δ' ἀνὴρ πένης, Εἰ καὶ γένοιτο μὴ μαθήs, ἔργων ὑπο Οὐκ ἂν δύναίτο πρὸς τὰ κοινὰ ἀποβλέπειν. *Recepi præclaram emendationem Erfurdtii, nisi quod non post ὑπο, sed post ἀμαθήs interpretum.* Legebatur, Εἰ καὶ πένοιτος, καμαθήs ἔργων ὑπο, Οὐκ ἂν etc. HERMANN. Barnes reads with Canter and Scaliger, γαπόνος δ' ἀνὴρ, πένης Εἰ καὶ γένοιτο, καμαθήs ἔργων ὑπο, Οὐκ ἂν κ. τ. λ. The merit, therefore, of Mr. Hermann's reading, does not entirely belong to Erfurdt. If we read μάμαθήs, which is perhaps the true orthography, the alteration of the common text will be very trifling. Compare v. 384. In the preceding line, Mr. Hermann, as well as Markland, prefers γηπόνος, the reading of the manuscripts, to γαπόνος, Canter's emendation of the Aldine reading γᾶ. πόνος. It is not easy to choose between the two readings, as the Attics preserve no consistency in their use of these Doric forms. Both in verse and prose, the commander of a λόχος is called λοχαγός, although the commander of a στρατός is called στρατηγός. In the same manner, we have on one side γαμόρος, γάπεδον, γαπετής, γάποτος, and on the other, γηγενής and γήλοφος.

V. 423. Ἡ δὲ νοσῶδες, ταῦτ' οἱ ἀμείνοσιν. Ὄταν πονηρὸς ἀξίωμ' ἀνὴρ ἔχῃ, Γλώσση κατασχὼν δῆμον, οὐδὲν ὦν τὸ πρῖν. *Sic ex emendatione Marklandi dedi pro Ἡ δὲ νοσῶδες τοῦτο οἱ ἀμείνοσιν.* Stobæus *Sermon. civ. p. 565. ἥδη.* HERMANN. The authority of Stobæus ought to have prevented Mr. Hermann from adopting Markland's emendation. Νοσῶδες here means *productive of evil*. Compare a verse of the Plisthenes quoted by Markland, Πόλις γὰρ εὐτυχοῦντες οἱ κακοὶ νόσος. In vulgar English, our passage may be translated, *The better sort of people are in a bad way, when a worthless fellow gets into power.* Mr. Hermann would probably

have retained the common reading, if he had been aware how seldom *ταυτό* occurs in the writings of the more ancient Attic poets. It is used in the expression *ταυτό τοῦτο*, *the very same thing*. See Eurip. Or. 654. (*Ἀπότισον οὖν μοι, ταυτό τοῦτ' ἐκεῖ λαβών*. In all the editions, the comma is either placed after *ταυτό*, or omitted.) Ion. 1318. Aristoph. Nub. 234. 1281. Pac. 972. Plut. 153. We also sometimes find *εἰς ταυτό*, although *εἰς ταυτὸν* is more usual. See Æsch. Choëph. 208. Soph. Œd. T. 734. Eurip. Phœn. 588. (*Εἰς ταύτ' ὅταν μόλητον, αἰσχιστὸν κακόν*.) Med. 564. Hel. 764. In these five verses, the metre will not admit *εἰς ταυτὸν*, and we doubt whether there is any authority for *εἰς ταυτά*. In the following passages we suspect *ταυτά* to be the true reading. I. Soph. Trach. 425. *Κλύειν γ' ἔφασκον. ταυτό δ' οὐχὶ γίγνεται Δόκησιν εἰπεῖν, κἀξακριβῶσαι λόγῳ*. II. Eurip. Iph. T. 658. *Πυλάδῃ, πέπονθας ταυτό, πρὸς θεῶν, ἐμοί; Compare Aristoph. Eccl. 339. Νῆ τὸν Πησειῶ, ταυτά τοίνυν ἀντίκρυς Ἐμοὶ πέπονθας*. III. Aristoph. Nub. 662. *Ὁρᾶς ἂ πάσχεις; τὴν τε θήλειαν καλεῖς Ἀλεκτρούνα (Ἀλεκτροῦ Πουρ.) κατὰ ταυτό, καὶ τὸν ἄρρενα*. The expressions *κατὰ ταυτό* and *κατὰ ταυτά* are used promiscuously. Compare Herodotus I. 142. II. 30. 41. 48. &c. IV. Ibid. 849. *Ἀλεκτρον. ἄμφω ταυτό, καταγέλαστος εἶ*. In this passage, if the plural is proper in other respects, no objection to it arises from its connection with *ἄμφω*. Compare Plut. 581. *Ἄλλ' ὦ Κρονικαῖς λήμας ὄντως λημῶντες τὰς φρένας ἄμφω*. We have not observed any other instance of *ταυτό*, which deserves consideration, in the forty-four surviving comedies and tragedies. The common copies of Euripides read *ταυτό*. Phœn. 502. Iph. A. 1279. Iph. T. 1471. In the first passage, several manuscripts read *ταυτὸν*. In the second, Mr. Porson reads *ταυτὸν* instead of *ταυτό γάρ*, which violates the metre. In the third, the true reading is neither *ταυτό* nor *ταυτὸν*, but something else which we have not sufficient ingenuity to discover.

V. 452. **Ἡ παρθεύειν παιδας ἐν δόμοις καλῶς, Τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ, Δάκρυα δ' ἐτοιμάζουσι*. The complete expression is, *ὅταν θέλῃ τις λαμβάνειν αὐτάς*. If we read with the Quarterly Reviewer, *Δάκρυα δὲ τοῖς διδοῦσι*, we may compare this passage with v. 740. *Μέτριά θέλοντος [διδόναι], οὐκ ἐχρήζομεν λαβεῖν*.

V. 454. *μὴ ζώνῃ ἔτι, Εἰ τὰμὲν τέκνα πρὸς βίαν νυμφεύσεται. Sic dedi pro νυμφεύσεται. HERMANN. So also the Quarterly Reviewer. Compare Iph. A. 458. 885. where Barnes and Markland have proposed νυμφεύσουσα for νυμφεύοντα*.

V. 466. *Σοὶ μὲν δοκεῖται ταῦτ', ἐμοὶ δὲ τάντια. Heathius et alii ἐμοὶ δ' ἐναντία pro vulgata ἐμοὶ δὲ τάναντία. Facilius videbatur, τάντια scribere. Vide v. 198. Ἐγὼ δὲ τοῦτοις ἐντίαν γνώμην ἔχω. HERMANN. The same emendation is proposed by Porson, Adversar. p. 234. It is also exhibited in Schäfer's edition of Euripides, as Mr. Hermann observes in his preface, p. xiv.*

V. 489. Ἡ (ραα) πρῶτα μὲν μύσαισι προσφιλεττάτη, Πύροις δ' ἐχθρά, τέρεται τ' (ul. τέρεται δ') εὐπαιδία, Χάρις δὲ πλούτω. *Ald. Bruti.* ποιναῖσι δ', *Stobæus* γόροις δ'. *Hinc ex conjectura dedi* πύροις δ'. HERMANN. We prefer the reading of Stobæus. Compare the well known passage in the *Medea*, v. 193. Στυγίους δὲ βροτῶν οὐδεὶς λύπας | ἤρτο μούσῃ καὶ πολυχόροις | ᾧδαις παύειν. Compare also *Alc.* 350—354.

V. 495. θάπτων, κομίζων θ', οὓς ὕβρεις ἀπώλεσαν. *Sic Marklandus.* *Legebatur* οὓς ὕβρεις ἀπώλεσαν. *Barnesius*, ὕβρεις οὓς ἀπώλεσαν. HERMANN. The Quarterly Reviewer proposes, οὓς ὕβρις ἀπώλεσαν.

V. 504. Ἡ νυν φρονεῖν ἄμεινον ἐξάχχει Διὸς, Ἡ θεὸς δικαίως τοῖς κακοῖς ἀπολλύναι. *Marklandus præter necessitatem conjicit* δικαιοῦ. HERMANN. This is true, but it ought also to have been mentioned, that Markland was aware, that νόμιζε, ὁμολόγει, or some such word, might be supplied in the second verse from ἐξάχχει in the first. This kind of ellipsis is so common, that it is not without some surprise that we perceive an instance of it violently abolished in Matthiæ's new edition of Euripides. *Phœn.* 883. Κἀγὼ τί' οὐ δρῶν [ἔργα scilicet], ποῖα δ' οὐ λέγων ἔπη, Εἰς ἔχθος ἦλθον παιτὶ τοῖσιν Οἰδίπῳ. So Porson. Matthiæ recalls the ancient reading, Ἀγὼ τί' οὐ δρῶν, without regarding the hiatus.¹

V. 528. Εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὕπο, Τεθναῖσιν. *Marklandus e tribus codd.* καὶ πέπονθέ γ' *vulgarum tamen meliorem esse putans.* HERMANN. We suspect that both readings are corruptions of κάπεπόνθετ', i. e. καὶ ἐπεπόνθετε. Ἐπεπόνθετε is the ancient form of that word, which, according to the rules of our present grammars, is written ἐπεπόνθετε. *Aristoph. Lys.* 1098. ὦ Πολυχαρῖδα, δεινὰ τὰν ἐπεπόνθεμες, Αἰκ' εἶδον ἀμὲ τᾶνδρες ἀναπεφλασμένως. Perhaps this reading is not right in all respects, but there can be no doubt that πεπόνθαμες, which is commonly exhibited, is wrong. The three words, δεινὰ τὰν ἐπεπόνθεμες, may be translated, *it would have been a great pity,*

V. 543. Νεκροὺς δὲ ταρβέειτ', εἰ κρυβήσονται χθονί; Read κρυφήσονται. The common reading is, indeed, a Greek word, but of a

¹ We take this opportunity of mentioning, that we have seen only the first volume or part of Matthiæ's Euripides, which promises to be a very useful book. If the second part, which contains the Supplices, is published, it has not yet come to our hands. We have also to mention, that in preparing this article, we are not so well provided with the editions of Euripides as we could wish to be. We have only Aldus, 1508. Hervægius, 1514. Stiblinus, 1562. P. Stephanus, 1602. Barnes, 1694. Musgrave, 1778. Beck, 1778, 79, 88. Schäfer, 1810, 11. and the first and third impressions of Markland. There are at least ten other complete editions of Euripides, the want of some of which has prevented us from giving the history of several readings.

much later age than that of Euripides. In the Ajax of Sophocles, v. 1145. Aldus reads *κρυφῆς*, instead of which the modern editions and part of the MSS. have *κρυβῆς*. The passive second aorist and second future always exhibit the radical consonant of the verb. That the radical consonant of *κρύπτω* is *Φ*, appears from its derivatives, as *κρυφῆ*, *κρύφιος*, *κρυφαῖος*, *κατακρυφή*, &c. In v. 394. of the Birds of Aristophanes, Brunck has adopted *κατορυγησόμεσθα* the emendation of Dawes, instead of the common reading *κατορυχθησόμεσθα*, which violates the metre. The analogy of *τοιχώρυχος*, *διώρυχες*, and other cognate words, seems to require us to read *κατορυχησόμεσθα*. We have not observed either form in any other passage. When the present has a single mute before the final *Ω* or *ΟΜΑΙ*, it remains unchanged in the second aorist passive. So *γράφω*, *σῆπω* and *τήκω* make *ἐγράφη*, *ἐσάπη*, and *ἐτάκην*. In the same manner, *ψύχω*, to cool, ought to form *ἐψύχην*. *Ἀπεψύχη*, therefore, which Hesychius produces from the Cercyon of Æschylus, and interprets *ἀπεπνευματίσθη*, is formed more according to analogy, than *ψυγείση*, which is exhibited in all our present copies of Aristophanes, Nub. 151. In the same manner, the words *ἀναψυχή* and *παραψυχή*, both of which are used by Euripides, are more analogical than *ψυγῆς*, a wine-cobler, which occurs in the fragments of the middle and new comedy, but which seems not to have been known in the purest age of the Attic dialect. See Athenæus, pp. 502. 503.

V. 593. *Στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί.* In MSS. *supra scripta lectio καινὸς ἐν καινῷ*. HERMANN. *Lege καινὸς ἐν καινῷ δορί.* Renovato bello. ADDENDA. We prefer the common reading. Compare Herc. 61. *Στρατηλατήσας κλεινὰ Καδμείων δορός.*

V. 603. *Αἰ. Γένοιτ' ἂν κέρδος. οἱ δ' ἀρείφατοι | φόνοι, μάχαι, στερονοτυπεῖς γ' ἀνὰ τόπον | πάλιν κτύποι φανήσονται. | ΧΟ. ὦ τάλαινα, τίνα λόγον, | τίν' ἂν τῶνδ' αἰτίαν λάβοιμι;* This is the reading of all the editions from Aldus to Musgrave inclusive. The manuscripts do not seem to differ from the editions, except that one of them reads *εἰ δ' ἀρείφατοι*. In Mr. Gaisford's editions, the speech of Æthra is transferred to Adrastus by the advice of Tyrwhitt. Mr. Gaisford also reads *στερονοτυπεῖς τ'* with Markland in his notes, and *πάλιν φανήσονται κτύποι*, for the sake of the metre, with Brunck *ad Hec.* 282. Mr. Hermann gives the whole passage to one of the persons of the chorus, and reads as follows, partly from his own conjecture: *Γένοιτ' ἂν κέρδος· εἰ δ' ἀρείφατοι | φόνοι, μάχαι, στερονοτυπεῖς τ' ἀνὰ τόπον | πάλιν φανήσονται κτύποι, | τάλαινα, τίνα λόγον, | τίν' ἂν, τῶνδ' αἰτία, λάβοιμι;* He subjoins the following translation: *Si cades et pugna statim ob luctum nostrum excitabuntur, quid de me misera dicetur, quæ horum causa existiterim?* If Mr. Hermann's representation of this passage is right in other respects,

which we suspect not to be the case, the common order of the words ought to be preserved, by reading, *φόνι, μάχαι στερνοτυπῆς τ' ἀνά τόπον | πάλιν κτύπος φανήσεται*. Compare v. 260. *Θεούς τε, γῆν, τὴν τε πυρφόρον θεῶν Δῆμητρα θέμεναι μάρτυρ', ἡλίου τε φῶς*. Here all the editions before that of Markland read *μάρτυρας*. The same cause produced the corruption of both passages. Compare also Soph. Aj. 633. The spondee is a considerable, although not a decisive objection to Brunck's reading, *Πάλιν φανήσονται κτύποι*.

V. 634. *Γυναῖκες, ἦκα πολλ' ἔχων λέγειν φίλα, Αὐτός τε σωθεῖς, Νίκην τε Θεσέως ἀγγελῶν. λόγου δέ σε Μακροῦ ποπαύσω. Καπανέως γὰρ ἦν λάτρης, Ὀν Ζεὺς κεραυνῷ πυρπόλῳ καταβλασῖ.* Mr. Hermann, after the example of his predecessors, passes over this passage *sicco pede*. According to Markland, the words *λόγου δέ σε μακροῦ ποπαύσω* mean, *I will save you the trouble of asking who I am*. The difficulty, however, does not lie in the construction of the passage, but in the elision of the first letter of *ἀποπαύσω*, which must not be compared with *μὴ δίκουμένοις* v. 304. *μὴ ντιδουλεύει* v. 362. *μὴ μαθής* v. 421. *μὴ ναμίγνυσθαι* v. 591. We have observed nothing in the remains of the tragic poets, with which the elision in this passage can be justly compared.

V. 694. *Νικῶντα δ' ἵπποις ὡς ὑπεῖθετο στρατὸν Κρέων τὸν ἐνθένδ', ἰτέαν λαβὼν χερσὶ, Χωρεῖ, πρὶν ἔλθειν ἐνυμμάχοις δυσθυμίαν. Αἰδ. Κρέων γε, τούθενδ'. Codd. Κρέων τὸ ἐνθένδ'. Hoc si recte emendasent viri docti, non alii alia, Valckenarius autem ad Hippol. 444. εἰκόντα pro νικῶντα scribendum coniecisset. HERMANN.* In order to give Mr. Hermann's emendation its due effect, we will subjoin Markland's translation of these lines, which is essentially the same as that of Portus and Barnes: *Victum autem ex his Atheniensium ut vidit exercitum suum Creon, inde clypeum arripuens manu, procedit, priusquam sui milites languerent animis. Victum is a very extraordinary interpretation of νικῶντα. If Mr. Hermann had illustrated the expression στρατὸν τὸν ἐνθένδε by an example or two, he would have left no room for hesitation as to the truth of his emendation.*

V. 707. *Κάν τῷδε τὸν στρατηγὸν αἰνέσαι παρῆν. Οὐ γὰρ τὸ νικῶν τοῦτ' ἐκύδαιεν μόνον, Ἀλλ' ἄχετ' εἰς τὸ κάμνον οἰκείου στρατοῦ, Ἐρρήξε δ' αὖδην, &c. &c. Vulgo ἐκέρδαιεν. Musgravius coniecit ἐκῆδαιεν. — Quapropter reposui ἐκύδαιεν. HERMANN.* In the subsequent part of his note, Mr. Hermann compares *ἐκύδαιεν* with *θαρσύνεσκε*, *he encouraged*, II. 4. 233. As *κηδαίνω* and *κυδαίνω* are not Attic words, both the emendation of Musgrave and that of Hermann may be considered as inadmissible. We confess our inability to make sense of the passage.

P. E.

A DEFENCE OF PUBLIC SCHOOLS.

NO. II.

THE reader has already seen the formidable array of Poets drawn up by the Reviewer against the number of those educated at *Public Schools*; and he has also seen some of those, who have been produced by a very few of our great establishments.

Before I proceed with the examination of the other names inviously introduced against them, I beg permission to state that my object is not to detract from the fair fame of any person, but merely to vindicate the mode of education, which has been traduced. Far be it from me to assert or imagine that many splendid examples of worth and cultivated talents are not to be found among those who have been educated in a private manner, or that *Public Schools* must monopolise all the worth and wisdom of the state. Some have received their education at Public Schools and English Universities, of whom Public Schools and English Universities might well be ashamed;—and some have received a private education, of whom public establishments might well be proud. I am not very anxious to obviate the reader's conclusion, to which class the Critic in question may belong.

Far be also from me the wish to detract "one iota" from the fair fame of the Historians, Metaphysicians, Poets, or even Critics of the North;—but let them not endeavour to pluck from their seats all those, who have reached intellectual eminence by a different mode of culture, and who are as ready to admit their just claims, as they appear on all occasions desirous of injuring ours.

Having premised these observations for fear of being misunderstood, I now proceed to speak of men of SCIENCE, entreating the reader to keep in mind the first question asked by the Reviewer, whether good and wise men are produced by our *Public Schools*; and also another proposition, which is artfully combined with it, that the English have excelled in *arts and sciences without the aid of that mode of education, to which they are so partial.*

First, of *Sciences*.—With these, even if they were introduced in Public Schools, as early and necessary objects of education, a boy could not be supposed to gain any deep acquaintance. When we consider, however, the proposition, that "the English have done almost all that they have done in Science, without the aid of that system of education, to which they are so much attached,"—the

charge is false. Sir Isaac Newton, by far the greatest name in science, which the world can boast, "did what he did" (to repeat the critic's elegant expression¹) *with*, not *without*, the aid of that system of education. The same may be said of Wallis, educated at Oxford. Halley and the great Boyle were both educated at our Public Schools; the former at St. Paul's School, the latter at Eton.

I shall not here follow the exact arrangement of the Reviewer, in going from Science to History; but from Science shall at once proceed to Arts; as neither the one nor the other are said by him to have derived any benefit from our English mode of education. "If I mistake not," I have manifestly proved in some instances the futility of argument, and in others the direct and palpable falsehood of the Reviewer's assertion. I trust I shall here as fairly establish, as I proposed in the last No., the total irrelevancy of his remarks, not only with respect to Arts, but Arms; as our opponent's list is swelled not only with Painters, Architects, and Actors, but with Marlborough and Clive.

Of the former there are various kinds: the Art of Painting, the Art of Music, the Art of Acting, and the Art of Dancing *on the slack rope*;—for one Art might as well be introduced as another, not certainly with respect to their importance or dignity, but with respect to their utter incompatibility, or assimilation, with the studies of a Public School. It is therefore probable that the Painters, the Actors, and the Generals, were put into the list, by a kind of conscription, to daunt us by their array; or perhaps only as figurantes at an opera dance, to make a more imposing glitter and parade; or like Nebuchadnezzar's "all sorts of instruments," for the sake of greater sound. The least reflection must convince any one that, to be a Painter,—and those, who chiefly practice that delightful art, practice it as a profession,—requires so early an apprenticeship, that the time employed in a Public School would be misemployed by those who wish to attain such a degree of excellence in it as to gain either its highest fame or its honorable emoluments. None, therefore, can be supposed to reach any high proficiency, who with our accustomed education practice it merely from taste and attachment: yet even this concession must not be taken in an unqualified sense; for at this moment an individual, distinguished by every thing that can exalt the character of

¹ It is no less lamentable than astonishing, that a publication, containing many excellent articles on classical and literary criticism, and on political economy, should be disgraced by such expressions as the following, taken from a late Number: "*After war has continued too long, and the people get tired of it, they hurry their leaders into any treaty, whereby it may be got rid of.*"

a highly educated English gentleman in manners, worth, and accomplishments, almost rivals the first professors in this art; and received his education at Eton and at New College: I speak of Sir George Beaumont.

What is said of the incompatibility of our studies with this Art as a profession, may be also said of others, such as Architecture. We must, therefore, relinquish Inigo Jones and Vanburgh, as well as Reynolds and Gainsborough.

In the Critic's list we find but one Actor; but I have no hesitation to admit that the numbers of that profession not educated at Public Schools are very considerable! Yet even in the solitary instance mentioned, we might ask this accurate writer whether he has never heard that Garrick was educated, as well as Samuel Johnson, at Lichfield School, a public establishment of considerable repute? We might bring to his recollection one of the first Actors of his time, Smith, who still, at an advanced age, enlivens society with his wit and learning, and who received his education at Eton. But to bring this Goliath of ignorance to the ground, we shall bring one little stone from the sling of truth. We will beg the favor of him to look into a place called the "Poets' Corner," in Westminster Abbey. The first object that will strike him is a bust, under which is inscribed in large letters, O RARE BEN JONSON. This name, "if we mistake not," he will remember as long as he lives. When he has refreshed his memory as to the place of education of this distinguished character, let him turn round, and he may read the following Epitaph:

In Memory of BARTON BOOTH, Esq.
Descended from the ancient Family of that name
In the County of Lancaster. In his early youth
He was admitted into the COLLEGIATE SCHOOL of
WESTMINSTER, under the CELEBRATED Dr. BUSBY,
Where he soon discover'd and improv'd a Genius,
Which (favour'd by the Muse he lov'd)
So happily combin'd
The expressive powers of Acting
With a peculiar grace of Elocution,
As not only procur'd him the Royal Patronage,
But the grateful Applause
Of a judicious Public.
He died in 1733, in the 54th year of his age,
Very justly regretted.
By all who knew how to estimate
Abilities in an Actor,
Politeness in a Gentleman,
Fidelity in a Friend.

This eminent actor was the first in his line before the time of Garrick, and was as exemplary for every domestic virtue, as for the greatest talent in his profession.

As these Arts are so distinctly enumerated, we are tempted to wonder that a very interesting sister-Art was omitted. Neither Orlando Gibbons nor Purcell learned their gamut at Westminster School, although Music was particularly required in our ecclesiastical establishments. Even at All-Souls-College, in Oxford, where young men of family are chiefly admitted, it is ordered in the statutes of the Founder that the claimants shall be *benè nati, benè vestiti, et mediocriter docti*; not, as some have represented the meaning of *docti*, in general learning, but *in arte Musici*. Peacham also, in his "Complete Gentleman," requires him to be so well instructed in Music, as to *be able to take his part, at sight, in any catch or canon*. Notwithstanding, therefore, the antiquity, celebrity or necessity of this Art as an accomplishment to a perfect gentleman, nothing is said of it in the article before us; nor is any hint given of the advantage, which might have been received by Salomon, Cervetto, or the late Gariboldi, on the double bass, if they had begun their performances in the dormitory at Westminster, to the great recreation of the scholars after their severer studies. The cause of this omission perhaps may be found in the prejudice of the Scotch, like the Swiss, to their own mountain Music, who feel no partiality to any strains but such as "Maggie Lauder," or "Open the door, Lord Gregory!"

I think, however, it would have been better if this Art had been admitted among the others; and more particularly as such recreations as Cricket, &c. are exploded. For to the Art of Music might naturally be added, as equally proper to be taught in our Public Schools, the Art of Dancing; and if this had been the case, so much more attention would probably have been paid: in which case we might expect to see the Rev. Head-Masters of some of our most distinguished seminaries of classical learning "go to church in a galliard, and come home in a coranto!"—*Shakes. Twelfth Night, Act i. Sc. 4.*

In this manner, the boys of our Public Schools might be taught, not only Latin and Greek, but all other necessary arts and accomplishments. Each young gentleman, just come from his brothers and sisters in the country, like the Bourgeois Gentilhomme in Molière, should be surrounded by his several tutors, the Music-master, the Dancing-master, the Language-master, the Fencing-master; but great care should be taken to keep the Moral-philosophy-master in good humor, and not to suffer him to kick the other Masters into the street.

¹ See Molière's exquisite comedy.

This point, not of argument, but of courteous etiquette, being arranged, let us come to the more formidable Moral Philosophers.

Before, however, we enter into a particular examination of the respective claims and character of the catalogue, let us first observe that, as in Poetry, so in the various branches of Science, it should be inquired what proportion of illustrious men Public Schools have produced, in comparison with the whole mass of educated population. If we estimate the population of England, Wales, Scotland, and Ireland, at 15 millions, we may probably take one hundred thousand men, who have received a classical education. Of those, not much more than two thousand five hundred are brought up in the Public Schools; and these are to be weighed, as to eminent characters produced, against the educated population assumed; that is to say, in the proportion of *one to forty*. This calculation is not perhaps very accurate; but it is sufficient to prove that the number of men of eminence produced by Public Schools, and chiefly by Eton, Winchester, and Westminster, constitutes a singularly large proportion of the whole. This proportion will clearly show the futility of the argument, and the fallacy of the statement, of the Reviewer.

In estimating the number of illustrious men produced by the different parts of the British Islands, it has been often remarked that Wales has furnished a comparatively small proportion. The hardy simplicity and the sturdy independence, which characterise the mind of the Welsh, should have fitted their genius for those daring flights of enthusiasm, which have drawn the admiration of mankind on the inhabitants of Greece and Italy, as well as of our own countrymen, in similar circumstances. But the cause of this deficiency is not to be sought in physical reasons; it is to be ascribed to the want of establishments for public education. The zealous and animating efforts of the present Bishop of St. David's, will, it is reasonably expected, remove the obstacles to liberal instruction in the principality, by the public institutions, which he is so beneficially employed in founding and promoting: "*Quod Deus benè vertat!*"

To proceed to the formidable host of Moral Philosophers, like Poets, set in array against us. It will be here necessary to act the part of Helen in the *Iliad*, of the Messenger in *Æschylus*, and of the Tutor in *Euripides*, to describe these mighty leaders sent by the Caledonian general to force our lines of defence. We first descry "*clarum et venerabile nomen*," Bacon. Then follow the seven chiefs, Shaftesbury, Hobbes, Berkeley, Butler, Hume, Hartley, and Dugald Stewart.

Bacon, the highest and the noblest name, if not educated at a Public School, was sent at the age of twelve to Cambridge. This,

as we have before observed, constituted a public education, and that "to which the English are so much attached." However considerable might have been the natural powers of his mind, he could at that time have known very little of that Philosophy, which laid the foundation of the *Novum Organum*.

As for the next on the list, Shaftesbury, his example proves rather too much; for it operates equally against Scotch and other Universities as English, and indeed against most of our modes of education, private or public. Shaftesbury,—and a scholar he was, whatever may be thought of his philosophy, a "wise and good one,"—obtained his scholarship in a very singular way. It would puzzle a person, unacquainted with his history, to conjecture by what mode of education he acquired so great a stock of classical and elegant learning. It was not at a public, it was not at a private, school; it was not at a University, English, Irish, Scotch, or Dutch; under an English clergyman or a Chemical dissenter. It was under a lady, a learned and excellent blue-stocking spinster. Now, whether this mode should be hereafter thought best to be adopted, in preference either to Scotch Universities or English Schools, it should at least be mentioned. This act of justice being performed, with due compliments to the amiable and learned, but novel teacher, we must convict the Reviewer of another instance of ignorance. Shaftesbury was afterwards actually sent to *Winchester School*; but, no doubt recollecting with tenderness the more lenient and endearing instructress, and the "*mollia tempora fandi*," which he had so often experienced; and perhaps frightened by the formidable painting of a rod in the School, with the corresponding motto: *AUT DISCE, AUT DISCEDE; MANET SORS TERTIA CÆDI*, he did not remain long in that seminary. This example may operate against the system I defend, as well as against the Critic; except that it does not subject *me* to the charge of ignorance.

Of the others it may be hinted to the reader, that Berkeley entered very young at Trinity College, Dublin, Hartley at Cambridge, and Hobbes at Oxford.

As to great names distinguished in Moral and Natural Philosophy, let the Critic give us Boyle, Locke, Sir Francis Bacon, and Sir Isaac Newton; and he is welcome to all the rest. Boyle and Locke were educated at Eton and Westminster. With respect to Bacon and Newton, when I have stated the circumstances of their education, I shall leave the reader to judge which mode of instruction has a just claim to them.

Sir Francis Bacon had the extraordinary advantage, during his infant years, of the instruction of a father and mother, which, if such could often be found, might supersede any other mode of edu-

cation, at least for the earlier period of life. The father was the well known Sir Nicholas Bacon, and the mother one of the daughters of Sir Antony Cooke, tutor to Edward VI. But, notwithstanding these advantages, with such a father as is not often found, and with such a mother as centuries do not produce, he was not suffered by his discerning parents to remain at home, and he was sent to Cambridge in the twelfth year of his age, a period of life, at which boys are generally sent to Public Schools..

And now, a word on the greatest luminary, that has ever enlightened the world of human learning, who stands, like his own Sun, glorious and alone, in the centre of knowledge and science, among the inferior bodies, that shed their feeble rays round the majestic orb, from which they are derived. Sir Isaac Newton, I assert in the teeth of the Critic's assertion, received his education at a Public School; for the school of Grantham cannot be otherwise designated, and indeed strictly falls within the Critic's own definition of a Public School. This school, like Winchester and Eton, was an Episcopal and Royal foundation. The first foundation was by Bishop Fox; and a further charter, with considerable additions, was granted by Edward VI.; and the principle of the great founders of Winchester and Eton was followed in every respect, provision being made for an Informator, a Pædagogus, &c. When Sir Isaac Newton was there, the school was in its most flourishing state. Here he instructed the other boys in the best mode of making paper kites; here he made a small wooden mill, and put a mouse into it for a miller; and here,—tremble all ye Papas and Mamas, who are afraid of the tyranny of a great school!—here he received (*horresco referens!*) a “kick in the belly” from another boy, whom he thrashed, and whose place he took.*

Without deducing all Sir Isaac's wonderful discoveries from this “kick in the belly,” which Voltaire might have done, it is sufficient to show that he was educated at a Public School, and had his share, greater than happens to boys in general, of the roughness of one.

As I consider that I am writing in answer to a person, whose information is not very extensive, I shall take the opportunity of

* This curious fact is asserted by his own nephew, who attended him in his last moments, and who was in his greatest confidence. “Sir I. Newton,” says he, “used to relate that he was very negligent at school, and

telling him a few more circumstances, relating to Sir Isaac Newton's progress in science, and which will equally display the triumph of the English mode of education.

When he left school, there was an end of his mills, and mouse-traps, and paper kites, and sun-dials. His mother was now married again, and he was appointed an overseer, or bailiff, in her farm. In this occupation, he regularly, invitâ Minervâ, attended the fairs and markets, and chattered with farmer Lumpkin, and squire Bumpkin, all educated privately, about the price of corn, hay, pigs, peas, and beans. So for some time lived, and so probably would have died, the great Sir Isaac Newton ! It happened, however, that his mother had a brother, who had been educated at Cambridge, the Rev. Mr. Ayscough, by whose advice young farmer Newton was taken from his homely occupation, and sent to Trinity College, Cambridge, the place of his uncle's education, where he obtained a fellowship. The rest followed.

Reviewers are not apt to blush ; but it is possible that he, to whom these facts are addressed, may blush for the first time in his life !

It is not necessary to examine any more of his instances in Philosophy ; in which, as we may boast of Boyle, Locke, Bacon, and Newton, he may take and place the rest in his scale, with all the moral philosophers and metaphysicians born and educated on the north of the Tweed, with Lord Monboddo, that learned advocate of human tails, as a makeweight.

What has been said of the incompatibility of the Arts of Painting, Architecture, &c., with a Public education, must also be applied to the Military Art. If, however, such a man as Marlborough had spent a few years at a Public School, he would have been able to write and spell a little better than he did ; and it is more than probable that, by the example of noble and honorable equals, he would have been early taught to despise that penuriousness, which attended him through life ; and at least he would have escaped the name and character of Lawyer Hocus.

He appeared so sensible of the disadvantages of his want of education, that he sent his only son to Cambridge.

It may be here observed, that fewer military men are likely in future to be sent from Public Schools. The new establishment at Sandhurst requires boys to be sent at so early an age for military instruction, that the future race of British officers will probably be ignorant of classical literature ; and should we see a man of deep learning in the army, we shall compare

bimembri
Hoc mol' strum puero, vel mirandis sub aratro
Piscibus inventis.

This leads me to consider the list of Lawyers, of a very different character, enumerated by the Reviewer: Sir Edward Coke, Sir Matthew Hale, Lord Hardwicke, and Chief Justice Holt. This enumeration is unfortunate, and so far from operating against the system of English education, makes in favor of it. Sir Edward Coke was educated at Norwich School, and was sent very early to Cambridge, for he was there four complete years. Perhaps it is to be lamented that he did not stay to be whipped a little longer at Norwich, as he most undoubtedly would have been at Eton and Westminster: we then probably should not have seen a man of the most profound legal knowledge so impatient of opposition, and so brutal as he often was in his conduct to the prisoners tried before him. He called a great and unfortunate man, on his trial, "a spider of hell;" and of Mrs. Turner, when tried for her life, he said she was guilty of the seven deadly sins, which he enumerated with little regard to humanity or delicacy. Sir John Holt was educated at Abingdon School, and at Oxford. Sir Matthew Hale had indeed a very confined, puritanical education. The "system of premature debauchery" mentioned by the Critic, was thoroughly adopted by him after this private instruction; and it was not until he entered on a course of public education at Oxford, that he shook off the evil habits of his younger days, and devoted himself to study.

¹ On the consequences of a confined mode of education, the observations of Dean Swift are so just and decisive, that the reader will not be displeased to see them here. Speaking of the young heir to a large property, bred up in private, he says:

"He is taught from the nursery that he must inherit a great estate, and has no need to mind his book, which is a lesson he never forgets to the end of his life. His chief solace is to steal down and play at span-farthing with the page or young blackamoor, or little favorite foot-boy, one of whom is his principal confidant and bosom friend.

"There is one young Lord in this town, who, by an unexampled piece of good fortune, was miraculously snatched out of the gulph of ignorance, confined to a public school for a due term of years, well whipped when he deserved it, clad no better than his comrades, and always their play-fellow on the same footing, had no precedence in the school but what was given him by his merit, and lost it whenever he was negligent. It is well known how many mutinies were bred at this unprecedented treatment, what complaints among his relations, and other great ones of both sexes,—that his stockings and silver clocks were ravished from him; that his dress was undistinguished; that he was not fit to appear at a ball or assembly, nor suffered to go to either.

"It is true, I have known an academical education to have been exploded in public assemblies; and have heard persons of high rank declare that they could learn nothing more at Oxford and Cambridge than to drink ale and smoke tobacco; wherein I firmly believed them; but they were all young heirs sent thither only for form, either from schools, where they were not suffered by their careful parents to stay above three months in

It should not be forgotten that Lord Mansfield was educated at Westminster; and that Blackstone went from a public school to Oxford, and was Fellow of a College, when he wrote his admirable Commentaries.

I shall include the Chemists and great Medical writers under one head. These are Priestley, Black, and Davy; and Harvey, Cheselden, Hunter, Jenner, Meade, Brown, and Cullen.

Here our pretensions are naturally small; yet we cannot entirely acquiesce with the adversary of public education. Harvey, the great Columbus of the tribe, the discoverer of the circulation of the blood, was educated at Canterbury School, and began his studies at Cambridge at the age of 14. Without stopping to inquire how many of these were originally bred to Surgery, which requires an early apprenticeship, we are content to leave the rest of the Chemists and Medical men, "*Ambubaiarum Collegia, Pharmacopolæ,*" to a different education; nor shall we even contend for those renowned ornaments of a SCOTCH UNIVERSITY, Dr. BRODUM, and Dr. SOLOMON!!

In the next Number we shall proceed to Historians, eminent Scholars, and Statesmen. L.

MANUSCRIPTS CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. III.

* * *We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.*

the year, or from under the management of French family tutors, who yet often attended them to their college to prevent all possibility of improvement. But I never yet knew any one person of quality, who followed his studies at the University, and carried away his just proportion of learning, that was not ready upon all occasions to celebrate and defend that course of education."—*Essay on Modern Education*, Vol. v. Ed. London, 1801, p. 128.

I hope it will not be conceived that I could mean to speak with the least disrespect of a numerous body, of learned, intelligent, and humane Physicians, either of England or Scotland; nor above all of Sir Humphrey Davy, the most eminent character that his particular line of science ever

Codices Manuscripti Biblici Hebraici.

¹ The *Haptharoth* are 54 chapters or lessons, selected out of the Prophet and read in the Synagogues by the Jews, on their Sabbath and other Festivals.

63. *Pentateuchus Megilloth, Haptharoth. Fol. Sec. XV.*
[No. 5706.]

Obs. Deficit ad *Erod.* vi. 23. Deficit etiam *Hapthora* 67. a *Zac.* xiv. 16. Inter *Megilloth* occurrit primo, ut plurimum ultimo, *Esthera*. Kennicott. Diss. Gen.

64. *Pentateuchus, Haptharoth et Megilloth. 4to. Sec. XV.*
[No. 7621.]

Obs. *Ruth* et *Ecclesiastes* præcedunt *Canticum*; atque inter *Threnos* et *Estheram* sunt *Psalmi* duo, scil. 137 et 79. Voces librorum initiales sunt majores et exornatæ. Kennicott. Diss. Gen.

65. *Pentateuchus Haptharoth et Megilloth. 4to. Sec. XIII.*
[No. 5709.]

Obs. Inter *Threnos* et *Estheram* legitur *Jer.* viii. 13. ad ix. 23. Folium primum ad *Gen.* i. 27, est a recentiori manu. Plurimas habet codex variationes. Kennicott. Diss. Gen.

66. *Pentateuchus, Megilloth, et Haptharoth. 4to. A. M. 5105.—*
A. C. 1345. [No. 5773.]

Obs. *Ruth* præcedit *Canticum*, et *Eccles. Threnos*. Kennicott. Diss. Gen.

67. *Pentateuchus, Megilloth, Haptharoth, Job. 4to. Sec. XIV.*
[No. 1861.]

Obs. *Threnis* additur *Psal.* cxxxvii. Prima librorum vox quandoque major est, et exornata; quandoque omittitur. Kennicott. Diss. Gen.

68. *Prophetæ. Fol. Sec. XIV.* [No. 5722.]

Obs. Voces librorum initiales non sunt ceteris majores. Multas habet codex variationes; et literas *y* et *z* sæpissime supplct. Kennicott. Diss. Gen.

69. *Prophetæ. 4to. Sec. XIV.* [No. 5774.]

70. *Prophetæ priores² et majores.³ Fol. Sec. XIV.* [No. 5720.]

Obs. Deficit codex ad *Jos.* vii. 29. et ab *Ezech.* xlv. 19.

71. *Reges ad Micham. Fol. Sec. XIV.* [No. 5721.]

Obs. Deficit ad 1 *Reg.* ix. 11. et a *Mic.* xvii. 18. Kennicott. Diss. Gen.

72. *Isaiah ad Haggæum. 4to. Sec. XIV.* [No. 5509.]

Obs. Deficit ad *Isai.* xiii. 14. et a *Hag.* i. 5. Kennicott. Diss. Gen.

73. *Hagiographa.⁴ 4to. Sec. XIV.* [No. 5506.]

Obs. Sequuntur *Psalmos Daniel* et *Ezra* (cum *Nehem.*) deinde *Megilloth*, *Job*, *Prov.* et *Chronica*. Voces librorum initiales quandoque sunt, quandoque non sunt, cæteris majores. Omittitur *Psal.* xlvii. et a 2 *Chron.* xix. 7. ad xx. 12. Kennicott. Diss. Gen.

¹ *Megilloth* is one of the minor divisions of the Hebrew Scriptures, and comprehends *Ruth*, *Esther*, *Ecclesiastes*, *Lamentations*, *Solomon's Song*.

² *Joshua*, *Judges*, *Samuel*, *Kings*.

³ *Isaiah*, *Jeremiah*, *Ezekiel*.

⁴ The *Hagiographa* or *Chetubim* is one of the three grand divisions of the Hebrew Bible, and comprehends *Job*, *Psalms*, *Proverbs*, *Daniel*, *Ezra*, *Nehemiah*, *Chronicles*, and the *Megilloth*.

74. *Hagiographa. Fol. Sec. XIV. [No. 5715.]*

Obs. Megilloth scribuntur ad finem libri, atque hoc ordine: *Ruth, Cant. Eccles.* et *Estheram* sequuntur *Threni*. Incipit Codex a *Psal. xxviii.* et libri 3 poetici exarantur hemistichè. Kennicott. Diss. Gen.

75. *Job et Canticum. Fol. Sec. XIV. [No. 5797.]*

76. *Psalms et Megilloth. 4to. Sec. XV. [No. 5686.]*

77. *Proverbia. 4to. Sec. XV. [No. 7622.]*

78. *Esther. Rotulus. Sec. XV. [No. 7620.]*

Codices Manuscripti Biblioti Graeci.

79. *Libri Josue, Judicum, Ruthæ, Regum quatuor, Paralipomenon duo, Proverbia, Ecclesiastes, et Cantica Canticorum. Fol. [No. 7522.]*

Obs. The text of this MS. corresponds in a great measure with that of the venerable Codex Alexandrinus. The various readings of this MS. have been selected for the late Dr. Holmes's splendid edition of the LXX. now publishing by the University of Oxford.

80. *Psalterium. Sec. XIII. [No. 5535.]*

Obs. This MS. is valuable for its readings. It contains, in addition to the Psalter, as almost all ancient Greek MSS. of this portion of scripture generally do, not only the sacred hymns which are distributed throughout the scriptures, but some pious ejaculations and meditations. At the end of the Hymns the name of the transcriber and the date of the transcript is thus noticed. Ἐπελειώθη τὸ παρὶν βιβλίον τῷ ψαλτήρι διὰ χειρὸς ἀνδρὶς ἁμαρτωλοῦ τῷ ποτὶ βρεθρῶν? ἐν μηνὶ μαι, &c. στϛζϛ (i. e. 6792.) A. C. 1283.

81. *Psalterium. Sec. XI. [No. 5570.]*

Obs. This ancient MS. is written upon vellum except the first xvii Psalms, and part of Ps. xviii., which are on paper.

82. *Psalterium. Sec. XII. [No. 5571.]*

Obs. The Monastery to which this MS. formerly belonged is thus noticed in a more modern hand. Ψαλτήριον ἑλληνικὸν μοναστηρίου ἁγίας Μαρίας ἐν ἑργάνοις, ἀγαθῶν μονάχων τῷ δὲ ὄντι τῷ ἁγίῳ ἐλεβίτῳ, καὶ τῶν φίλων.

83. *Psalterium. Sec. XIII. [No. 5575.]*

Obs. The text is accompanied by Greek Scholia. The author of the Scholia was John Zidabenus and the MS. was written A. M. 6789. i. e. A. D. 1281.

84. *Psalterium. Sec. XII. [No. 5582.]*

85. *Psalterium. Sec. XII. [No. 5786.]*

Obs. This is a Polyglott Psalter written in Greek, Latin, and Arabic, in 3 parallel columns. The date of the MS. which is so faded as to be with difficulty read, is 1153.

Literary Intelligence.

BIBLIOGRAPHY.

We are obliged to a writer in a periodical publication for pointing out some errata in the first article in our No. XIV. printed in the absence of the editor, and which were corrected or cancelled as soon as they were observed. He might have had the candor to notice that Apollonius of Tyaneus, p. 215, for instance, must have been an accidental error, since at p. 211, it is printed Apollonius of Tyana.—Were we inclined to notice his “want of a competent knowledge of the language which he criticises,” we might observe, without going farther than the first page, *Scavans* for the ancient *Scavans*, or the modern *Savans*, and *laisse* for *laissé*. But we leave his inaccuracies to any professed *Critic*, who may undertake to notice them. Our aim is conciliation and friendship, not recrimination and enmity. Veniam petimusque damusque vicissim.—We repeat it, we shall always be thankful for a friendly detection of our errors; nor shall we unwillingly receive corrections, even although conveyed in the spirit, which dictated those, to which we allude. In a closely printed work like ours,—which must be published at regular periods, and which, if it were distinguished by broad and large types, by leaded lines, and wide margins, would sell for treble our price,—errors are, we fear, unavoidable. From a candid reader we confidently crave some indulgence; from a captious hypercritic it is in vain to expect any. We must again request the favor of our Correspondents to write legibly. Attention to this will smooth a great difficulty in printing, and prevent the multiplication of errors.

It may perhaps be news to some of our younger readers to inform them that the learned, and active G. H. Schæfer, in 1804, published a *Glossarium Livianum*, ex Schedis A. G. Ernesti emendatum, plurimisque Accessionibus locupletatum, forming the fifth volume of the octavo edition.

We should be much obliged to any of our readers, who would favor us with a notice of the following work, which we do not remember to have seen—*Sophoclis Œdipus Rex* Gr. et Lat. e Recensione Brunckii, Annotatione perpetua illustravit C. T. Kuinoel. 8vo. 1790.

Mr. Valpy has in the press an edition of *Aratus's Diasemea*, which he is printing for a gentleman of the University of Cambridge. We

take it for granted that the editor intends to avail himself largely of the valuable edition of Aratus published by J. T. Buhle, with the following title—*Arati Solensis Phenomena et Dioscori*. Gr. et Lat. ad Codd. MSS. et optimarum Edd. fidem recensita. Accedunt Theonis Scholia vulgata et emendatiora e Cod. Mosq. Leontii de Sphæra Aratea Libellus etc. curavit J. T. Buhle, 2 Volumina: accedunt Indices plenissimi cum 2 Tab. æri incis. 8vo. maj. 1793 et 1801.

Our readers, as we doubt not, are aware that two editions of Herodotus, in octavo, have been published at Oxford, one by Mr. Bliss, and one by Mr. Parker, but they may not perhaps be aware that some additions have been made to them since their first publication, and Mr. Bliss has added a fresh title-page. Mr. Parker's edition contains a collation of Wesseling's edition, with F. V. Reizius's and G. H. Schæfer's edition, and Mr. Bliss's edition contains the same. Mr. Parker's edition has an Index of matter contained in Herodotus, and Mr. Bliss's has one even more copious, besides a chronology of the history. Mr. Bliss's edition, though it is far inferior to Mr. Parker's in respect to typography, has, however, the advantage in these points. It also contains the short *Lexicon Græcum Herodotearum Vocum ex Codice MS. Melchioris Haiminsfeldii*.

At the end of our last No. we announced Mr. Barker's second edition of Cicero's two Tracts *De Senectute et de Amicitia*, and also his edition of Tacitus's *Germany and Agricola*. We there stated that Mr. Relhan's edition of the *Agricola* and the *Germany* contains all Brotier's Observations subjoined to the text, but omits the Notes and Emendations appended to the text. We now find from Mr. Barker, who has candidly desired us to contradict the mistake, that this assertion is not quite correct, as Mr. Relhan has inserted extracts from them. Mr. Barker's edition, however, contains all the Observations, Notes, and Emendations of Brotier. Mr. Barker has given M. A. Muretus's *Notæ in Tacitum* (from D. Ruhken's edition of his works), which Valens Acidalius inserted in his Notes on Tacitus. He has also given all the *Notes and Emendations of T. Reinesius and J. A. Bosius* from their *Epistolæ mutue*, published in 12mo. by J. A. Schmidius at Jena in the year 1700. We observe that Mr. Barker has availed himself of C. A. G. Emmerlingius's *Commentatio de Locis nonnullis in Taciti Germania*, Lipsiæ, 1808. 8vo. and of the Notes on these Tracts of Tacitus inserted in C. Crusius's *Probabilia critica*, Lipsiæ, 1753. 12mo. He adds a list of the passages in the *Germany and Agricola*, "which he has endeavoured to illustrate, to vindicate, or to correct, in other publications," viz. *The Classical Journal, the Classical Recreations, the New Review, and the Notes on Cicero's*

Cato Major and Lælius. In the preface p. vii. Mr. Barker says, "I have as yet seen only brief extracts from the following interesting work, *Fontes, quos Tacitus intradendis Rebus ante se gestis videatur sequutus, paucis indicat J. H. L. Meierotto, Berolini, 1795.*" He will find the whole of it in our present No. We have inserted it by the permission of the Head-Master of Harrow School, who was obliging enough to favor us with a copy of it. We cite from Mr. Barker's preface the following passage, because some of our readers may perhaps be able to afford him some information about the works, which he mentions :

"C. A. Heumarnus, in the *Poecile, sive Epistolæ Miscellanæ ad literatiss. ævi nostri Viros*, Tom. III. L. II. p. 248. Halæ, 1729., speaks, in warm terms, of a Translation of Tacitus, published at Berlin, 1724. (I know not whether it be a translation of the whole, or only of a part) and adds, *Si mea Vitæ Agricolæ interpretatio Germanica non plus habuerit vitiorum, mihi gaudebo et gratulabor* : I am ignorant whether Heumannus ever did publish this translation of the *Agricola*.

"In a letter written by *Hieronimus Groslotius Lyskæus*, and addressed to *Jacobus Lectius*, which is inserted in the *Philologicarum Epistolarum Centuria. Una diversorum à renatis Literis dd. vv. ex Bibliotheca Melchioris Haiminsfeldii Goldasti*, republished by Hermannus Conringius at Leipsic in 1674. p. 351., occurs the following passage : 'Quod superest, ago tibi immortales gratias de *Variis illis Lectionibus* ad Corn. Taciti Libr. *de Germanorum Moribus*, in quos tamen quædam reperi, quæ item in vulgatis ; et, puto, ille codex, unde excerpisti eas, erat recentioris notæ.' The letter is dated *Lutetiæ Parisiorum*, 1583.

"T. Reinesius, in a Letter to A. Bosius, cited by me in page 172., says, *Præmetia Guil. Barclaii in Agricolam laudat alicubi Gevartius, Virungi Prof. Narici Notas alii.* Whether these two Works were seen by them in MS., or in print, is more than I know; but I should gladly receive, gratefully acknowledge, and, as I hope, usefully employ, any information relative to them, with which any readers of my Work may be pleased to favor me.

"In the course of my notes, I have made no use of the Edition of the *Germany*, published by Kappe, from the MS. of Longolius, along with his Observations, in 12mo. because I have not had an opportunity of consulting it. I have frequently mentioned it in the *Commentary upon the Germany*, inserted in the *Classical Recreations*, because, whilst I was writing that Work, it was lent to me by a friend, who has since parted with it."

It is Mr. Barker's intention to prepare for the press in the course of the subsequent year an edition of *Virgil's Georgics*, on a plan similar to his *Cicero* and *Tacitus*. *Heyne's Commentary* with the Notes on

various readings will be given entire. Copious selections will be made from the most erudite and elaborate *Commentary of De la Cerda*; pertinent quotations will be adduced from Books of Miscellaneous Criticism, and from scattered Observations of different Editors, together with Mr. Barker's Comments on them, and some original Notes. The Work will form a compendious *Variorum* edition of this finished Poem.

The second No. of the *Museum Criticum, or Cambridge Classical Researches*, is just published.

We were surprised to find that an article in this work, *on the state of Classical Literature in Germany* should open with these words: "A considerable time has elapsed, since any regular information as to the pursuits of the scholars of the continent has reached this country," when the writer could not have failed to see, continued as it was through different Numbers of the *Classical Journal*, a long article on this subject, intitled *the Researches of the German Literati*, stating their late and present labors with great accuracy, and drawn up by M. Villers for the French Institute.

There are five articles on the subject in the Journal, and as the continent is now open, we think it may be useful to recapitulate some of the most prominent literary notices contained in these Researches:

M. Gäschen, of Leipsic, who is the Didot of Germany, is busily engaged in printing a "*Corpus Scriptorum Latinorum*," with great care and elegance. The chief director of this great literary enterprise, is the learned M. Eichstedt, Professor in the University of Jena, and editor of the excellent Literary Gazette, published in that city. The various departments of the *Corpus Scriptorum Latinorum*, are intrusted to men eminent for their acquirements in criticism and philology; M. Schutz, M. Martini-Laguna, and others. The works of every Classic are preceded by an introduction, and followed by critical notices on the text.

Another *Corpus Classicorum* is printing at Vienna, by M. Degen; another at Erfurt, by M. Bellerman; and a fourth was undertaken at Gottingen, by M. Ruperti, Rector of the Gymnasium. This enterprise was, however, abandoned in 1808, after the publication of several authors; the last in the collection being the works of Livy, edited by M. Ruperti himself. The late wars in Germany, which have exhausted the country of its resources, are assigned as the cause of the failure of this and several other literary speculations. It ought to be observed, however, that there seems to be a more than usual number of collections of this description on the Continent; for, if we recollect rightly, there have been "*Scriptores Classici*" published at Halle, Nuremberg, Mannheim, and Deux Ponts.

M. T. Ciceronis Opera—Ad optimos libros recensuit, animadversionibus criticis instruxit, indices et Lexicon Ciceronianum addidit, Chr. Dan. Beckius. This edition of the complete works of Cicero, which has proceeded the length of the fifth volume, is printing at Leipsic. M. Beck supports the opinion of Markland and Wolf, as to the four orations, which they say do not belong to Cicero; and in a critical dissertation he presents all the arguments, pro and con, on the subject of this literary paradox, which has of late years excited a considerable degree of interest among the Literati of Germany.

It is well known, that the beautiful edition of the various philosophical works of Cicero, published in England by Davis, (or Davisius,) at the commencement of last century, is become extremely rare. M. Rath, of Halle, has reprinted this edition, subjoining notes by himself, and other learned critics, to those of Davis, which cannot fail to entitle the Halle edition to a high rank among the best of the variorum. The fifth volume of this collection appeared in 1808.

M. Gærrentz, to whom the learned are indebted for a disquisition on the Book de Divinatione, has also given an edition of the Libri Philosophici. M. Læffler, a bookseller, has published Cicero's select Epistles and select Orations. M. Wetzel, of Liegnitz, has published some of the Books on Rhetoric. A great master of the art of criticism, the learned M. Schutz, of Halle, the original editor of the *Journal Général de Littérature*, has edited the Books on Rhetoric; as part of the Corpus Scriptorum Classicorum, published by M. Gæschen, as mentioned above.

Before quitting Cicero, it may be proper to say something of the literary contest occasioned by the well-known opinion of M. Wolf, as to the authenticity of some of the Orations ascribed to the Roman Advocate. Markland had already suspected some of the orations to be apocryphal; but the learned began to murmur when M. Wolf, with more hardihood, attacked the celebrated oration pro Marcello, on which the admirers of Cicero found his strongest claims to immortality. It was in 1802, that M. Wolf printed, at Berlin, this oration, with a preface, in which he boldly stated his reasons for doubting its authenticity. M. Olaus Wormius, the Danish Professor of Eloquence and Ancient Literature, at Copenhagen, first undertook to answer M. Wolf, and published, in 1813, a controversial pamphlet with the following title; "M. T. Ciceronis Orationem pro Marcello, *volens* suspicione, quam nuper injiciebat F. A. Wolfius, liberare conatus est O. Wormius." M. Kalau, of Frankfort, next entered the lists in 1804. The Literary Journals at first gave an account of the controversy with reserve, and a kind of fear. At length, in 1805, an adversary worthy of Wolf appeared: M. Weiske published his "Commentarius perpetuus et plenus in Orationem Ciceronis pro Marcello." In his preface, M. Weiske indulges in some pleasing raillery against the work of his adversary, and endeavours to demonstrate, in a happy strain of irony, that the work of M. Wolf, on this very oration of Cicero, could not be

written by him, but by one who had assumed his name. In a graver tone, however, he proceeds to show, that we might on the same grounds dispute the authenticity of the oration-pro Ligario, which, M. Wolf himself admits, is genuine beyond all question. M. Weiske is already known by several commentaries on Cicero, and other classics, and is the editor of a splendid edition of Xenophon.

Professor Spalding, of Berlin, has published an elegant edition of Quintilian. In order to obtain a correct text, besides the editio princeps, M. Spalding has collated thirteen manuscripts, eleven of which were already known, it is true, but they had not been examined with critical accuracy. The two new MSS. came from Wolfenbützel and from Zurich. Several learned authors, and among others, Porson of England, and Ruhnken of Germany, furnished materials for this edition. To his commentary, M. Spalding has added some very curious dissertations on the subjects of the Orator Labienus, the Rhetoric of Theodectus, that of Anaximenes, (which is generally ascribed to Aristotle,) and several others.

“L. An. Senecæ, Philosophi, Opera omnia quæ supersunt, recognovit et illustravit Fred. Ern. Ruhnck-Weidman.” The fourth and last volume of this fine edition of Seneca has issued from the press, but the valuable editor did not live to enjoy the fruits of his labors, having died before its publication.

M. C. G. Aug. Erfurdt, teacher of the Gymnasium, of Mersebourg, has published an edition of a classical author, which was projected by the late M. Wagner. It is intitled, “Ammiani Marcellini quæ supersunt, cum notis integris Fr. Lindenbrogii, Henr. et Hadr. Valesiorum et Jac. Gronovii, quibus Th. Reinisii quasdam et suas adjecit J. Aug. Wagner. Editionem absolvit Car. G. A. Erfurdt, Leipsic, 1808. tom. iii. 8vo.” Besides the extreme critical purity of the text, the notæ variorum, tables and biography, we find in this edition an excellent article by M. Heyne, intitled, “Prolusio censuram et ingenium Historiarum Am. Marcellini continens.”

The old established press of Deux Ponts has reprinted Vitruvius; and in 1800 and 1801, there appeared an edition of this author, in 2 vols. 4to. edited by M. Rode. But a learned Professor of Frankfort on the Oder, M. Schneider, the same who published one of the best Greek Lexicons we have, published, in 1808, a Vitruvius, which surpasses all the rest, and ought to hold the first rank among the variorum editions. M. Schneider's is printed by Grieschen, of Leipsic, in his best manner, and comprises 4 volumes.

Among the Latin prose writers which have been lately reprinted, the following editions deserve to be noticed: two of Cornelius Nepos—one of Justin—one of the younger Pliny—one of Aurelius Victor—one of Boëthius—one of the Centimetrum of Servius, &c.

Of the Latin poets, the last few years have not presented many editions. In addition to the splendid Virgil of M. Heyne, published in 4 volumes, at Leipsic, there has lately appeared a Virgil, with notes, for common use, with editions of Horace, Ovid, Persius, and Plautus. An edition of Tibullus, by Professor Wanderlich, of Gottingen, is particularly worthy of praise.

An excellent edition of Phædrus was published at Brunswick, in 1806, by M. Schwabe, in 2 vols. large 8vo. In 1779 M. Schwabe had already published an edition of this poet, with a good commentary. In the present edition, besides a well written life of Phædrus, there is a detailed account of the various MSS. and printed editions of this poet, his commentators, translators, &c. M. Schwabe has here added an "*Appendix fabularum Æsopicarum e MSS. Divionensi, et aliis*;" besides the four books of Fables, after the manner of Æsop, by Romulus, taken from the Dijon MS. and an old edition printed at Ulm, by J. Zeiner. The celebrated Lessing, when he called the attention of the public to the old fabulists, recommended the publication of this Romulus.

Besides the above, there appeared, in 1806 and 1807, two other editions of Phædrus, at Posen and at Anspach, for the use of schools; but it would be endless to enumerate all the classics published with the same view.

Of the Greek authors, Homer and the tragic poets have attracted most notice in Germany, whilst Plato among the prose writers, on account of the philosophical spirit of the German schools, has been the greatest favorite. The following are the most eminent works in this department recently published.

Two Editions of Homer made their appearance at the commencement of the present century. One was published by Heyne in 1802: "*Homeri Carmina, cum brevi annotatione. Accedunt variae lectiones et observationes veterum grammaticorum, cum nostræ ætatis critica.*" And the other published by Wolf in 1804, under the title of "*Homeri et Homeridarum opera, et reliquiæ.*" These rival editions produced several polemical disquisitions, and have given rise to two new schools among the admirers of Greek learning in Germany. The contest has been productive of much advantage to the cause of learning in general, and among the various writings which have issued from the press on the subject, the following may be consulted with great benefit: "*Réfutation d'un paradoxe littéraire par M. St. Croix*;" "*L'Histoire d'Homère par M. Delisle de Sales*;" "*Sur l'invention de l'écriture alphabétique et son usage dans la plus haute antiquité, par M. Léon Hug. Ulm, 1804. 4to.*"

"*Homeri Hymni et Batrachomyomachia: denuo recensuit, notis animadversionum et varietate lectionis instruxit, atque Latinè vertit A. Matthiæ.*" Lipsiæ, 1805. M. Matthiæ is the same learned

critic who published in 1800 "*Animadversiones in Hymnos Homericos, cum prolegomenis de cujusque consilio, partibus, ætate.*"

Homeri Hymni et Epigrammata; edidit G. Hermannus. Lips. 1806.

The above valuable edition is the same which was reprinted in 1808, at Strasburg, from the text of Quintus Smyrnæus, by Professor Tychsen of Gottingen. The revision of the text occupied the Professor a long time, and in the course of his travels he consulted almost all the MSS. now existing in Europe. Those of the Escorial, at Naples, and at Munich, were particularly useful. Mr. Tychsen is already known as the publisher of "*Commentatio de Quinti Smyrnæi Paralipomenis Homeri, quâ novam Carminis editionem indicit.*" Prefixed to the present edition will be found a new and interesting dissertation on the work, its author, and the sources from which he seems to have borrowed. The second volume contains notes variorum, and a comparative examination of the different MSS. some observations of Mr. Heyne, and a copious index.

Before quitting Homer, it may be proper to mention the following work as referring to events which he had already sung: "*Coluthi de raptu Helenæ Carmen, gr. ad fidem codd. MSS. cum notis I. D. Lennepii et Ph. Mich. de Scio, ejusdemque versione Lat. metricâ; et Lennepii animadversionibus, ac suis notis edidit L. H. Teucherus.*" Lips. 1808. The notes of Lennep on the poem of Coluthus, and the translation into Latin verse by Michel de Scio, having become extremely rare, M. Teucher was induced to favor the learned with the present edition, in which he has, for the first time, printed the original and translation together. This editor's name is in considerable repute on the continent: to him we are indebted for an historical work of Hesychius, cum notis variorum; an edition of Philo of Byzantium; "*De septem urbis Romæ miraculis,*" and many others of lesser note.

M. Heinrich of Kiel has undertaken the arduous task of editing the works of Hesiod. The multitude of translators, commentators, and critics of this great luminary of ancient poesy had so disfigured his productions by various readings and interpretations, that it became the duty, as M. Heinrich conceived, of every true scholar to endeavour to rescue their favorite bard from the obscurity, into which he was thus unintentionally thrown. With this view, he has announced his intention of publishing a new, but less voluminous edition, than any former of the works of Hesiod. M. Heinrich, by his "*Hesiodi scutum Herculis cum grammaticorum scholiis Græcis: Emendavit et illustravit, atque præmissâ præfatione ad C. I. Heynium edidit C. F. Heinrich, Breslau, 1802,*" has already proved how well qualified he is for the task he has undertaken.

An edition of Hesiod by M. Lennep has also been announced, but it is merely intended to supply a chasm in a series of Greek Classics publishing at Amsterdam, and does not lay claim to superiority.

Having slightly alluded to the predilection of the Germans for the Greek tragic poets, it may be proper to state that Professor Bæckh of Heidelberg has published "*Græcæ Tragœdiæ principum, Æschyli, Sophoclis, Euripidis, num ea quæ supersunt et genuina omnia sint et forma primitiva servata, an eorum familiis aliquid debeat ex iis tribui.*" 1808.

The edition of Æschylus with a Latin translation and commentary, which M. Schutz of Halle originally published in 1801, has since gone through three editions, and is still to be found in the hands of every scholar.

Mr. Wunderlich of Gottingen, who has been already mentioned as the editor of Tibullus, published in 1809 "*Observationes criticæ in Æschyli Tragœdias Tragœdiarumque reliquias.*" In this treatise, which is written in elegant Latin, are pointed out several of the imperfections of the editions of Æschylus now in vogue. Mr. Bothe of Berlin gave a translation of the same text with notes &c. in 1805.

Mr. Erfurdt has published the fifth volume of his splendid edition of Sophocles. The following is the title of the work: "*Sophoclis Tragœdiæ septem ac deperditarum fragmenta: emendavit, varietatem lectionis, scholia, notasque tum aliorum, tum suas, adjecit, C. G. A. Erfurdt. Accedit Lexicon Sophocleum &c.*" Leipsic and Biga, 1808.

Mr. Ernest Zimmerman has published at Frankfort the first three volumes of an enlarged edition of Euripides: "*Euripidis Dramata et fragmenta fabularum deperditarum edidit, scholiis, versione Latinâ, observationibus et Lexico Græcitatæ Euripidæ illustravit &c.*" 1808. The above three volumes only contain the text of the poet and the Latin version.

Professor Porson's celebrated edition of the four tragedies of Euripides has been twice reprinted at Leipsic; viz. in 1804 and 1807, with notes and corrections by M. Schæfer.

With respect to Aristophanes, the 3d and last volume of the edition by Phil. Invernizzi of Leipsic, with Greek Scholia &c. appeared in 1808. But the public will speedily be gratified with an Aristophanes by Mr. Schutz, which will be entitled to a high rank among the variorum editions: the following will be its title: "*Aristophanis Comœdiæ xi. ac deperditarum fragmenta, cum scholiis antiquis, Textum Græcum et scholia recensuit, versionem Latinam correxit, integrasque superiorum editionum, Kusterianæ, Berglerianæ, Brunckianæ, aliorumque virorum doctorum notas, suis animadversionibus auxit, apparatus historicum indicesque locupletissimos addidit &c.*"

The learned on the continent are in daily expectation of the second volume of the valuable Greek and Latin edition of Apollo-

nus Rhodius, with Scholia, commentaries, &c. by Mr. Beck o
Leipsic.

"Empedocles Agrigentinus. De vitâ et philosophiâ ejus exposuit, carminum reliquias ex antiquis scriptoribus collegit, recensuit et illustravit, præfationem et indices adjecit F. G. Sturtz" 1805. Gæschen, Leipsic, one vol. 8vo. The same learned editor published in 1804, "a Lexicon Xenophonteum." In 1805, a collection made with exquisite critical skill, of the historical fragments of Pherecydes, Hellanicus, Acusilaus; in 1807, a Dion Cassius, and a very correct edition of Maittaire's "Dialecti linguæ Græcæ;" and in 1809, Mr. Sturtz favored the world with a dissertation, "De dialecto Macedonica et Alexandrina." Leipsic 1 vol. 8vo.

The Greek lyric poets have been rather neglected of late in Germany. A third edition has been published, however, of the excellent Anacreon of Mr. Degen. Professor Kriechan has also published in 1809 at Dortmund an essay, tending to prove that the Olympic hymns of Pindar are not only of a dramatic nature, but in fact real dramas. The author has added to this curious dissertation some inquiries as to the bases of Greek prosody.

There has been lately published a critical edition of the fables of Æsop. "*Αἰσώπου Μῦθοι. Fabulæ Æsopicæ Græcæ, cum annotationibus I. Hudsoni et I. M. Heusingeri. Accessit index omnium vocabulorum &c.*" Leipsic 1808.

Passing to the Greek Prose writers, Herodotus first presents himself to our view. The high approbation bestowed by the learned world on the edition of the father of history, published by Professor Borheck of Duisbourg, has induced that learned gentleman to give a new and still more correct edition, which has made its appearance at Lemgo.

For several years the learned have been expecting the continuation, promised by Mr. Schæfer, of the edition of Herodotus, begun by the late Professor Reitz, and the second volume of this valuable work has at length appeared under the following title: "Herodoti Halicarnassei Historiarum libri ix. Musarum nominibus inscripti; edit. F. V. Reitzii morte interruptam contin. G. H. Schæfer." Lips. 1808. The new editor candidly confesses that he has profited much by Mr. Larcher's learned notes on Herodotus.

The third volume of the critical edition of Diodorus Siculus by Mr. Eichstedt of Jena has made its appearance.

The following valuable collection of the Greek historians anterior to Herodotus will ensure to the editor a high rank among modern scholars: "Historicorum Græcorum antiquissimorum Fragmenta, collegit, emendavit, explicuit, ac de cujusque Scriptoris ætate, in-

genio, fide, commentatus est Frid. Creutzer Eloquentiæ, Literar. Græcar. et Lat. in Academiâ Heidelbergensi Professor ordinarius. Hecataei (Millesii) historica, itemque Charonis et Xanthi omnia." 1806. The above is the first volume of the collection; the second is about to appear. Besides the more remarkable critical parts of the work, we find some inedited notes of Gronovius, which were found on the margin of an old copy in the possession of Mr. Creutzer. Mr. Phil. Kayser, who has already shown his skill in critical matters by a collection of the fragments of Philetas of Cos, assisted Mr. Creutzer on the above occasion. In 1803, Mr. Creutzer then of Marbourg, published a most interesting work with the title of "*L'art historique chez les Grecs; de sa naissance et de ses progrès.*" The characters of the principal Greek historians, and their method of treating their subjects, are explained with great precision in the above book.

In 1807, a good Greek and Latin edition of Diogenes Laertius was published at Nuremberg by Mr. Neuernberger, and a translation of the same historian by Mr. Borheck of Duisbourg.

The honor of giving a new edition of the works of Plato is due to Professor Heindorf of Berlin. His "*Specimen conjecturarum in Platonem*" published ten years ago, gave rise to his present work. Between 1802 and 1805 Mr. Heindorf has published in succession ten different dialogues of Plato, with a translation and Latin notes, written in the same spirit which dictated the "*Specimen.*" These dialogues have been collected and reprinted in three volumes at Berlin (1806). The remainder of the works of Plato will soon appear. An edition variorum of the *Phædon* by Mr. Buchling appeared at Halle in 1804. The books of the *Republic* have had two editors, one Mr. Ast, (Jena 1804,) the other Mr. Stutzman, Erlangen, 1805. The following is another publication on the subject: "*In Platonis qui vulgo fertur Minœ ejusdemque libros priores de legibus, ad virum illustrem F. A. Wolfium, commentabatur Aug. Bæckh, Cadensis, Halle 1806.*" Mr. Bæckh, who is now Professor in the University of Heidelberg, where real learning and criticism flourish in all their vigor, confirms by new proofs the opinion already advanced by Mr. Wolf, and adopted by Mr. Schleyermacher, that the *Minos* has been falsely ascribed to Plato. The same scholar has published a "*Specimen editionis Timæi Platonis dialogi,*" which renders it desirable that he should publish the whole.

A young student at Halle, Mr. David Schultz, has given a proof of early genius and critical discrimination. The celebrated disciple of Hemsterhuis, Valckenæus, had said, without supporting his dictum by any evidence, that the last chapter of the *Cyropædia* was not the composition of Xenophon, but rather of a pseudo-anonymous author, who had already published, under the name of Xenophon, the *Apology of Socrates* and some other pieces. Several critics had confessed that they had discovered no reasons for the opinion thus

hazarded by Valckenaer; and Fischer alone had supported it in his commentary as published by Mr. Kunæ. Mr. Schultz has treated this subject with great acuteness in the following dissertation: "*De Cyropædiæ epilogo Xenophonti abjudicando.*" Halle, 1806.

"*Meletematum criticorum specimen primum, Dionysii Halicarnassensis Artem rhetoricam tractans.* Scripsit G. H. Schæfer, Lipsiensis," Leipsic, 1806. This is a small work filled with new and striking observations on the work ascribed to Dionysius of Halicarnassus, with corrections and interpretations of the text. The Editor, who is a Professor in the University of Leipsic, has acquired some celebrity in the learned world by his edition in 1808 of the treatise "*De compositione verborum,*" by the same ancient author, with notes variorum. The notes are by Sylbourg, Hudson, Upton, Reiske, and the Editor himself. The translation is by Bircov, revised by Upton, but almost entirely re-written by M. Schæfer. Mr. H. A. Schott gave at Leipsic in 1804, a very respectable edition of the work "*De Arte Rhetoricâ.*"

We shall now briefly mention some eminent productions on the Greek language and its theory. In 1806, Professor Harles of Erlangen, gave the second volume of his "*Supplementa ad introductionem in historiam linguæ Græcæ.*" This new volume presents important additions and corrections. The fame acquired by the author for this performance is already well known, and he has added to it by an abridgement with the following title: "*Introductio in literaturam Græcæ linguæ, in usum studiosæ juventutis conscripta.*" 1808.

Mr. Schæfer, whose name has been already mentioned, published during the present year a new edition of the "*Ellipses Græcæ*" of Lambert Bos, in which we find, besides the corrections of the Editor himself, the valuable labors of Schwebell, Schioettgen, Bernkeld, Leisner, Michaelis, Stosch, on this modern grammarian, who has deservedly acquired the authority of an ancient classic.

Mr. Weiske, a learned teacher in the school of Pforta in Saxony, published at Leipsic in 1807, an excellent book under the title of "*Pleonasmi Græci, sive commentarius de vocibus, quæ in sermone Græco abundare dicuntur.*"

To Mr. Wagner, the Professor of Greek and Latin in the Caroline College of Brunswick, we are indebted for an excellent treatise on the accent in the Greek language. 1 vol. 8vo. Helmstedt, 1807.

The science of grammar has derived peculiar advantages from the modern spirit of criticism. Among the more recent Greek Grammars produced in the German school, we may distinguish those of Mr. Battman, Mr. Jacobs, and though last, not least in estimation, the work of M. Matthiæ.

Mr. Thiersch, Professor of the ancient languages in the Gymnasium of Gottingen, has published in seven folio sheets some very ingenious grammatical tables for the study of Greek, and which exhibit a new and more simple, as well as accurate, method of ascertaining the paradigma of the Greek verbs.

It is almost superfluous to notice the new edition which has just appeared at Leipsic and Jena in 2 vols. 4to. of Mr. Schneider's Greek and German dictionary. It has been universally pronounced by the continental critics to be the most philosophical work hitherto published: and Mr. Villers displays more than usual warmth in his commendations of it. Mr. Schneider is a veteran in the department of ancient criticism, having been engaged for thirty years past in editing Greek classics, among whom, Pindar, Anacreon, Strabo, Appian, and Plutarch, have engaged most of his attention. His "*Scriptores rei rusticæ veteres*," which appeared at Leipsic in 1800, in 9 parts 8vo. justly added much to his celebrity.

Besides Mr. Schneider's, there have lately appeared a good Greek and Latin dictionary by Mr. Born, and a variety of smaller Lexicons for the use of schools.

M. Villers arranges his *Researches* under thirteen different heads, viz.—Encyclopædiæ and Methods of Classical Studies—Latin Literature—Greek Literature—Translations—Oriental Literature—Biblical Literature of the Old and New Testament—Palæography—Archæology and Mythology—Ancient Geography—History—History of Religion and of the Church—History of Literature—Programmata—Theses and other minor productions.

Many valuable literary notices on the above are given under the proper heads, which are too numerous for us to repeat.—We must refer our readers to the articles themselves.

The Rev. Mr. Maurice has appended to his *Westminster Abbey, with other Occasional Poems* (just published by subscription in large octavo, with three splendid Engravings, of which one is the head of Sophocles, for 1*l.* 5*s.*) a free Translation of the *Oedipus Tyrannus of Sophocles*. It was written as an exercise, whilst the author was under the tuition of Dr. Parr, at Stanmore. Only a few copies of it were printed at the time. It had the good fortune "to pass under the eye of Dr. Samuel Johnson, who condescended to write the preface, which bears internal evidence of its origin." As this preface contains some remarks on the plan of this play, we doubt not that our readers will be obliged to us for presenting them with it entire.

"The Tragedy of which I have attempted to convey the beauties into English language in a free translation, stands amidst the foremost

of the classical productions of antiquity. Of tragical writing it has ever been esteemed the model and the masterpiece. The grandeur of the subject is not less eminent than the dignity of the personages who are employed in it; and the design of the whole can only be rivalled by that art with which the particular parts are conducted. The subject is a nation laboring under calamities of the most dreadful and portentous kind; and the leading character is a wise and mighty prince, expiating by his punishment the involuntary crimes of which those calamities were the effect. The design is of the most interesting and important nature; to inculcate a due moderation in our passions, and an implicit obedience to that Providence of which the decrees are equally unknown and irresistible.

So sublime a composition could not fail to secure the applause and fix the admiration of ages. The philosopher is exercised in the contemplation of its deep and awful morality; the critic is captivated by its dramatic beauties; and the man of feeling is interested by those strokes of genuine passion which prevail in almost every page—which every character excites, and every new event tends to diversify in kind or in degree.

The three grand unities of time, place, and action, are observed with scrupulous exactness. However complicate its various parts may on the first view appear, on a nearer and more accurate examination, we find every thing useful, every thing necessary; some secret spring of action laid open, some momentous truth inculcated, or some important end promoted: not one scene is superfluous, nor is there one episode that could be retrenched. The successive circumstances of the play arise gradually and naturally one out of the other, and are connected with such inimitable judgment, that if the smallest part were taken away, the whole would fall to the ground. The principal objection to this tragedy is, that the punishment of Oedipus is much more than adequate to his crimes: that his crimes are only the effect of his ignorance, and that consequently the guilt of them is to be imputed not to Oedipus, but Apollo, who ordained and predicted them, and that he is only *Phæbi reus*, as Seneca expresses himself. In vindication of Sophocles, it must be considered that the conduct of Oedipus is by no means so irreproachable as some have contended: for though his public character is delineated as that of a good king, anxious for the welfare of his subjects, and ardent in his endeavours to appease the gods by incense and supplication, yet we find him in private life choleric, haughty, inquisitive; impatient of control, and impetuous in resentment. His character, even as a king, is not free from the imputation of imprudence, and our opinion of his piety is greatly invalidated by his contemptuous treatment of the wise, the benevolent, the sacred Tiresias. The rules of tragic art scarcely permit that a perfectly virtuous man should be loaded with misfortunes. Had Sophocles presented to our view a character less debased by vice, or more exalted by virtue, the end of his performance would have been frustrated; instead of agonizing compassion, he would have raised in us indignation unquenchable, and horror unabated. The intention of the poet would have been yet

more frustrated on the return of our reason, and our indignation would have been transferred from Oedipus to the gods themselves—from Oedipus, who committed parricide, to the gods who first ordained, and then punished it. By making him criminal in a small degree, and miserable in a very great one, by investing him with some excellent qualities, and some imperfections, he at once inclines us to pity and to condemn. His obstinacy darkens the lustre of his other virtues; it aggravates his impiety, and almost justifies his sufferings. This is the doctrine of Aristotle and of nature, and shows Sophocles to have had an intimate knowledge of the human heart, and the springs by which it is actuated. That his crimes and punishment still seem disproportionate, is not to be imputed as a fault to Sophocles, who proceeded only on the ancient and popular notion of Destiny; which we know to have been the basis of Pagan theology.

It is not the intention of the Translator to proceed farther in a critical discussion of the beauties and defects of a Tragedy which hath already employed the pens of the most distinguished commentators; which hath wearied conjecture, and exhausted all the arts of unnecessary and unprofitable defence. This work will be found by the reader, what it is called by the writer, a *free* translation. The Author was not fettered by his text, but guided by it; he has, however, not forgotten the boundaries by which liberal translation is distinguished from that which is wild and licentious. He has always endeavoured to represent the sense of his original, he hopes sometimes to have caught its spirit, and he throws himself without reluctance, but not without diffidence, on the candor of those readers who understand and feel the difference that subsists between the Greek and English languages, between ancient and modern manners, between nature and refinement, between a Sophocles who appeals to posterity, and a writer who catches at the capricious taste of the day.

Mr. Maurice's oriental poems in this beautiful book, are: 1. *An Elegiacal and Historical Poem, sacred to the Memory and Virtues of Sir William Jones*, containing a retrospective Survey of the Progress of Science, and the Mohammedan Conquests in Asia. 2. *The Lotos of Egypt*. 3. *Hinda*, an Arabian Elegy.

Mr. Duncan of Glasgow has re-published Hermann's Edition of Viger *De præcipuis Græcæ Dictionis Idiotismis*, Schutz's Compendium of Hoogeveen's *Doctrinæ Particularum*, and Schaefer's Edition of L. Bos *De Ellipsis Græcis*. The sale of the last work will in all probability, be materially affected by the Oxford Edition, which has lately appeared; for the Oxford Edition contains, not merely Schaefer's Edition, but the whole of Welske's *Pleonasmi Græci* published at Leipzig 1807. 8vo., together with a Dissertation of Mr. Hermann on the same subject, taken from one of the continental literary Journals. Of this valuable Oxford Edition we intend to lay before our readers very

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speedily an ample notice, which will embrace all the three Works contained in it. We shall be at the pains of collecting together from the scattered notes of Schaefer upon the book of Lambert Bos, all the important incidental remarks; and occasional emendations of corrupt passages, with which they abound. In the mean time we beg leave to express our thanks to Mr. Gaisford, who, as we hear, suggested the addition of *Weiske's Pleonasm*s and of *Hermann's Dissertation*, for the service which he has thus rendered to the classical public in presenting them with so much information at so reasonable a price.

Mr. Mawman has published a handsome edition of *Livy*, containing *Crevier's Notes*, which in point of appearance matches well with the Oxford Edition of Ernesti's Cicero. We are much surprised that the last Work should not meet with a readier sale, as it is correctly printed in a handsome type on good paper, and has the advantage over the foreign editions of Cicero, in having the notes subjoined to each page. *We could have wished that to this edition of Livy there had been subjoined in a separate volume the scattered illustrations of different passages of Livy, which are to be found in recent continental works of miscellaneous criticism, or in the notes of recent editors of other classics. *Scheller's *Observationes in priscos Scriptores quosdam*, Lipsiæ 1785, contain a series of notes upon Livy; and here we cannot help expressing our deep regret that the editors of the Oxford Cicero have neglected to subjoin in their proper places to Ernesti's notes, Scheller's strictures upon Ernesti's notes, which are contained in the same excellent Work. They would have added very little to the bulk, but very much to the utility of both books.

In our next Number we shall probably offer some remarks on the two editions of the *Opuscula Ruhnkeniana*, the one published by Mr. Kidd, (for the heavy sale of which we could never account) and the other published abroad, which made their appearance in the same year, 1807, so that the student, both in this country and abroad, may be informed of the worth of each, and the precise difference between the two editions.

In the Notes to the second edition of *Dr. C. Symmons's Life of Milton* are some observations, chiefly by Dr. Parr, on Milton's Latin, and on the structure of his verses. We intend to take an early opportunity of noticing these excellent remarks.

We understand that Mr. Huntingford's Edition of Pindar, which we have already announced, is in a state of forwardness.

Professor Copleston's Prælectiones Academicæ. There is in this Work such a spirit of philosophical criticism, as must intitle it to the very highest rank among books of its kind. It exhibits a nice and delicate perception of the beauties of classical diction, and the graces of classical composition. It abounds with specimens of its author's taste, ingenuity, and acuteness, and as far as the subject admits, we must add, learning. We have everywhere the most correct ideas upon the topics, which are discussed, everywhere the most copious and ample illustration of the principles, which are contained in the Work, everywhere a style strong and powerful, yet perspicuous, eloquent, and rich with imagery. We know scarcely any work, which has of later years come from any member of the University of Oxford, which marks such a vigor of intellect, such a solidity of judgment, such a depth of thinking, and such a metaphysical cast of mind, as is exhibited in this admirable production of Mr. Copleston. His *Prælections* cannot fail to interest very powerfully every classical scholar, who is possessed of any taste. We regret to hear that he has retired from his situation as Tutor of Oriel College, a situation, which he filled with so much credit to himself, and so much advantage to the College and the University.

We hope to be favored with some remarks on Professor Dunbar's Hypothesis respecting *The Formation of the radical Tenses of the Greek Verb*, and his *Essay on the Origin and general Power of the Particle α*, Edinburgh, 1813. The same Professor is the Author of a Work intitled *Exercises on the Syntax, and Observations on some peculiar Idioms of the Greek Language, with an Attempt to trace the Prepositions, several Conjunctions and Adverbs, to their radical Signification*, Edinburgh, 1812, of which Work we shall take an early notice.

BIBLIOTHECA GOSSETIANA.

There may be some errors with respect to dates and titles, but we are afraid of attempting to correct them without a personal inspection of the books themselves; it is therefore thought proper to leave them as they are found in the Catalogue.

IN a former Number, we promised to present our readers with a notice on the subject of this excellent critical and philological Library, and we shall now redeem our pledge in part. It is our intention to lay before them, in this Number, a list of the different editions of Classical Authors, with the prices for which they sold at this sale; and also, as far as we were enabled to ascertain the point, the names of the purchasers. We hope that our readers will find the list of much use to them, as they will be spared the labor of referring to different pages of the Catalogue, amidst a mass of works foreign to the department, about which they are more particularly anxious to have their curiosity gratified, or to obtain some useful information. We intend, in a subsequent Number, to give an exact list of the critical works, which were sold at this celebrated sale, with the prices and purchasers' names.

FIRST DAYS SALE.

No.	<i>Octavo et infra.</i>	£ s. d.
4.	Abderitæ Hecatæi Eclogæ, sive Fragmenta, Gr. Lat. cum Notis Scaligeri et Commentario Zornii,	
14.	Achilles Tatius Gr. Lat. ex Ed. Salmasii, Lug. Bat. 1640.	
35.	Aelian de Natura Animalium Gr. Lat. Col. All. 1645.	
36.	Varia Historia Græce Adnotationibus Perizonii, 2 vol.	
37.	Aeschini Socratici Dialogi III. Gr. Lat. cum Notis Clericis, Amst. 1711.	0 4 6
38.	Dialogi III. Græce, Cura Fischeri, Lipsiæ, 1786.	0 5 6
43.	Aeschyli Tragediæ VII. cum Versione Lat. 2 vols. fine paper, Glasgæ Foulis, 1806.	0 13 6
57.	Albinovani Elegiæ et Fragmenta, Amst. 1703.	0 1 6
60.	Alcestis Euripidea Græce, Cura Wagneri, Lips. 1800.	0 2 6
61.	Alciphronis Epistolæ Gr. Lat. cum Notis Bergleri, Lips. 1715.	0 4 0
62.	Tr. ad Rh. 1791.	0 2 6
98.	Anacreontis Carmina Græce, Cura Fischeri, Lipsiæ, 1776.	0 8 0
99.	Holstii, Lips. 1782.	0 3 0
100.	Brunckii et Degeni, cum Indice, Erl. 1781.	0 3 6
101.	-Gr. Lat. Studio Barnesii, cum Iconibus, Cantab. 1705.	0 10 0
	-Gr. Lat. Studio Baxteri, 1710.	0 1 6
123.	Antonini Liberalis Transformationum, Congeries, Gr. Lat. Cura Verheykii, Lug. Bat. 1774.	0 4 6
129.	Lips. 1790.	0 2 6
130.	Antonini Marci De Scipio ad Scipsum Gr. Lat. cum Notis MSS. Doctissimi Chapman, Oxon. 1704. (Bought by Mr. Heber.)	0 3 0

No.		£	s.	d.
131.	Antonini Imp. M. A. Pugillaria Gr. Lat. Studio J. P. de Joly, Parisiis, 1774.	0	1	0
132.	Antonini Marci De Seipso ad Seipsum Gr. Lat. Cura Wölfi, Lips. 1729.	0	6	8
141.	Apollodori Bibliotheca et Fragmenta, Cura Heynii, 2 vols. boards, uncut, Gott. 1803.	1	3	0
143.	Apollonius Rhodius, Cura Hoelzlini, Gr. Lat. Morocco, gilt leaves, Lug. Bat. Elz. 1641.	1	10	6
152.	Appianus Gr. Lat. Cura Schweighausen, 3 vols. vellum, Lips. 1785.	3	11	0
153.	Apuleii Opera omnia, Francof. 1621.	0	2	6
156.	— Cura Elneuhorstii, Francof. 1621.	0	4	0
158.	Aratus Græce, Morocco, gilt leaves, Oxonii, 1672.	0	11	0
163.	Aristæneti Epistolæ Græce, curante Abresch, Zwollæ, 1749. Conjecturæ vv. dd. in Aristænetum, cum Notis Salmasii, Munkkeri, et Abresch, Amst. 1752. (<i>Bought by the Bodleian Library.</i>)	0	16	6
167.	Aristidis Oratio adv. Leptinem, Libanii Declamatio pro Socrate etc. Gr. Lat. a Morello, Ven. 1785. (<i>Bought by the Bodleian Library.</i>)	0	4	6
169.	Aristophanis Plutus Græce, Cura Munteri, Cellæ, 1784.	0	3	6
170.	— Nubes, cum Scholiis Kusteri, et Præfatione Ernesti, with MSS. Notes, Lipsiæ, 1753. (<i>Bought by Mr. Heber.</i>)	0	1	0
171.	Aristoteles et Pletho De Virtutibus Gr. Lat. Cura Fawconer, Ox. 1752.	0	1	0
172.	— Ethica Gr. Lat. cum Notis Wilkinson, Ox. 1716.	0	8	0
173.	— Poetica Gr. Lat. Cura Harlesii, vellum. Lips. 1780.	0	9	0
174.	— Cura Tyrwhitti, with MSS. Notes, Ox. 1794.	0	6	0
175.	— Cura Hermannii, Lips. 1802. (<i>Bought by Mr. Heber.</i>)	0	8	6
176.	— Rhetorica, Ox. 1805.	0	5	0
192.	Arrianus Gr. Lat. Raphelji, Amst. 1757. (<i>Bought by Mr. Dobree.</i>)	0	14	0

QUARTO.

217.	Apuleii Apologia, cum Notis Pricæi, Parisiis, 1635.	0	2	6
218.	— Ib.	0	5	0
219.	Apuleius, in Usum Delphini, 2 vols. Jo. Wilkes's copy, ib. 1688.	3	0	0
221.	Arati Phænomena Græce, Parisiis, a Morell 1559. (<i>Bought by the Bodleian Library.</i>)	0	1	0
224.	Aristidis Opera omnia Gr. Lat. Cura Jebb, 2 vols. Oxon. 1730.	3	5	0
231.	Artemidori Oneirocritica Gr. Lat. cum Notis Rigaltii, Lut. 1603.	0	5	0
232.	—	0	7	0
234.	Auctores Latina Lingua, cum Notis Gothofredi, S. Gerv. 1602.	0	6	0
236.	Aulus Gellius, Cura Gronovii,	0	0	0
243.	Aeliani Varia Historia Gr. Lat. curante Gronovio, 2 vols. in Russia, Lug. Bat. 1731.	2	12	6
244.	Aeliani De Natura Animalium Gr. Lat. curante Gronovio, 2 vols. 1744.	1	11	6
245.	Aeschyli Trægiæ, Gr. Lat. curante J. C. De Pauw, 2 vols. Hæg. Com. 1745.	4	5	0
246.	Aeschyli Prometheus Vincetus, Gr. Lat. Cura Morellii, 1773.	0	4	6
248.	Amnianus Marcellinus, Cura Gronovii, cum Notis MSS, Lug. Bat. 1698. (<i>Bought by Mr. Heber.</i>)	0	13	0
249.	Aristophanes Gr. Lat. studio Kusteri, Amst. 1710.	6	16	6
251.	Athenæus Gr. Lat. studio Casauboni, Lugd. 1657.	3	0	0

SECOND DAY'S SALE.

Oct. et infra.

267.	Auger (l'Abbé) Discours de Lycurgue, d'Andocide, etc. Par. 1783. (<i>Bought by Mr. Dobree.</i>)	0	4	6
268.	Aviani Fabulæ, Amst. 1731.	0	6	0

No.		£	s.	d.
269.	— Curante Nodell, Amst. 1787.	0	6	6
270.	Aurelius Victor, cum Notis Variorum et Pitisci, Tr. ad Rh. 1696.	0	7	6
271.	— curante Grunero, Erlangæ, 1787.	0	1	
275.	Ausenius, cum Notis Variorum, Amst. 1671.	0	16	
QUARTO.				
461.	Ainsworth's Lat. and Eng. Dictionary, by Morell, 1773.	1	16	

FOURTH DAY'S SALE.

OCTAVO.

768.	Bion et Moschus Gr. Lat. Whitford, Ven. 1746.		0	10	0
769.	———— Idyllia Gr. Lat.				
	Phocylidis Carmina Gr. Lat. recensuit Schier, Lips. 1752.	}	0	6	0
	Stratonis aliorumque veterum Poetarum Græcorum Epigrammata, a Klotzio, Alt. 1764. (<i>Mr. E. H. Barker.</i>)				
761.	Bion et Moschus Gr. Lat. Cura Hoskin et Harles, Erl. 1780.		0	6	6
762.	Bionis et Moschi Reliquiæ, Gr. Cura Jacobsii, Amst. 1795.		0	6	0
809.	Boethii Consolationis Philosophiæ, lib. v. Lug. Bat. 1671.		0	9	6
810.	———— Consolation Philosophique, 2 vols. La Haye, 1741.		0	1	0
810.	———— Consolation of Philosophy, englished by Ridpath, 1785.		0	3	0
821.	Jo. Bonefonii Carmina, Tonson, 1720.		0	2	0
911.	Brunckii Analecta vett. Poetarum Gr. 3 vols. Arg. 1776.		3	3	0
912.	Brunckii Gnomici Poetæ Græci, Arg. 1784.		0	7	6
994.	J. Brodæi Epigrammata Græca, Franc. 1600.		1	1	0

FIFTH DAY'S SALE.

OCTAVO.

1027.	J. Burtopi Pentalogia, sive Tragœdiarum Gr. Delectus, Cura Burgess, 2 vols. Oxonii, 1779.	0	18	0
1054.	Callimachus, Gr. Lat. with MSS. Notes by Dr. Bentley, and Dr. Farmer's Autograph, 12mo. Plantini, 1584.	0	14	0
1055.	Callimachus, Cura Spanhemii et Ernesti Gr. Lat. 2 vols. extra Lug. Bat. 1761.	1	15	0
1056.	Callimachus, Hymnes Gr. et Fr. par la Porte du Theil, a Paris, 1775.	0	2	0
1076.	J. Conradî Carmina et Fragmenta Carminum Familiæ Cæsareæ, Cob. 1715. (Bought by Mr. Mitford.)	0	3	6
1123.	Catonis Disticha, Gr. Lat. recensuit Arntzenius, vellum, Amst. 1754.	1	1	0
1126.	Catulli Epithalamium Peleæ et Thetidos a Doeringio et Barth. cum MSS. Notis, Numb. 1778. (Bought by Mr. Heber.)	0	0	6
1127.	Catullus, Cura Doering, cum Indice, 2 vols. in one, Lipsiæ, 1788.	0	15	0
1130.	Cebetis Tabula Gr. Lat. a Gronovio, cum Notis MSS. Van Goens, Amst. 1689. (Bought by Mr. Heber.)	0	3	0
1142.	Celsus de Re Medica, Parisiis, Didot, 1772. (Bought for the Bodleian Library.)	0	10	6
1169.	Chariton de Cherea et Callirhoe Amatoriæ Narrationum Libri. VIII. Gr. Lat. D'Orville, Russia, Lipsiæ, 1783.	0	12	0
1187.	Edm. Chishulli Inscriptio Sigæa, Lug. Bat. 1727.	0	2	0
1189.	Chrestomathia Platoniana Gr. Lat. Turici, 1756.	0	5	0
1190.	— Polybiana Gr. Lipsiæ, 1801. (Bought by Mr. Heber.)	0	0	6

QUARTO.

1195.	Specimen novæ Editionis Anthologiæ Latinæ, Amst. 1747, With six Tracts on the Greek and Roman Classics, by Caspar, Burmann, and others, (Bought for the Bodleian Library.)	1	5	0
1196.	Anthologia vett. Latinorum Epigrammatum et Poematum, 2 vols. Amst. 1759.	2	3	0

No.		£	s.	d.
1204.	C. J. Caesaris Commentarii, cura Oudendorpii, Lug. Bat. 1737.	2	5	0
1221.	Catullus, cura Vossii, Lug. Bat. 1684.	0	5	6
1222.	— cum Notis MSS. J. Jortin, (<i>Bought by Mr. Heber.</i>)	0	5	6
1240.	J. F. Christii Fabularum vett. Aesopiarum Libri II. Lips. 1749.	0	1	0

SIXTH DAY'S SALE.

Octavo et infra.

1249.	M. T. Ciceronis Epistolæ ad Familiâres, cura Ross, 2 vols. Cantab.	2	10	0
1250.	M. T. Ciceronis Orationes selectæ, cum Notis et Conjecturis MSS. Jer. Marklandi, Cantab. 1699. (<i>Bought by Mr. Heber.</i>)	0	5	6
1251.	M. T. Ciceronis De Oratore, cura Proust, Oxon. 1718.	0	3	0
1252.	M. T. Ciceronis De Officiis, cum Notis Weinreichii, 2 vols. Cob. 1720. (<i>Bought by Mr. Heber.</i>)	0	5	0
1253.	M. T. Ciceronis Epistolæ selectæ, Delphis, 1721. (<i>Bought by Mr. Heber.</i>)	0	2	0
1254.	M. T. Ciceronis Epistolæ ad Familiares, studio Cortii, Lipsiæ, 1742. (<i>Bought by Mr. Heber.</i>)	0	5	0
1255.	M. T. Ciceronis Orator, ex recensione Ernesti, Halæ, 1766. (<i>Bought by Mr. Heber.</i>)	0	1	6
1256.	M. T. Ciceronis Opera omnia, cum Notis et Clave Ciceroniana 8 vols. thick paper, Hal. Sax. 1774. (<i>Bought by Mr. Heber.</i>)	10	10	0
1257.	M. T. Ciceronis Lælius, sive De Amicitia, cura Lensii, Hdd. 1778. (<i>Bought by Mr. E. H. Barker.</i>)	0	2	6
1258.	M. T. Ciceronis De Officiis, cura Hensingeri, Bruns. 1763. (<i>Bought by Mr. E. H. Barker.</i>)	0	13	0
1259.	M. T. Ciceronis Orationes, cum Notis Lallemant, 6 vols. Parisiis, Barbou, 1788.	0	8	0
1261.	M. T. Ciceronis De Fato, cum Notis Bremii. Lips. 1795. (<i>Bought by Mr. E. H. Barker.</i>)	0	1	0
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Professor Bekker, a young scholar, formerly the pupil of Wolf, is associated with him in the superintendence of the new edition of *Plato* that has been announced by Wolf. A smaller edition will be published for the use of schools.

M. Bekker is employed in collecting the various *Anecdota* of the Grammarians in the Imperial Library at Paris. In these MSS. will be found many passages from those Greek plays which have been mutilated by the ravages of time, ignorance, or barbarism.

M. Schneider is occupied on an edition of Theophrastus, which will be greatly benefited by an excellent MS. at Florence. The edition will contain much information respecting the celebrated Greek fire; and the department of natural history will be entrusted to scientific hands.

A Library, containing many valuable relics of classical antiquity, was lately discovered, on the suppression of a religious society at Glogau, and conveyed to Breslaw, by direction of the King of Prussia. There is a MS. of Cicero, which is regarded as an important subsidium for a new edition of that eminent philosopher, orator, and statesman. The books *de Natura Deorum* are said to be perfect in this MS., and have been collated by Professor Heddeman.

M. Norberg, of Lund in Sweden, has published a Latin Dissertation on the Etymologies of the Greek language.

Disputatio Juris naturalis et civilis Romani. De Dolo quo ad eum tractat Cicero libro III. de Officiis, cap. 12. et seq. quam, quod Deus bene vertat, Præside Henrico Constantino CRAES, J. V. doctore et juris nat. gent. civ. professore ad publicam disceptationem proponit Florentius Adrianus VAN HALL. Amstelædani Batavi; in majori auditorio hora XII. Amstelædami, 1812. 8vo.

De usu antistrophicorum in Græcorum tragædiis: Dissertatio qua candidatus magisterii ad solemnia examina invitat Godofredus HERMANNUS, ordines philosophorum II. T. procancellarius. 1810. 4to.

Stephanos Komitas, of Phthia, in Thessaly, is collecting materials for a Greek Encyclopedia.

The learned Greek Physician Sakellarios, is preparing for the press a work on Grecian Antiquities, in eight or ten Vols. 4to.

Tableaux Synoptiques de Mots Similaires qui se trouvent dans les Langues Persane, Sanscrite, Grecque, Latine, Mæso-gothique, Islandoise, Suégothique, Suédoise, Danoise, Anglo-Saxone, Celto-Bretone,

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OVID. Ep. IX. c. Ponte, L. S.

Imprimé aux frais de l'Auteur. A Paris, chez Th. Barrois, quai Voltaire; à Amsterdam, chez G. Du Four. 1812. In 8vo. de xiv et 128 pages, et vii Tableaux.

Schæfer has published a small edition of Euripides in four volumes. He has followed the text of Porson, so far as it extends.

Hermann has signified his intention to publish the Greek Bucolic writers.

Several of the continental literati have been engaged to complete an edition of the whole of Plato's works, with the different Scholia, and a *Clavis Platonicus*.

Dr. Charles Burney intends to follow up his edition of Philemon, with the *Παρασκευή Σοφιστική* of Phrynichus, which is to be printed at the Cambridge press, and at the expense of the University.

An eminent scholar is said to be employed on the Lexicon intitled *Ἄλλος Ἀλφάβητος*, which will be shortly published, with his annotations.

The Rev. Francis Wrenham has been commissioned by the Syndics of the Cambridge press, to superintend a new and improved edition of Walton's Prolegomena to the Polyglott Bible.

A new Key to the *Elegantiae Latinæ* will be published with the fourth edition of that work, which is now preparing for the press.

Dr. Maltby has proceeded with the printing of his Thesaurus, as far as the letter Π.

Professor Gaisford has committed the Poetæ Minores of Greece to the Clarendon press. The writers included in Winterton's edition are designed for the first volume, but to the exclusion of the Bucolic poets, who are reserved, together with Musæus and others, for publication at a future period. It is conjectured that Mr. Gaisford may probably extend his plan to the publication of the remainder of the Greek Poets, so as to form a complete collection in this department of Greek literature.

Mr. Valpy intends to publish a school edition of Horace, freed from the few indelicate passages of the author, which are inconsistent with the purity, that ought to be observed in every system of education.

A complete edition of Callimachus is now printing, in which are incorporated the whole of Bentley's notes.

Mr. Duncan, of Glasgow, has undertaken new editions of the *Lexicon* of Scapula, and of Ernesti's *Homer*. The former will contain some inedited notes, derived from a copy in the British Museum.

Professor Young, of Glasgow, is editing the *Nubes* of Aristophanes.

The English and Latin Poems of Thomas Gray; with Critical Notes, a Life of the Author, &c. &c. By the Rev. John Mitford, B. A. of Oriel College, Oxford. Elegantly printed in 8vo. and embellished with two Portraits of Gray; the first from a painting by Richardson, when Gray was only 15 years of age, in the possession of — Robinson, Esq. of Cambridge; and the second from a painting by Eckardt.

The Editors of *Stephens' Greek Thesaurus* intend to take advantage of the opening of the continent, by collecting in person or through agency, any thing that may be useful to the new edition.

The 8th No. of the *Classical Journal* mentions that Professor Niels of Halle, had prepared the first Volume of *Stephens* for the press, with considerable additions. This will now be obtained without any difficulty for the new London edition.—The Editors will be happy to treat with any gentlemen, who may possess odd Vols. or old copies of the work.

Dr. Madan's translation of *Grotius de veritate Religionis Christianæ* has been for some time in the press, and will be published early in the ensuing year. It is adapted to the Rev. Mr. Hewitt's edition of the Latin text, which was printed at the Clarendon Press in 1807: and it is intended to render that invaluable work of Grotius more acceptable to the English reader, as well as to the clerical student, by copious notes, by an explanation of obscure references, and by an attention to some other points of information or improvement which promise a very seasonable and useful publication. Annexed is a Sermon preached before the University of Cambridge, on Commencement Sunday, July 2, 1809, to which are added occasional notes.

The British Museum will speedily publish a Catalogue of the series of Greek Coins in the Museum, with Plates.

Four Plays of *Plautus*, the *Amphitryon*, the *Aulularia*, the *Rudens*, and the *Captives*, stripped of every exceptionable passage, with *English* notes for the use of schools.

Bibliotheca Spenceriana. The Rev. Mr. Dibdin has finished the printing of the first two volumes of his "Descriptive Catalogue of the Early Printed Books, and of many Valuable First Editions, in the Library of Earl Spencer;" and is considerably advanced in the press with the third Volume.

Mr. Dibdin has lately published a Letter in the *Gent. Mag.* in answer to a charge brought against him of intending to discontinue his edition of Ames' *Typographical Antiquities of Great Britain*. He states that he has only deferred the publication of another Volume, till the completion of the *Bibliotheca Spenceriana*.

An Introduction to the Study of Bibliography, by Mr. Thomas Hartwell Horne; comprising a general View of the different Subjects con-

ned with Bibliography, some account of the most celebrated Public Libraries, ancient and modern, and a notice of the Principal Works on the knowledge of Books: with numerous Engravings,

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Platonis Phædon, explanatus et emendatus Prolegomenis et Annotatione Dan. Wytttenbachii, Lug. Bat. 1810. 8vo.

Fabulae Aesopicae Graece, quae Maximo Planudi tribuuntur. Cum Jo. Hudsoni et Jo. Mich. Heusingeri Notis, atque Indice Verborum locupletissimo. Ed. nova multo emendatior auctaque Supplemento Fabularum et Notarum. Cura G. H. Schaefer. 1810. 8vo.

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P. Virgilii Maronis Opera, ad Ed. Brunckii impressa. Locis parallelis illustravit J. G. Madlinger. Ed. nova. 1810.

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have included an essay on his life, writings, and designs, led him to
search the public libraries of Oxford, London, and every possible
source of information for this projected work. From those authentic
sources he obtained these original documents that will form the propo-
sed appendix, some of which he was favored with, by the only survi-
ving lineal descendant of that celebrated family, who has exchanged
her patronymic name for that of another honorable family by marriage.

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NOTES TO CORRESPONDENTS.

WE have made arrangements to procure an early account of *the present state of literature* in all the countries which have been lately wrested from French Usurpation. We hope to receive for our next number the accounts from *Germany* and *Holland*.

We have engaged a celebrated scholar, who is now resident at Paris, to furnish us with Critical Notices of the most important Editions of the *Classics*, as well as of the *Critical Works*, that appear on the Continent. A Writer, to whom we are much indebted, has also promised to supply us occasionally with similar *Notices*.

We shall lose no time in laying before our readers a collation of the various marginal notes contained in the editions of the classics formerly belonging to Dr. Bentley, and now deposited in the British Museum.

H. S. B. on the *Greek Fathers* in our next.

J. T.'s *Illustration of Luke*, vii. is received.

We shall give a review of Mr. Hobhouse's *Travels through Albania and Turkey*, as early as possible, from which we shall extract his account of *the present State of Literature in Greece*.

W. on the conformity of the Greek, Latin, and Sanscrit Languages, shall, if possible, appear in our next. We trust W. will favor us in every number.

J. W.'s remarks on M. A. Antoninus in our next.

H. H. Joy's Poem came too late for our present number.

Me we shall not neglect.

Professor Beattie's Inscription in our next.

A Friend to clear Definitions shall soon have a place.

Hiero-botanicus has our thanks.

W. A. H. dated November, is received.

The Defence of Public Schools will be concluded in our next.

In our former Numbers we exhausted the question of the *Nachash*. If we had not, the letter of M. B. &c. would only throw ridicule on it.

M. S. M. is not forgotten.

In Carmina Epodica Euripidea Commentarius in our next.

Mr. Seager on *Lucian* shall appear in No. XVII.

The Latin Prize Poem of *Mors Nelsoni* shall not be delayed beyond our next.

Collation of *Suetonius* is destined for the same.

The Poetry of School-boys cannot be expected to be immaculate. We therefore decline inserting the observations of R. A. on the "*Musæ Eobenses*," noticed in our 12th Number.

Professor Scott's Essay will be renewed in our next No.

OUR EARLY NUMBERS CONTAIN
THE FOLLOWING RARE AND VALUABLE
GREEK, LATIN, AND ENGLISH TRACTS:

- I. *CARMINA HOMERICA, Ilias et Odyssea rhapsodorum interpolatio-
nibus repurgata, et in pristinum formam reducta; cum NOTIS ac
PROLEGOMENIS, studio RICARDI PAYNE KNIGHT. 2d edition
with very many additions, concluded in this No.*
* * A copy of this book was lately sold by Auction for upwards of £7.
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Essay. By the Rev. R. Patrick, Hull.*
- III. *Account of Herculaneum. By the Rev. Mr. Hayter.*
- IV. *An Introductory Essay on the Prepositions of the Greek Language.
By Professor Moor.*
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- VI. *T. Falconer's two Letters to the Gent. Mag. On the Oxford Strabo.*
- VII. *De Graecorum Verbis in R. gula flexendis; à C. S. G. Hauptmann.*
- VIII. *G. Camerici de ratione Emendandi Graecos Auctores, Sylagme
recens auctum.*
- IX. *Wasse On Latin Scholiasts.*
- X. *Oratio de Publicis Atheniensium Moribus, à Valckenauer.*
- XI. *Lamberti Bos regulae principae accentuum.*
- XII. *Ruhnken's Animadver. in Xenophontis Memorabilia.*
- XIII. *Oratio de Linguae Arabicae utilitate, antiquitate et praesentia; à
Hyde.*
- XIV. *De Ludis privatis ac domesticis Veterum: à J. C. Buléngero.*

We shall be obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public.

We shall be happy to receive from our friends any Literary Notice on subjects connected with *Classical, Pib* and *Oriental Literature*.

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